The Book of Admonitions to Hermits and Monks

By ʿAḇed-Mšīḥā Ḥīrtāyā

A Critical Edition of the Syriac Texts and English Translation

With Introduction and Critical Notes

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This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due reference is made within the thesis itself.

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I. Acknowledgements

Over the past several years I have had the honour and privilege of editing, translating, and studying ʿAḇed-Mšīḥā's admonitions to hermits and monks in Classical Syriac. To my knowledge, the surviving manuscripts known to us have never been edited nor translated before. Over time, these texts revealed to me the rich monastic history and culture of the Assyrian Church of the East, and in particular its monastic literature.

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II. Abstract

Present within this thesis is a critical edition of the works of ʿAḇed-Mšīḥā (10th century CE) written in Classical Syriac along with an accompanying English translation thereto. The edited and translated works consist of admonitions, epistles, and histories. These admonitions are attributed to ʿAḇed-Mšīḥā of Ḥīrtā and were written to hermits and monks in Classical Syriac. However, the question arises whether this work (attributed to ʿAḇed-Mšīḥā) is the complete full-text or simply an abridgement of the original. At this present time, it is quite difficult to make a conclusive argument.

ʿAḇed-Mšīḥā, or the various authors and scribes for that matter, compile the *Admonitions* in chapters beginning with a common formula (Syriac: ܕܝܠܗ ܒܕ ܕܝܠܗ ܕܥܒܕ ܡܫܝܚܐ). Generally, the *Admonitions* are addressed to hermits, monks, and brothers, with a focus on theological, Christological, pastoral, and philosophical teachings. Epistles and replies to Domitius the Confessor, Stephen, Simon, Bacchus, Būḳzīd, Sargīs, Abraham, Ksōsṭāros, Moses d'Beṭ Sayādē, and Būḳtīšoʿ are all evident within the *Admonitions*. Furthermore, they include themes such as: How one should depart the world to become a monk, faith, love, virginity, leadership, fear of God, anger, jealousy, dreams, drunkenness (of wine), prayer, and the interaction between monks and minors. Finally, ʿAḇed-Mšīḥā makes references to and quotes the gospel (partially paraphrased), Pauline letters, prophetical literature, and Eusebius of Caesarea with a general mention of the Egyptian Fathers.

III. Abbreviations and Sigla

III.I. Manuscripts

A	Mingana 30	*circa* 1450 CE
B	Mardin CCM 00447[1]	1812 of the Greeks (1501 CE)
C	Mardin CCM 00497	Unknown
D	Vatican Syriac 595	1917 CE
E	British Library, Oriental 9378	*circa* 1895 CE
F	Vatican Syriac 185	2014 of the Greeks (1703 CE)
G	Vatican Syriac 150	2020 of the Greeks (1709 CE)
H	Strasbourg, BNU, MS 4138	17^{th}-18^{th} Century CE

III.II. Locations Within Manuscripts

fol.	Folio
r	Recto of folio
v	Verso of folio
|	Indication of the transition from one folio to another in A
*	Indication of the beginning or end of a manuscript

[1] This MS is also known as Diyarbekir 102 and Macomber 70.21.

IV. ʿAḇed-Mšīḥā Ḥīrtāyā: Introduction, Context, and Identity

IV.I. Introduction

The Church of the East (modern day Assyrian Church of the East)[1] has a long and rich tradition of monasticism, which dates back to the early Apostolic Age. Many prominent theological and exegetical commentators who are known to us today, such as St Isaac of Nineveh, St Ephrem the Syrian, and St Narsai Harp of the Spirit belong to the Church of the East. Monastics in the church are known as Rabān (Syriac: ܪܒܢ) and Derāyā (Syriac: ܕܝܪܝܐ) respectively, and they lived in monasteries that were spread throughout the Middle East and India. The monastic life in the Assyrian Church of the East is characterised by strict asceticism, including fasting, prayer, and self-denial. Monks and nuns were also engaged in a variety of works, such as education, charitable works, and evangelisation. Monasticism has been an important part of the spiritual and cultural life of the Assyrian Church of the East and continues to play an important role in the church's identity. Arthur Vööbus in his *History of Asceticism in the Syrian Orient* notes:

> As an autochthonous form of monasticism, it antedates the origin of monasticism in Egypt […] As against Coptic and Greek monasticism in Egypt and Greek monasticism in Palestine and Asia Minor, Syrian monasticism is conspicuous as a definitely independent phenomenon, engendered by its own spiritual genius, whose exotic features, engrafted deep into its face, stand out in relief.[2]

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[1] On the nomenclature associated with the Church of the East, see Sebastian Brock, "The 'Nestorian' Church: A Lamentable Misnomer," eds. James Coakley and Ken Parry, *Bulletin of the John Rylands University Library of Manchester*, The Church of the East: Life and Thought, 78, no. 3 (1996): 23-35; Nikolai Seleznyov, "Nestorius of Constantinople: Condemnation, Suppression, Veneration, with Special Reference to the Role of His Name in East-Syriac Christianity," *Journal of Eastern Christian Studies* 62, no. 3-4 (2010): 165-90; Ken Parry, "Byzantine-Rite Christians (Melkites) in Central Asia in Late Antiquity and the Middle Ages," in *Thinking Diversely: Hellenism and the Challenge of Globalization*, ed. Elizabeth Kefallinos, *Modern Greek Studies, Australia and New Zealand* (2012): 91-108.

[2] Arthur Vööbus, *History of Asceticism in the Syrian Orient: A Contribution to the History of Culture in the Near East*, vol. 1, 2 vols., of *Corpus Scriptorum Christianorum Orientalium* (Leuven: Secrétariat Du Corpus SCO, 1958), iv.

Though monasticism has declined in the modern-day church, monastic influences are still evident within the Assyrian Church of the East. For instance, the church's foundational liturgical cycle known as the *Ḥudrā* (Syriac: ܚܘܕܪܐ), a liturgical order according to the Upper Monastery[3] (Syriac: ܕܝܪܐ ܥܠܝܬܐ), is still partially in use universally. This three-volume text provides propers for morning, afternoon, and evening ferial, Sunday, and festival liturgical services – including appointed chancels and anthems for daily prayers. Additionally, members of the Holy Synod observe a life of celibacy and a pescatarian diet.[4] Therefore, to further appreciate East Syriac monasticism, the work presented within this critical apparatus and translation will bring to light an additional perspective through the writings and admonitions of one minor Church Father of the Early Middle Ages.

Of the many Syriac Fathers known to us, a name arises that is rather interesting: ʿAḇed-Mšīḥā of Ḥīrtā (Syriac: ܥܒܕ ܡܫܝܚܐ ܚܝܪܬܝܐ) whose original place and date of birth are obscure. Contextually, one can assume that he was an adherent of the Church of the East,[5] since Ḥīrtā was a diocese belonging to the Church of the East from the 5th century CE,[6] though little more is known about him, as modern-day scholarship provides minimal evidence of his life, works, and career.

IV.II. The City of Ḥīrtā and the ʿĪbād Community

Ḥīrtā (Syriac: ܚܝܪܬܐ and Arabic: الحيرة) was an ancient city in Mesopotamia located south of what is now Kufa in modern-day, south-central Iraq. The transliteration 'Ḥīrtā' is of Syriac

[3] David Wilmshurst, *The Ecclesiastical Organisation of the Church of the East: 1318-1913*, vol. 582, of *Corpus Scriptorum Christianorum Orientalium* (Leuven: Peeters Publishers, 2000), 214. The Upper Monastery is in reference to St Mary's Monastery (Arabic: كنيسه الطاهرة), Nineveh (modern day Mosul, Iraq). It was destroyed by ISIS in 2015.
[4] Ken Parry, "Vegetarianism in Late Antiquity and Byzantium: The Transmission of a Regimen," in *Feast, Fast, or Famine: Food and Drink in Byzantium*, eds. Wendy Mayer and Silke Trzcionka, vol. 15, Byzantina Australiensia (Brisbane: AABS, 2005), 171-87.
[5] David Talbot Rice, "Hira," *Journal of the Royal Central Asian Society* 19, no. 2 (1932): 254-68, 256.
[6] See Jean-Baptiste Chabot, ed., *Synodicon Orientale ou Recueil de Synodes Nestoriens* (Paris: Imprimerie Nationale, 1902).

origin and 'Al-Hirah' or 'Hira' is of Arabic origin – both terms which will be used interchangeably throughout this study according to the preference of the literature consulted. Ḥīrtā, the assumed town of ʿAḇed-Mšīḥā, played an important role in maintaining the monastic tradition of the Church of the East. The town was also known as 'the great city of the Tayyâyê (Arabs)'[7] by Thomas of Margâ in his *The Book of Governors*.

Ḥīrtā, which remains partially preserved today, served as the principal city of the Lakhmite Arabs' minor kingdom. It was located a short distance southeast of the present-day town of the Sanctuary of Imām ʿAlī, just a few kilometres away from Kufa.[8] 'The Lakhmid kingdom, with its capital city Ḥīrtā, was a Sasanian vassal state until its surrender to the Arabs in 633 AD.'[9] Thus, Ḥīrtā is traditionally known to have had communities from the beginning of the first millennium CE, and since the administration of the Sasanian Empire and the further arrival of the Lakhmite Arabs, the city is historically recognised as being a prominent centre for Syriac Christianity.[10]

As a result of ongoing persecution in Persia in the 4th and 5th centuries CE, Syriac-speaking Christians fled to the Arabian Peninsula. On the journey from Persia towards Arabia many immigrants settled in Ḥīrtā. John Stewart notes in his *Nestorian Missionary Enterprise*:

> The added vigour that came to the Church of the East with great influx of Christians as a result of the persecutions under Decius and Diocletian, and later, from the persecution, by the Monophysites of the Eastern Roman empire, of those who either sympathised with Nestorius or remained orthodox instead of becoming Monophysite. The former preceded and the latter followed the Persian persecutions under Sapor II, A.D. 339-379, Bahram V, A.D. 420, and Yezd'gerd II in A.D. 438.[11]

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[7] Ernest Alfred Wallis Budge, ed., *The Book of Governors: The Historia Monastica of Thomas Bishop of Margâ A. D. 840*, vol. 2, 2 vols. (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1893), 51.
[8] Ibid.
[9] Mar Emmanuel Joseph, "The Book of Resh Melle by Yoḥannan Bar Penkaye: An Introduction to the Text and a Study of Its Literary Genres" (Doctor of Philosophy's thesis, University of Toronto, 2015), 13.
[10] Erica Hunter, "The Christian Matrix of Al-Hira," ed. Christelle Jullien, *Controverses des chrétiens dans l'Iran Sassanide (Chrétiens en terre d'Iran II)*, Cahiers de Studia Iranica, 36 (2008): 41-55, 41.
[11] John Stewart, *Nestorian Missionary Enterprise: The Story of a Church on Fire* (Edinburgh: T. & T. Clark, 1928), 16.

Though Ḥīrtā is clearly not in the Arabian Peninsula, its ties with Najran and Yemen were quite strong.[12] The city welcomed many peoples as a haven from persecution and as a result, its Syriac community flourished. Prominent Church Fathers such as Abraham of Kashkar (490-588 CE) – who is famously known for monastic reformation in the Church of the East – had also evangelised the region.[13]

In recent times, particular discoveries have been made in Najaf and surrounding areas, suggesting the strong Christian history and presence within those regions. 'The predominance of Christianity in Najaf before Islam was further supported by the department of antiquities' (Iraq) discovery of the ruins of a 1,700-year-old monastery in 2012, linked to the Christian monk Abdul-Masih bin-Boqila. The monk's tomb was found inside the monastery, with an epitaph written in ancient Arabic reading, 'May God have mercy on Abdul-Masih'.'[14]

The proper noun ʿAḇed-Mšīḥā is considered to be a common name for some Christians in Ḥīrtā, viz., Arab Christians[15] – and translates to 'Servant of Christ' or 'Worker of Christ.'[16] Particular Arab Christians of Ḥīrtā assigned themselves the name ʿĪbād (Syriac: ܥܒܕ and Arabic: عِباد). The term 'ʿAḇed' is the transliteration of Syriac origin and 'ʿĪbād' of Arabic origin. As David Talbot Rice notes concerning the early history of Ḥīrtā:

> It was in its early days, as we have said, little more than a permanent camp. There may have been a few buildings of importance — halls, palaces, or council chambers — but the majority of the dwelling-places were probably only reed huts or tents. By the early fifth century, however, something more definite must have been achieved, for we read that there were already Christian bishops in Hira, **and that the Christians there designated themselves by the special name 'ibad', or servant (of God)** [emphasis my own]. They belong to the Nestorian persuasion, though, as well, there appear to have been followers of the monophysite sect in the town, and about 490 the ardent monophysite preacher, Simeon of Beit Arsam, succeeded in converting

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[12] Ibid., 50.
[13] Marijke Metselaar, *Defining Christ: The Church of the East and Nascent Islam*, vol. 19, of *Late Antique History and Religion* (Leuven: Peeters, 2019), 14.
[14] Wassim Bassem, "Najaf's Forgotten Christian Heritage," *Al-Monitor*, March 15, 2016, accessed September 6, 2018, https://www.al-monitor.com/originals/2016/03/iraq-najaf-islam-christian-historical-sites.html.
[15] Gustav Rothstein, *Die Dynastie Der Lahmiden in Al-Ḥîra* (Berlin: Verlag Von Reuther, 1899), 19.
[16] In Arabic 'ʿAḇed' can also be translated as 'worker' from the root verb عبد.

> several of the nobles and in building some churches at Hira. But the Nestorians remained supreme, and in 510 we see Narses, the Nestorian Bishop of Hira, voting on the election of a new Catholicos.[17]

The ʿĪbāds of Ḥīrtā – who became adherents of the Church of the East ('Nestorians') in Islamic times[18] – draw the attention of several scholars. There are, however, conflicting ideas in identifying this sect due to the belief that some Christians of Ḥīrtā designated themselves this name. For example, Isabel Toral-Niehoff in her chapter *The ʿIbād of Al-Ḥīra: An Arab Christian Community in Late Antique Iraq* suggests that the ʿĪbāds were of Arab heritage and consequently not native Syriacs of Mesopotamia. Toral-Niehoff notes:

> The Christians of al-Ḥīra […] according to all the sources known to us made up a significant portion of its population and profoundly shaped its character. In the course of time, they and their monasteries became so prominent in the Arab *imaginaire* as to emerge as a literary *topos*. **Being Arabs and adherents of Syriac Christianity at the same time** [emphasis my own], they maintained close contacts to their neighbouring coreligionists and functioned as a cultural transmission belt between Persia, Byzantine Syria, and the Arab Peninsula.[19]

Al-Ṭabrī's *Kitāb akhbār ar-rusul wa-l-mulūk* (*History of the Prophets and Kings*) identifies the three main groups within the population of Ḥīrtā. Of the three, the ʿĪbād were considered the original settlers of al-Ḥīra.[20] In Gustav Rothstein's work *Die Dynastie der Lahmiden in al-Hîra* he notes that the Christians who dwelt in Ḥīrtā were known as the ʿIbād – suggesting that this name was not exclusive to the Arab Christians dwelling there.[21] Toral-Niehoff makes reference to Aḥmad b. abī Yaʿqūb and notes that only the Christians of this city were also known as the ʿIbād.[22] Rothstein seems to suppose that after the Nestorian controversy, 'the Christians of al-

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[17] David Talbot Rice, "Hira," *Journal of the Royal Central Asian Society* 19, no. 2 (1932): 254-68, 256.
[18] Isabel Toral-Niehoff, "The ʿIbād of Al-Ḥīra: An Arab Christian Community in Late Antique Iraq," in *The Qurʾān in Context*, vol. 6, *Texts and Studies on the Qurʾān* (Leiden: Brill, 2010), 340.
[19] Ibid., 323-4.
[20] Al-Ṭabarī, *The History of Al-Ṭabarī: The Sāsānids, the Byzantines, the Lakmids, and Yemen*, ed. Eshan Yar-Shater, trans. Clifford Edmund Bosworth, vol. 5, of *Bibliotheca Persica* (Albany: State University of New York Press, 1999), 21.
[21] Rothstein, *Die Dynastie Der Lahmiden in Al-Ḥîra*, 19.
[22] Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 326, and Abu ʿUbaid Al-Bakri, *Das Geographische Wörterbuch*, ed. Ferdinand Wüstenfeld (Göttingen: Goethe-Universität Frankfurt, 1876), 180.

Ḥīra joined the Nestorians.'[23] In contemporary times, scholarship has progressed substantially in this field and there is no need for detailed elucidations of *Nestorianism*.[24] It is clear that the native Ḥīran 'Nestorians' (viz. Syriac Christians) retained their solid dogma and faith and did not convert in any way. Rothstein's conclusions here are simply a reflection of the former understanding of *Nestorianism* from the late 19th century CE. And consequently, we can ascertain that the Ḥīran Arabs joined Syriac Christianity and were known thereafter as the ʿIbād.[25]

Religion in Ḥīrtā was quite diverse. Before the arrival of Islam in Arabia in the 7th century CE, the Arab settlers were most likely adherents of the Arab polytheistic religion.[26] There were also Arabs from the Arabian Peninsula that migrated to Ḥīrtā in the early centuries – some of these later on converted[27] to Monophysitism, now known as Miaphysitism.[28] Nonetheless, the Church of the East was the state church in the Persian Empire where the majority of Christians living in Ḥīrtā were its adherents, and since the 4th century CE, Ḥīrtā became a prominent centre of *Nestorianism*.[29] Though it is difficult to document, we can assume that Christianity had reached the Arabs in the 1st century CE at the hands of Arab traders (cf. Acts 2:11 and Galatians 1:17). The Arabian Peninsula also received many Jews since Roman times[30] which suggests that the immigrants from the Arabian Peninsula may have been adherents of various religions, viz. Arab polytheism, Judaism, Christianity, and Zoroastrianism.

Additionally, Toral-Niehoff mentions that 'The Christians of al-Ḥīra spoke Arabic.'[31] Philip Wood in his article 'Al-Ḥīra and Its Histories' lists the common languages spoken in

[23] James Richard Jewett, review of *Rothstein, the Dynasty of Ḥîra*, by Gustav Rothstein, *The American Journal of Semitic Languages and Literatures*, (July 1899): 253-4, 253.
[24] See Susan Wessel, *Cyril of Alexandria and the Nestorian Controversy: The Making of a Saint and Heretic* (Oxford: Oxford University Press, 2004) and Ken Parry, ed., *The Blackwell Dictionary of Eastern Christianity* (Oxford: Blackwell Publishing, 2007), 340.
[25] Salam Rassi, *Christian Thought in the Medieval Islamicate World: 'Abdīshō' of Nisibis and the Apologetic Tradition*, of *Oxford Oriental Monographs* (Oxford: Oxford University Press, 2022), 37 and Isabel Toral-Niehoff, *Al-Ḥīra. Eine Arabische Kulturmetropole Im Spätantiken Kontext* (Leiden: Brill, 2014), 88-91.
[26] Karen Armstrong, *Islam: A Short History* (New York: Modern Library, 2000), 11.
[27] Metselaar, *Defining Christ*, 87.
[28] On the more recent term Miaphysitism, see Dietmar Winkler, "Miaphysitism: A New Term for Use in the History of Dogma and in Ecumenical Theology," *The Harp* 10, no. 3 (1997): 33-40.
[29] Hugh Goddard, *A History of Christian-Muslim Relations* (Lanham: Rowman & Littlefield, 2000), 15-7.
[30] Irving Zeitlin, *The Historical Muhammad* (Cambridge: Polity Press, 2007), 87–93.
[31] Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 328.

Ḥīrtā which included Syriac, Arabic, and Persian. He describes that, ‘Each of these groups had its own traditions of historical memory, focused on the Christian church and holy men, on tribal deeds of valour, and on the reigns of the Sasanian kings, respectively.’[32] Toral-Niehoff further suggests that, ‘The ʿĪbād of al-Ḥīra used Syriac as their church language, as did most of the Christians in Sasanian Iran, while their colloquial language was Arabic.’[33] The indigenous people of modern day Iraq, viz. the Assyrians, used Syriac not only ecclesiastically but also colloquially in the form of the vernacular of that day. Hence, the native Syriac Christians of Mesopotamia who dwelt in Ḥīrtā would no doubt have greatly influenced the Arab settlers, culturally, linguistically, and religiously.

Toral-Niehoff writes that these Arab Christians of Ḥīrtā ‘assimilated to the Aramaic peasant population.’[34] We understand from this that the nomadic peoples settling in Ḥīrtā became fellow dwellers with pre-existing Aramaic-speaking people. A great emphasis is placed on the Christians of Ḥīrtā in Toral-Niehoff's work. However, the historical evidence presented is limited regarding the pre-Islamic identity of the Christians of Ḥīrtā because of the lack of literary evidence available.[35] Historiography of early Islam is distinct in its genre and style and allows the reader of the histories to appreciate a unique ‘Arabised’ account, although, one must be particularly cautious when dealing with these texts.[36] Ibn al-Kalbī's (d. 819 CE) works help us to understand this further, as Toral-Niehoff adds:

> The problematic authenticity of Arabic traditions on pre-Islamic and early Islamic history notwithstanding, it is virtually certain that the Arabic sources on al-Ḥīra do reflect autochthonous traditions, since they mostly rely on Hishām ibn al-Kalbī, a famous Kufan historian and genealogist who explicitly claims that he consulted books and church archives from al-Ḥīra.[37]

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[32] Philip Wood, “Al-Ḥīra and Its Histories,” *Journal of the American Oriental Society* 136, no. 4 (2016): 785-99, 787.
[33] Toral-Niehoff, “The ʿIbād of Al-Ḥīra,” 341.
[34] Ibid., 328.
[35] Greg Fisher and Philip Wood, “Writing the History of the “Persian Arabs”: The Pre-Islamic Perspective on the “Naṣrids” of Al-Ḥīrah,” *Iranian Studies* 49, no. 2 (2016): 247-90, 247.
[36] Rothstein, *Die Dynastie Der Lahmiden in Al-Ḥîra*, 5-12.
[37] Toral-Niehoff, “The ʿIbād of Al-Ḥīra,” 324.

Furthermore, it is commonly agreed upon that the written Arabic alphabet was born in Ḥīrtā.[38] Toral-Niehoff suggests that the 'Arabic script derives from a variant of the East Syriac *esṭrangelā* script, supposedly developed in the chancellery of al-Ḥīra and used there for writing Arabic.'[39] This notion provides strong grounds to strengthen the presence of Syriac in Ḥīrtā, especially if the East Syriac *esṭrangelā* is traditionally considered as the mother script to the Arabic consonants.

According to the studies presented, we can strongly imply that the ʿĪbāds were the Arab migrants who settled in Ḥirtā during the Late Antiquity and the early Middle Ages. They were not the native Syriac-speaking Christians of Mesopotamia. The term ʿĪbād is not commonly used as a title for a group of people in the Syriac world rather as a prefix and the first part of a blend name. For example, ʿAḇdīšoʿ (servant of Jesus) and ʿAḇed-Mšīḥā (servant or worker of Christ).[40]

Literary evidence providing detailed data of the pre-Islamic Christian population at Ḥīrtā is minimal. The *Synodicon Orientale* – though its genre does not give detailed information about the communities of believers – mentions bishops at Ḥīrtā dating back to the Synod of Mār Ishaq in 410 CE, where Mār Hošaʿ is listed as the diocesan bishop. It is interesting that the only time Ḥīrtā is associated with the Arabs in the *Synodicon Orientale* is at the Synod of Mār Dadišoʿ in 424 CE, where Mār Šimʿon is identified as the bishop of Ḥīrtā of the Tayyâyê.[41] Toral-Niehoff agreeably writes that the 'Syriac sources, by contrast, are all ecclesiastical writings […] and as such no less selective.'[42] This makes it very difficult to illustrate a detailed pre-Islamic image of the Christians of Ḥīrtā – where political, demographic, and socio-economic information cannot be found.

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[38] Ibid., 342 and Wood, "Al-Ḥīra and Its Histories," 798.
[39] Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 342.
[40] Theodor Nöldeke, *Geschichte Der Perser Und Araber Zur Zeit Der Sasaniden* (Leiden: Brill, 1879), 24 and Rothstein, *Die Dynastie Der Lahmiden in Al-Ḥîra*, 21.
[41] Chabot, *Synodicon Orientale ou Recueil de Synodes Nestoriens*, 43.
[42] Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 325.

Additionally, Philip Wood describes the foundation of Ḥirtā based on the histories of Al-Ṭabarī (d. 923 CE). In his article, he suggests that the ʿĪbād are supposedly the original migrants to the city and not the native Syriac Christians of Mesopotamia:

> One of these stories is devoted in particular to the royal foundation of the city and the role of the ʿIbād […] who dwelled in fortified houses in the city proper. […] The ʿIbād were allegedly the original migrants to the city.[43]

Erica Hunter in her article 'The Christian Matrix of Al-Hira' uses documented archaeological evidence to 'construct a profile of the Christian heritage of Hira in the seventh and eighth centuries.'[44] It is known that the ʿĪbāds were the original migrants of Ḥīrtā, and their level of living was wealthy and prestigious. Hunter adds, 'The well-built houses, as well as the churches, raise the suggestion that the Christians at al-Hira were affluent, perhaps forming an "upper class" with the links to the ruling house.'[45] This helps us determine the notion that the ʿĪbāds were of Arab origin, since the Aramaic population at Ḥīrtā was poor and labelled as peasant-class.[46]

One can conclusively note that the Arabs (ʿĪbāds, post conversion to Syriac Christianity) had migrated to Ḥīrtā very early due to the Arab Conquest of Persia in the 7th century CE, and dwelling with pre-existing Syriac communities there, they became 'Aramaicised' as Toral-Niehoff puts it.[47] These Arab Christians became adherents of the prominent church in Ḥīrtā[48] (viz. Church of the East) and accepted Syriac as their ecclesiastical tongue whilst maintaining Arabic as their colloquial language.

It is critical to note that the Ībāds are not to be confused with the Naṣārā. Though the *Encyclopedia of Islam* gives no information about the term 'ʿĪbād', it does refer the reader to

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[43] Wood, "Al-Ḥīra and Its Histories," 789.
[44] Hunter, "The Christian Matrix of Al-Hira," 41.
[45] Ibid., 50 and Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 333.
[46] Toral-Niehoff, "The ʿIbād of Al-Ḥīra," 328.
[47] Ibid., 328.
[48] Metselaar, *Defining Christ*, 3.

see ‘Naṣārā’[49] – ‘a noun which currently denotes Christians in the Muslim Arab world.’[50] Additionally, Ḥīrtā was home to many prominent poets and writers,[51] of whom include the great Christian poet ʿAbdi b. Zayd (d. *circa* 600 CE):[52]

> The most famous Arab poet and litterateur to emerge from the *ʿEbād* of Ḥīrtā, ʿAdu b. Zayd […] who had been educated at the Sasanian court in Ctesiphon, was for long a secretary and a translator between Persian and Arabic for Kosrow II.[53]

Based on the findings presented we can confidently suggest that Ḥirtā was home to several cultures and religions throughout history. Notably, we can conclude that from the 5th century CE Syriac Christianity matured ecclesiastically, therefore strongly influencing the immigrants on many levels. Ḥīrtā was also a notable Christian centre during the time of the Sasanian Empire. Before the arrival of the Arabs from the Arab Peninsula and the formation of the Lakhmids, Ḥīrtā was home to the Persians and indigenous Syriac-speaking Christians. From the time of the Lakhmids, a new sect is formed, as stated earlier, the self-identified ʿĪbāds. Arabic was their colloquial tongue and the ʿĪbāds were considered the Arab Christians of the Church of the East.[54] Thus, it is evident based on the findings presented thus far that the ʿĪbāds were of Arab descent, and not native Syriacs.

IV.III. The Tayyâyê of Ḥīrtā

After the 7th century CE, Ḥīrtā became home to a distinct Arab community. Considering the *Synodicon Orientale* in Syriac, a specific term is used in reference to the ‘Arabs’ of Ḥīrtā, viz. ‘Tayyâyê’. The term ‘Tayyâyê’ is further used by Thomas of Margâ in his work the *Book of*

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[49] Peri Bearman et al., eds., “ʿIbād,” *Encyclopaedia of Islam*, 2012, accessed December 5, 2018, http://dx.doi.org/10.1163/1573-3912_islam_DUM_1746. See the important article on early names for Christians by François de Blois, “Naṣrānī (Ναζωραῖος) and Ḥanīf (Ἐθνικός): Studies on the Religious Vocabulary of Christianity and of Islam,” *Bulletin of the School of Oriental and African Studies* 65, no. 1 (2002): 1-30.
[50] Jean Maurice Fiey, “Naṣārā,” eds. Peri Bearman et al., *Encyclopaedia of Islam*, 2012, accessed December 5, 2018, http://dx.doi.org/10.1163/1573-3912_islam_COM_0848.
[51] Rassi, *Christian Thought in the Medieval Islamicate World*, 230.
[52] Ibid., 231.
[53] Rothstein, *Die Dynastie Der Lahmiden in Al-Ḥīra*, 52, 67, 109-11 and Al-Ṭabarī, *The History of Al-Ṭabarī*, 607-8.
[54] Metselaar, *Defining Christ*, 234.

Governors,[55] and the expression ‘Arab’ is generally used as a translation of the term ‘Tayyâyê’ (Syriac: ܛܝܝܐ). Muhammad Suwaed in his work *Historical Dictionary of the Bedouins* notes that the Shammar tribe, being one of the prominent Arab tribes, are descendants of the Tayyâyê originally from Yemen.[56] It is believed that the Tayyâyê were Christian in pre-Islamic times, though some remained pagan.[57] Thus, the question arises as to whether the Tayyâyê converted to Christianity while resettling in Ḥirtā? Or did they simply adhere to Syriac Christianity to maintain their faith and practice of religion prior to the arrival of Islam? The latter idea seems plausible, and as a result the ʿĪbād community was established in Ḥīrtā. Originally from the Arabian Peninsula, these immigrants found their way to Ḥīrtā very early. While the exact date of the Arab migration to Ḥīrtā is not clear, it is believed to have occurred sometime in the early to mid-3rd century CE. Subsequently, Arab migration increased later due to the Arab conquest of Persia in the 7th century CE and notably, this cultural group maintained their identity as the Tayyâyê.

IV.IV. Ḥīrtā: An Episcopal See and a Monastic Centre

Literary and archaeological evidence assists us in identifying Ḥirtā as an episcopal see.[58] The Oxford expedition, financed by Gerald Reitlinger in the autumn of 1931 discusses interesting notions. Extra notes compiled by Rice in 1934[59] bring to light the findings of local churches in Ḥīrtā. What is known in the Church of the East as the *bēmā* (Syriac: ܒܝܡܐ) was not known to the pioneers of the expedition.[60] In Rice’s article, the *bēmā* is thought to be a place for the

[55] Budge, *The Book of Governors*, 51.
[56] Muhammad Suwaed, *Historical Dictionary of the Bedouins* (Lanham: Rowman & Littlefield, 2015), 210.
[57] Jamie Stokes, ed., “Tayy (Tayyi),” in *Encyclopedia of the Peoples of Africa and the Middle East* (New York: Facts On File, 2009), 687.
[58] See Chabot, *Synodicon Orientale ou Recueil de Synodes Nestoriens*.
[59] See David Talbot Rice, “The Oxford Excavations at Ḥīra,” *Ars Islamica* 1, no. 1 (1934): 51-73.
[60] On the *bēmā* see now, Emma Loosley, *The Architecture and Liturgy of the Bema in Fourth- to Sixth-Century Syrian Churches*, vol. 1, of *Texts and Studies in Eastern Christianity* (Leiden: Brill, 2012) and Widad Khoury, “Churches in Syriac Space: Architectural and Liturgical Context and Development,” in *The Syriac World*, ed. Daniel King (London: Routledge, 2019), 476-553.

schola cantorum[61] or a sitting place for widows. We know clearly that only cathedrals of the Church of the East had *bemātā*, where the bishop's throne was placed – further supporting the idea that Ḥīrtā was either a bishop's or metropolitan's see, flourishing with leaders and churches.[62] Greg Fisher and Philip Wood note that Ḥirtā had 'Nestorian' bishops from before the 410s CE, and a nearby town, Markabta (Syriac: ܡܪܟܒܬܐ viz. a carriage) of the Arabs, was the site of a major synod in 424 CE.[63] Furthermore, evidence shows that 'a line of bishops continued until 1013, when Yohannā b. Nazuk of Ḥīrtā was elected Catholicos of the Nestorian Church.'[64]

In addition, Ḥīrtā is also home to an astonishing discovery made in the 1980s during the Japanese archaeological excavation in Ain Shaʿia. The discovery of a 7th or 8th century CE ostracon from a site approximately 20 kilometres from Ḥīrtā with a text from the Ḥudra confirms the monastic activity of the area. Erica Hunter provides an invaluable study on this ostracon with an edition and translation. The two sides of the ostracon display Ḥudra quotations for the season of the Epiphany. This discovery reaffirms the monastic presence in those regions and the strong observance of the Church of the East's ancient liturgical tradition.[65]

Ḥīrtā also played a vital role in the history of the Assyrian Church of the East. Apart from being known for its monasteries, Ḥīrtā was also a vibrant episcopal see. The *Synodicon Orientale*, among other sources, helps us compose a corpus of names to substantiate the presence of the Assyrian Church of the East in Ḥīrtā.[66] The bishops known to us are:

i. Mār Hošaʿ Bishop – Synod of Mār Ishaq, 410 CE
ii. Mār Šimʿon Bishop – Synod of Mār Dadišoʿ, 424 CE
iii. Mār Šimʿon Bishop – Synod of Mār ʿAqaq, 486 CE
iv. Mār Eliya Bishop – Synod of Mār Babai, 498 CE

[61] A choir.
[62] Loosley, *The Architecture and Liturgy of the Bema in Fourth- to Sixth-Century Syrian Churches*, 49-51.
[63] Chabot, *Synodicon Orientale ou Recueil de Synodes Nestoriens*, 285, 676.
[64] John Spencer Trimingham, *Christianity among the Arabs in Pre-Islamic Times* (London: Longman, 1979), 156-7.
[65] See Erica Hunter, "Syriac Inscriptions from al Hira," *Oriens Christianus* 80 (1996): 66-81.
[66] See Chabot, *Synodicon Orientale ou Recueil de Synodes Nestoriens*.

v. Mār Narses Bishop – *circa* 510 CE[67]

vi. Mār Šimʿon Metropolitan – *circa* 512 CE[68]

vii. Mār Yausep Bishop – Synod of Mār Ishoʿyabh, 587 CE

viii. Mār Yuel Bishop – Synod of Mār Ṭimateos I, 790 CE

ix. Mār Ḥnanīšoʿ Bishop – *circa* 900 CE[69]

As previously mentioned, Ḥīrtā was a strong monastic centre for the Church of the East. Monasteries documented from the Arab world are noted in Abu Al-Faraj Al-Asbahani's *Al-Dayarat*. Interestingly, a vast number of monasteries are said to have existed in Ḥīrtā. These include:

i. Monastery of Hanna (دير حنة)[70]

ii. Monastery of Handala al-Lakhmi (دير حنظلة اللخمي)[71]

iii. Monastery of ʿAḇed-Mšīḥā (دير عبدالمسيح)[72]

iv. Cell of the Priest (قُلاية القس)[73]

v. Monastery of al-Laj (دير اللُّج)[74]

vi. Monastery of St Mary (دير مارة مريم)[75]

vii. Monastery of al-Mazʿuq (دير المزعوق)[76]

viii. Little Hind Monastery (دير هند الصغرى)[77]

ix. Greater Hind Monastery (دير هند الكبرى)[78]

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67 Rice, "Hira," 256.
68 Stewart, *Nestorian Missionary Enterprise*, 56.
69 Joseph Simonius Assemanus, *Codicum Manuscriptorum Catalogus In Tres Partes Distributus*, vol. 3, 3 vols., of *Bibliothecæ Apostolicæ Vaticanæ* (Paris: Maisonneuve, 1926), 280.
70 Abu Al-Faraj Al-Asbahani, *Al Diyārāt*, ed. Jalil Al-Attyeh (London: Riad El-Rayyes Books, 1991), 73.
71 Ibid., 78.
72 Ibid., 116.
73 Ibid., 134.
74 Ibid., 139.
75 Ibid., 141.
76 Ibid., 161.
77 Ibid., 165.
78 Ibid., 168.

The *Book of Monasteries* by Al-Hassan Ali bin Mohammed (d. 998 CE) also documents the following Ḥīran monasteries:

i. Monastery of Ibn Mazʿuq (دير ابن مزعوق)[79]

ii. Monastery of Bishops (ديارات الاساقف)[80]

iii. Dome of al-Shatīq (قبة الشتيق)[81]

iv. Monastery of Hind the daughter of al-Nuʿman the son of al-Mundhir (دير هند بنت النعمان بن المنذر)[82]

The historical records of Ḥīrtā shed light on the presence of Christian monasteries in the region. Historians of Ḥīrtā documented the existence of these monastic communities, which played a pivotal role in shaping the cultural and religious dynamics of the time. These monasteries were centres of learning, spirituality, and intellectual exchange, attracting scholars and theologians who engaged in theological discussions and produced important manuscripts. However, to comprehensively understand the nature and significance of these Christian monasteries in Ḥīrtā, further research is essential to delve deeper into their practices, interactions with other communities, and lasting influence on the region's history.

Evidently, Ḥīrtā was a great influential city for the church. With over forty monasteries[83] and as an episcopal see, Ḥīrtā became the home to the tombs of many patriarchs[84] and received illustrious Church Fathers such as Saint Abraham and Mār Aḇā the Great. Traditionally, in the 6th century CE, Saint Abraham the Great is known to have gone to Ḥīrtā from Nisibis on his way to the 'Egyptian desert to learn the rules of monastic life from that great centre' – whilst in Ḥīrtā, 'he converted some of the idolatrous natives to Christianity.'[85] It is also noteworthy to mention that Mār Aḇā the Great (d. 554 CE) received baptism at Ḥīrtā.[86]

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[79] Al-Hassan Ali Bin Mohammed, *Book of Monasteries*, ed. Gorgis Awad (Baghdad: Al-Maʿaref Press, 1966), 230.
[80] Ibid., 236.
[81] Ibid., 241.
[82] Ibid., 244.
[83] Hunter, "The Christian Matrix of Al-Hira," 41.
[84] Jean Maurice Fiey, "Résidences et sépultures des patriarches syriaques-orientaux," *Le Muséon*, 98 (1985): 149-68, 149 and Metselaar, *Defining Christ*, 106.
[85] Mar Aprem, *The Nestorian Fathers* (Thrissur: Mar Narsai Press, 1967), 71.
[86] Ibid., 61.

IV.V. The Demise of the Church of the East in Ḥīrtā

At its peak, Ḥīrtā was a great influential centre for trade, religion, and politics. Yet for one reason or another, Ḥīrtā's Syriac Christian population decreases and the church's presence seems to perish. Suha Rassam in her work entitled *Christianity in Iraq*, notes:

> In fact the tenth, eleventh and the twelfth centuries can aptly be described as the age of decline for Syriac Christianity within the whole of the Arab Empire. Great Christian centres such as those in Seleucia-Ctesiphon, Tikrit and al-Ḥīrtā had vanished. This does not mean that Syriac learning ceased. Christians moved north and learning continued in monasteries.[87]

The Christian decline of Ḥīrtā is also expressed in Rice's article 'Hira' in the *Journal of the Royal Central Asian Society*, stating:

> Ḥīrtā was used by the Moslems as a base for the next few years, and in 637 Sad rested there after the victory of Cadesia. In the following year, however, the final settlement of Iraq was decided upon before any further advance into Persia, and as a result the new Moslem towns of Basrā and Kufa were founded. In 656 Kufa became the capital of Moslem Mesopotamia, **and from that day the decline of Ḥīrtā commenced** [emphasis my own], although the town continued in use for another century or so. We read that the larger buildings were used as quarries to provide material for the new construction of Kufa, only a few miles away. One may aptly compare the last years of Ḥīrtā and the early ones of Kufa to the same period in the life of one of those cities of North Africa, where a western city has just been erected a few miles only from the old Arab town. In a few hundred years these old Arab towns will be little more than ruins, unless indeed a more enlightened age or the ministrations of Mr. Cook's tourists serve to keep them alive.[88]

Thus, the church's presence in Ḥīrtā declined after the Arab conquest of the region in the 7th century CE, which led to the widespread adoption of Islam by the local population. By using ʿAḇdīšoʿ's *Marganita* and with the help of Rassam's work, we can make a general observation

[87] Suha Rassam, *Christianity in Iraq* (Leominster: Gracewing, 2005), 89.
[88] Rice, "Hira," 259-60.

that Christianity was somewhat diminished in Ḥīrtā by the beginning of the second millennium. Though we do have much evidence of monastic work in Ḥīrtā, a surprising note is made in the 13th century CE. David Wilmshurst in his work *The Ecclesiastical Organisation of the Church of the East, 1318-1913* speaks about 'a manuscript being copied in 1288/9 by an unnamed monk of the monastery in the nearby village of Artūk, 'near Ḥīrā' (a locality also associated with the monastery in 1208).'[89] This manuscript could possibly be one of the final documents of evidence for Christian monastic practice in Ḥīrtā.

IV.VI. The Attributed Author of the Admonitions: Who is ʿAḇed-Mšīḥā?

It has become evident that identifying and dating ʿAḇed-Mšīḥā is a notably challenging task. Nevertheless, we can employ certain primary sources to endeavour towards establishing a clearer understanding of this individual. To begin with, his *Admonitions* offer insights into his historical context. In chapter 39 of the *Admonitions*, there is a mention of Catholicos ʿAḇdīšoʿ I (r. 963-986), indicating a potential timeframe in the late 10th century as the earliest plausible period. Moreover, if we consider the references in chapter 55 to figures like John of Daylam (d. 738) and Moses d'Beṭ Sayādē (d. 947) to originate from the original work, this would lend support to the aforementioned dating.

The *Liber Turris* of Mārī son of Sulaymān (12th century CE) does include a reference to the same name, but this introduces several complications. In this text, ʿAḇed-Mšīḥā appears to be a contemporary of Mār Aḇā I (r. 540-552). Historically, Assemani, in the 18th century CE *Bibliotheca Orientalis*, believed that this 6th century CE context alongside Mār Aḇā I was accurate. It is due to Assemani's influence that this erroneous date resurfaces in later academic works.

[89] Wilmshurst, *The Ecclesiastical Organisation of the Church of the East*, 155-6.

Furthermore, the *Liber Turris* indicates that ʿAḇed-Mšīḥā, the Metropolitan of Basra, participated in the consecration of Israel as Catholicos-Patriarch and was among the officiating prelates. There exists an oral tradition suggesting that ʿAḇed-Mšīḥā initially held the position of Bishop of Ḥīrtā before ascending to the role of metropolitan in Basra. However, this claim requires additional research and thorough examination.

Patriarch Israel (served from 961-962 CE) is found in the table or tree of life of the apostolic succession of the catholicos patriarchs of the Church of the East.[90] In Bar Hebraeus' *Ecclesiastical Chronicle*, we read of Israel's consecration as patriarch:

> Before this same year, namely the year 350 of the Arabs [AD 961/2], Israel, the successor of Emmanuel, was ordained catholicus, who had earlier been bishop of Kashkar. For after the death of Emmanuel several people favoured Gabriel, the metropolitan of Fars, but the bishops did not accept him, saying, 'He is the brother of a man who recently embraced Islam and denied his faith. It would bring great shame on us if we appointed as our chief the brother of such a man.' And so everybody gave their consent to this Israel, and consecrated him catholicus at Seleucia. He was venerable and chaste, but a doddering old man, and he died one hundred and six days after his consecration, at the age of ninety.[91]

As previously mentioned, the *Liber Turris* suggests that ʿAḇed-Mšīḥā was an officiating prelate at Mār Israel's consecration as patriarch. The list of patriarchs of the Assyrian Church of the East only has one patriarch by the name of Israel, namely, Israel Karkhaya in 961 CE.[92] This is historically reliable and supported by evidence of Israel's office as patriarch in the 10th century CE.

Addai Scher makes mention of ʿAḇed-Mšīḥā Ḥīrtāya and places him in the 10th century CE. Scher draws this premise on the basis that chapter fifty-five (cf. fol. 115v-116v), titled *From the History of Our Master Moses d'Beṭ Sayādē*,[93] is a part of the studied MSS. Scher says

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[90] Daniel Benyamin, trans., *The Patriarchs of the Church of the East* (Piscataway: Gorgias Press, 2008), 65.
[91] Bar Hebraeus, *Gregorii Barhebraei Chronicon Ecclesaisticum*, ed. Jean-Baptiste Abbeloos, vol. 3 (Paris: Maisonneuve et Compagnie, 1877), 249-50.
[92] Mar Oʿdishoo, *The Book of Marganitha*, 86.
[93] Scher mistakenly replaces the ܕ with a ܪ and calls him of 'Bet Sayārē.'

that Moses was a contemporary with Joseph Boznaya (d. 979 CE), and thus places him in the 10th century CE. This hypothesis by Scher must be elucidated because the *Admonitions* need to be considered in two parts. Chapters one to fifty-four, fifty-seven to fifty-eight, and sixty-one can be considered to be composed by the attributed author and chapters fifty-five, fifty-six, fifty-nine, and sixty are extracts from various histories and texts. Scher identifies Mār Moses of Bet Sayādē within the latter part of the MS and thus assumes ʿAḇed-Mšīḥā was from the 10th century CE.

Scher makes a conclusive remark to note that ʿAḇed-Mšīḥā was unjustly placed in the 6th century CE as a contemporary with Mār Aḇā the Great,[94] and uses the reference of Mār Moses of Bet Sayādē as discussed.

Grigory Kessel and Karl Pinggéra further agree with this premise. In their work *A Bibliography of Syriac Ascetic and Mystical Literature*, ʿAḇed-Mšīḥā is placed in the 10th or 11th century CE as the author of *The Book for the Brethren* – fifty-five treatises and letters.[95] Furthermore, Mār ʿAḇdīšoʿ notes in the *Catalogue of Ecclesiastical Writers*, 'ʿAḇed-Mšīḥā Ḥīrtāyā wrote a book rich in meaning.'[96]

Interestingly, we find a variation of ʿAḇed-Mšīḥā's name in the form of ʿAbda, as we read in Philip Wood's study on the *Chronicle of Seert*:

> A second tale that is associated with the Life of ʿAbda in the Arabic compilations describes the missions of ʿAbdishoʿ of Arphelouna in Maishan, who was trained at ʿAbda's school […] Here too he exorcizes a demon, who complains that the Christians have pursued him 'even here'. He imprisons the demon on 'the island now called Ramath', before founding another monastery in Hira and returning to his monastery at Maishan, which he directs until his death.[97]

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[94] Addaï Scher, "Étude supplémentaire sur les Écrivains syriens orientaux," *Revue de l'Orient Chrétien* 11 (1906): 1-33, 27.
[95] Grigory Kessel and Karl Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature* (Leuven: Peeters, 2011), 25.
[96] ʿAḇdīšoʿ bar Brīkā, *The Nestorians and their Rituals*, ed. and trans. George Percy Badger (London: Joseph Masters, 1852), 375.
[97] Philip Wood, *The Chronicle of Seert: Christian Historical Imagination in Late Antique Iraq*, of *Oxford Early Christian Studies* (Oxford: Oxford University Press, 2013), 76.

Furthermore, William Ainger Wigram in his book *An Introduction to the history of the Assyrian Church 100-600 A.D.* makes mention of a particular ʿAbdā – who suggests strong correlations with what we know about ʿAḇed-Mšīḥā:

> Of the bishop chosen, whose name was Tamuza, or Tumarsa, we know little; except that he was assisted in his organising work by "Bokht-Ishu the martyr (of whom nothing else is known), and by Mār Abda. The name of Bokht-Ishu suggests the continuance of persecution in some cases; and Abda **we know as a famous ascetic who founded a monastery in the little Arab state of Ḥīrtā or Kufa** [emphasis my own], whence came more than one Catholicos in later days.[98]

Of the several MSS consulted for the critical apparatus, Vatican Syriac 150 includes a chapter not found in any of the other manuscripts accessed.[99] The chapter is titled: *ʿAḇed-Mšīḥā's Epistle to Būḳtīšoʿ the Teacher* (Syriac: ܒܘܟܛܝܫܘܥ ܡܠܦܢܐ). According to Wigram's note, ʿAḇed-Mšīḥā and Būḳtīšoʿ may have been contemporaries. Nevertheless, additional research is imperative to unravel the interrelation among the diverse variations of the proper names ʿAḇed-Mšīḥā and ʿAḇdā, as well as their associations with historical figures who bore these names. This entails delving into their life histories and assessing the degree of similarity among them.

Considerable research remains to uncover the identity of ʿAḇed-Mšīḥā and elucidate his life and contributions. Additionally, investigating the potential link of his work to the northern region of modern-day Iraq could offer valuable insights for a more comprehensive contextual understanding of his historical and cultural significance.

IV.VII. His Works

It is problematic to consider the manuscripts as one complete work. We are most probably dealing with collated writings that are in the form of the manuscripts we are studying. Perhaps

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[98] William Ainger Wigram, *An Introduction to the History of the Assyrian Church 100-600 A.D.* (London: Society for Promoting Christian Knowledge, 1910), 83.

[99] Manuscript 4138 housed at the Bibliothèques Universitaires de Strasbourg is a later copy of Vatican Syriac 150.

the collective chapters that convey the *Admonitions* which have survived in the eight manuscripts represent writings from both the 6th and 10th centuries CE? The material contained within the manuscripts can be divided into five main categories. These include: Introductory teachings, admonitions to monks, epistles to and from ʿAḇed-Mšīḥā, pastoral theology, and excerpts from histories. However, further investigation is required to ascertain the authors of the distinct admonitions, particularly if we are to regard the *Admonitions* as an assemblage of texts compiled gradually over time, potentially originating from diverse geographical settings.

Considering that a particular sect of Christians living in Ḥīrtā were known as the ʿĪbad, the *Admonitions* could have been composed by any Church of the East monk by the name of ʿAḇed-Mšīḥā. Notably, Arabic influences in the Syriac text are minimal, hence ʿAḇed-Mšīḥā is most probably a native Syriac monk and not a member of the ʿĪbad community (whose nationality was Arab and particularly of the Tayy tribe from Yemen).

In the colophons of the MSS, ʿAḇed-Mšīḥā is only known as a *hermit, ascetic, anchorite, and leading abbot* and not as bishop. It is also quite difficult to say that the author was from Ḥīrtā – as the only evidence we have of Ḥīrtā within the manuscripts is the connotation associated with the 'name' or 'title' to whom the work is attributed: ʿAḇed-Mšīḥā. Within the *Admonitions*, Domitius the Confessor asked ʿAḇed-Mšīḥā a question about fasting and in chapter four (cf. fol. 13r-18r) of the *Admonitions*, he addresses ʿAḇed-Mšīḥā as Abba (Syriac: ܐܒܐ), suggesting that ʿAḇed-Mšīḥā may have been an abbot, bishop, or even metropolitan.

Nonetheless, the *Admonitions* – that are theological, pastoral, and monastic in nature – are clearly attributed to ʿAḇed-Mšīḥā who seems to be a prominent figure in Syriac monasticism and traditionally from Ḥīrtā.

IV.VIII. His Epistles

Within the *Admonitions* we find a comprehensive corpus of genres. The epistles written to and from ʿAḇed-Mšīḥā are sure to interest the reader. A question-and-answer style is apparent where ʿAḇed-Mšīḥā is quoting the question posed and provides his answer thereafter.

The first epistle evident in the *Admonitions* is a letter from ʿAḇed-Mšīḥā to Domitius the Confessor (cf. fol. 18r-22r). This paternal letter provides guidance and teaching on the fear of God and humility. He further instructs Domitius the Confessor on whom to interact with and how to live a life pleasing to God.

ʿAḇed-Mšīḥā's second epistle found in the *Admonitions* is a response to a letter received from Stephen the Elder, possibly a clergyman (cf. fol. 22r-24v). This epistle is quite direct based on the question ʿAḇed-Mšīḥā was posed with by Stephen – where he asks ʿAḇed-Mšīḥā what he ought to do to enter the monastic life.

The third epistle within the *Admonitions* is most peculiar and vague. As mentioned previously, this chapter is only found in Vatican Syriac 150 and Bibliothèques Universitaires de Strasbourg's MS 4.138. It is a coded-letter addressed to Mār Būḳtīšoʿ as a reply from ʿAḇed-Mšīḥā. It seems nearly impossible for one to understand the essence and meaning of this letter. It needs serious future study in order to understand its purpose. ʿAḇed-Mšīḥā tells Būḳtīšoʿ not to be discouraged if he does not understand the writings. ʿAḇed-Mšīḥā uses the consonants of the Syriac alphabet to present a cryptogram and by doing so provides direction and admonition to Būḳtīšoʿ.

The fourth epistle is relative to the second epistle (cf. fol. 31r-41r) – ʿAḇed-Mšīḥā's response to a letter received from Bacchus. Again, the questioner is seeking advice from ʿAḇed-Mšīḥā on how to leave the world and enter the solitary life.

The fifth epistle is administrative in nature and is a response from ʿAḇed-Mšīḥā to Simon the Elder. Simon seems to be in spiritual hardship and seeks advice from ʿAḇed-Mšīḥā

concerning how he ought to lead. ʿAḇed-Mšīḥā notes that Simon dwells in the Second Alexandria, 'where all the demons of the creations are gathered.'[100]

The sixth epistle is a short one written by ʿAḇed-Mšīḥā to Mār Sargīs (cf. fol. 106r). It is succinct and pastoral in nature.

The seventh epistle is a response written by ʿAḇed-Mšīḥā to Saint Abraham the Hermit (cf. fol. 109v-111r). In it we read of a fervent love and honour expressed to Saint Abraham and the intention of preserving the monastic canons and statutes established by Saint Abraham, a renowned Father of Syriac monasticism.

The eighth and final epistle found within the *Admonitions* is a letter addressed to Ksōsṭāros (cf. fol. 111r-113v). Pastoral in nature, ʿAḇed-Mšīḥā gives admonition and careful guidance to Ksōsṭāros concerning God's patience and the role of the clergy and their laxity.

IV.IX. Concluding Remarks

To conclude, it is important to note that, despite its demise, Ḥīrtā played a significant role in maintaining the monastic tradition of the Assyrian Church of the East. Serious archaeological work is still required to understand Ḥīrtā as a monastic stronghold. 'Today all that remains are its ruins, which are located 7km east-southeast of Najaf, Iraq. They were first mentioned by the German Assyriologist B. Meissner (1901) and were examined for the first time in 1931 by an Oxford expedition. Ḥīrtā's environs were first investigated by the Japanese Archaeological Expedition to Iraq in the 1970s and 1980s, but proper excavation of the city is a great desideratum.'[101] The literary and physical evidence we have help us determine that it was certainly a vibrant city home to many monasteries and an episcopal see for nearly a millennium.

[100] Cf. fol. 74v.
[101] Edmund Bosworth, "Ḥira," *Encyclopaedia Iranica*, December 15, 2003, accessed April 1, 2018, http://www.iranicaonline.org/articles/hira.

Considering the evidence presented above, we can conclude that ʿAḇed-Mšīḥā lived in a monastery in Ḥirtā where he composed his admonitions to hermits and monks. However, he remains an ambiguous figure in history. His name does not assist us in finding definite evidence to support his identity, and literary evidence scarcely confirms his geographical setting. There is a possibility that the *Admonitions* were composed by various authors, of which include hermits, monks, and possibly even a bishop. Conclusively, we can propose that ʿAḇed-Mšīḥā was not a member of the ʿĪbād community in Ḥīrtā, since his written language is Syriac – and neither was he an Arab Ḥīran Christian – but a Syriac Ḥīran monk and abbot who produced admonitions and instructions to the brothers and monks of the Early Middle Ages.

V. Manuscripts Used in the Critical Edition

V.I. Utilised Manuscripts

V.I.I. Mingana 30 (A)

Mingana Syriac 30 housed at the Cadbury Research Library at the University of Birmingham is considered to be the oldest manuscript known to us attributed to ʿAḇed-Mšīḥā. According to Mingana, the manuscript dates to about 1450 CE – with no justification. The manuscript is incomplete and therefore lacks a colophon – Mingana may have used the paper type to conclude that it is a work of the 15th century CE. Written in a clear East Syriac hand. The manuscript contains folios 1v-127v. Folio sequence incorrect. Folio numbers should be arranged in the following order: 1v-5v, 6v, 6r, 7r-92r, 93r, 95r-99v, 105r-106r, 98v, 106r-107v, 94r-94v, 100r-104v, and 108r-127v. Mingana believed that 'three leaves are missing between ff. 94-95, and apparently nine leaves between ff. 105-106.'[1] The rearrangement of the folios highlights this, and the critical edition restores missing folios. Folios generally measure 220x145mm with twenty to twenty-one lines per folio in a one-column format. Text is positioned on each folio with margins of 15-20mm from top, 30mm from bottom, 30mm from right side, and 15-20mm from left side (spine). Though the manuscript lacks a colophon, fol. 93v presents an epistle from Reverend Abraham to a certain deacon in 1898 CE written in Alqosh.[2] Old eastern binding with a thick hardcover of 10mm covered in black leather and gold foiling quoting 'Mingana 30'. Headings in red and vowels in black. A few minor errors evident in microfilm that is kept at the University of Melbourne. Errors have been rectified in the critical edition.[3] The manuscript paper type is a standard Middle Eastern paper. The paper is a rag paper, most likely

[1] Alphonse Mingana, *Catalogue of the Mingana Collection of Manuscripts Volume I: Syriac and Garshūni Manuscripts* (Cambridge: W. Heffer and Sons Limited, 1933), col. 82-3.
[2] Though unrelated to manuscript – a later scribe uses the other side of this folio to continue writing or restoring the text.
[3] The errors include the duplication of fol. 100v-101r and 116v-121r and the exclusion of fol. 49v-50r.

linen which is commensurate with papers from this area of the world and its age. However, fol. 1v-2v and 8r-8v are written on unlined thin European paper (fol. 1v-2v has a vague embossed logo), fol. 78r-78v on pencil-lined (at every 10mm) thin European paper, and fol. 92r-93v on thin unlined parchment paper.

V.I.II. Mardin CCM 00447 (B)

Mardin CCM 00447 is located in Mardin, Turkey at Syriac Orthodox Patriarchate, Mardin, Turkey. Manuscript contains fol. 3v-147r. Written in a clear East Syriac hand in 1812 of the Greeks (1500-1501 CE). Notably, the colophon mentions the monastery of Mar Awgin and the Catholicos Šemʿon V.

V.I.III. Mardin CCM 00497 (C)

Year: 17th-18th Century CE.

Location: Syriac Orthodox Patriarchate, Mardin, Turkey

Folios: 1r-100v

V.I.IV. Vatican Syriac 595 (D)

Vatican Syriac 595 is housed in the Biblioteca Apostolica Vaticana. Manuscript contains fol. 1v-82v. Chapter headings in red and vowels in black. Written in a clear East Syriac hand and occasionally uses the Estrangela ܬ. Folios measure 268x208mm with twenty-four lines per folio in a one-column format. Text is positioned on each folio with margins of 20mm from top, 30-35mm from bottom, 28mm from right side, and 25mm from left side (spine). Manuscript has a colophon noting 1917 CE as year of authorship at St Hurmizd's Church (Monastery), Alqosh, Iraq by a scribe named Deacon Paul Bar-Hurmizd Bar-Matthew Qāšā. 40-60gsm European

paper. In very good condition. Standard book binding with hardcover in green with Vatican library design. Vatican library has noted folio numbers in pencil. Every tenth folio a decorated Syriac consonant is evident. Ink seems to contain charcoal. Paper lined with pre-printed vertical rectangular grid. Text coinciding with fol. 118r to fol. 120v in A are found at the very end of D.

V.I.V. British Library, Oriental 9378 (E)

British Library, Oriental 9378 is housed at the British Library in London. Fol. 1r-109v. This manuscript is a part of a larger work ending at fol. 317v. Headings in red with vowels in black. Written in a clear East Syriac hand and occasionally uses the Estrangela ܬ. Folios measure 240x175mm with twenty lines per folio in a one-column format. Text is positioned on each folio with margins of 15-20mm from top, 30mm from bottom, 45mm from right side, and 15-20mm from left side (spine). Manuscript dates to *circa* 1895 CE (according to colophons in fol. 183r-183v and 286v-287r – however not directly connected to ʿAḇed-Mšīḥā's admonitions). Interestingly on fol. 1v a short note is made by the scribe noting Alqosh as place of authorship. European paper used with a subtle lined watermark. In very good condition. Old English binding with hardcover maroon leather and gold foiling. Pencil notes identifying folio numbers by British Library. Every tenth folio a decorated Syriac consonant is evident.

V.I.VI. Vatican Syriac 185 (F)

Vatican Syriac 185 is housed in the Biblioteca Apostolica Vaticana. Works of ʿAḇed-Mšīḥā are contained in fol. 1v-141v (manuscript ends at fol. 204r). Manuscript contains a concluding prayer not found in any of the other manuscripts. Colophon notes year 2014 of the Greeks (1703 CE) on Wednesday 6 April and composed at St Cyriacus' Church (fol. 141v) in Tel Keppe, Mosul. Chapter headings in red and vowels in black. Written in a clear East Syriac hand. Folios

measure 215x155mm with nineteen lines per folio in a one-column format. Text is positioned on each folio with margins of 20mm from top, 35mm from bottom, 35mm from right side, and 20mm from left side (spine). European paper. In very good condition. Standard book binding with hardcover in beige with parts of spine in red. Vatican library has noted folio numbers in pencil. Every tenth folio a decorated Syriac consonant is evident. Text coinciding with fol. 118r to fol. 120v in A are found at the very end of F.

V.I.VII. Vatican Syriac 150 (G)

Vatican Syriac 150 is housed in the Biblioteca Apostolica Vaticana. Works of ʿAḇed-Mšīḥā are contained in fol. 198r-200r (manuscript ranges from 1v-215r). Colophon notes year 2020 of the Greeks (1709 CE). Place of authorship not mentioned. These folios contain a chapter not found in any of the other manuscripts consulted (apart from a direct copy preserved in MS 4.138 at the Bibliothèques Universitaires de Strasbourg), viz. an epistle from ʿAḇed-Mšīḥā to Mār Būḳtīšoʿ the teacher (Syriac: ܡܠܦܢܐ ܒܘܟܬܝܫܘܥ ܠܡܪܝ ܐܓܪܬܐ) – and include red crosses above each word that phonetically spells out each Syriac consonant (ܐ to ܬ). Chapter headings in red and vowels in black. Written in an average East Syriac hand. Folios measure 163x110mm with fifteen lines per folio in a one-column format. Text is positioned on each folio with margins of 20mm from top, 22mm from bottom, 26mm from right side, and 15mm from left side (spine). Japanese card stock. In good condition. Standard book binding with hardcover in beige. Vatican library has noted folio numbers in pencil. Every tenth folio a decorated Syriac consonant is evident.

V.I.VIII. Strasbourg, BNU, MS 4138 (H)

This very late manuscript housed at the Bibliothèques Universitaires de Strasbourg contains two very short excerpts copied from Vatican Syriac 185 and Vatican Syriac 150. It also includes

material from Vatican Syriac 122: writings of St Ammonius (Syriac: ܐܡܘܢܝܣ ܡܪܝ). Fol. 1r-3r contain the chapter found in fol. 24r-27r of Mingana Syriac 30 (Syriac: ܢܦܫܐ ܥܡ ܕܦܓܪܐ ܕܪܫܐ). Fol. 3r-4r contain a chapter only found in Vat. Sir. 150, from where it was directly copied, viz. an epistle from ʿAḇed-Mšīḥā to Mār Būḳtīšoʿ the teacher (Syriac: ܡܠܦܢܐ ܒܘܟܬܝܫܘܥ ܠܡܪܝ ܐܓܪܬܐ) – directly copied from Vatican Syriac 150. Written in an average East Syriac hand with the consistent use of the Estrangela ܬ. Folios measure 309x210mm with twenty-five lines per folio in a one-column format. Text is positioned on each folio with margins of 28mm from top, 26-28mm from bottom, 48.5mm from right side, and 25mm from left side (spine). Believed to have been written at the end of the 19th century CE. Standard 60-80gsm paper. In very good condition. Standard modern binding with a hardcover. Pages present pencil lining for margins. Fol. 3r-4r contain red crosses above each word that phonetically spells out each Syriac consonant (ܐ to ܬ).

V.II. Manuscript Relationships

Manuscripts A, F, B and C are in close agreement, whilst G and H are almost identical. Manuscripts D and E agree relatively closely, although D is unique in its writing nature. The common chapter found in seven of the eight MSS is the chapter on the 'The Disputation (Of The Body With The Soul)' (cf. fol. 24v-27r). Apart from this chapter, G and H seem to be unrelated to the rest of the MSS.

However, the beforementioned chapter ties them in, suggesting a base MS that has been lost or undiscovered. Hence, the unknown original source provides us A and B (the oldest of the corpus of MSS), and G and H (nearly wholly unrelated to the remaining six MSS however connected by one chapter). F seems to directly agree more frequently with A, and C with B – leaving us with E in frequent agreement with D. Furthermore, G would have its source a descendant of the unknown mother source of all MSS.

Significantly, certain manuscripts exhibit a higher degree of concordance with each other, displaying discernible similarities in writing styles and characteristics. However, further investigation is required to comprehend the connections among these manuscripts and the overarching interrelationships they share.

V.III. Methods in Constructing the Critical Edition

The weight given to A in the critical edition is purely based on time of authorship. Mingana suggests A to be from *circa* 1450 CE. As previously discussed in the utilised manuscripts (section VI.I), only a selected few MSS have colophons – this makes dating very difficult.

Though A is incomplete, D and F help in completing the material. The original source of A is out of order – thus, the relative MSS help to reorganise it to flow correctly. The MSS present differing sentence structures and tenses – however, they generally resonate a common style of content.

Nevertheless, I have selected A as my base text for the extensive critical edition herein.

V.IV. Guide for the Reader

Contained within the critical edition are given words within the margins that direct the reader and provide important information. Folio numbers are a representation of A (for example: the words ‘folio 1 verso’ are represented by: ‘fol. 1v’ of A). The point at which the transition from one folio to the next is indicated with |. The start and end of MSS is noted by * within the margins.

The critical edition is eclectic. The material of A has been followed except where A is particularly problematic, damaged, or incomplete. Wherever the MSS disagree with the reading which the critical edition has provided this is indicated in the footnotes.

For example: If a reading by B and C is provided in a footnote this means that only B and C have this reading while all other MSS agree against B and C.

V.V. Concluding Remarks

ʿAḇed-Mšīḥā's admonitions to hermits and monks is an extensive text with great value. Considering the genres presented, the writings have the potential to provide:

i. A more informed appreciation of the monastic writings of the Assyrian Church of the East;

ii. A better understanding of letter writing styles (to and from ʿAḇed-Mšīḥā) in the East Syriac tradition;

iii. The notion of shared monastic heritage in the church of the past millennium – with interesting mention of the Egyptian Fathers;

iv. The reaffirmation of East Syriac Christology;

v. A representation of historical and biblical material;

vi. The subject of the interaction of monks with children – a subject that has never been discussed within the church. Possibly for the first time in modern day scholarship, ʿAḇed-Mšīḥā brings to light interesting notions of the interaction between monks and children that surely needs more research attention; and,

vii. A better understanding of monastic writings by ʿAḇed-Mšīḥā and the theology of monasticism, its customs, order, and relevance in the field of spirituality.

VI. Critical Edition

* Start of ABDEF

| [[ܥܠ ܚܝܠܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܥܕܬ ܡܫܝܚܐ ܕܡܬ̈ܘܠܕܘܬܐ fol. 1v

ܕܫܪ̈ܒܬܐ ܘܕܪ̈ܕܪܐ ❖ ܡܪܢ ܒܪܟܝܢ[1] [ܒܪ̈ܚܡܘܗܝ ܐܡܝܢ][2]]][3] ❖

❖ [ܩܕܡܝܬ: ܥܠܡܘܬܐ][4] ❖

ܡܪܝܫܝܬܗ[5] ܕܝܢ ܕܐܠܗܐ: ܗܝ ܐܦܣܩܬܗ ܕܒܪܝܐ ܥܠܡܐ. ܘܫܘܟܠܗ ܫܒܝܠܐ ܕܠܬܗܘܢ: ܒܚܕ

ܐܝܟ ܫܠܝܛܐ. ܘܡܩܪܒ[6] ܐܝܟ ܠܗܘܬܗ[7] ܢܛܪ ܡܢ ܟܠܗܝܢ ܒܪ̈ܝܬܐ ܕܒܪܐ. ܒܗ̇ ܕܐܦ ܒܝܠܗܘܢ[8] ܒܚܕ

ܐܝܟ. ܘܐܝܟܢܐ ܕܥܠܡܐ ܒܗ ܒܟܠܐ ܕܒܗܘܢ.[9] ܡܩܕܫܐ[10] ܡܬܒܢܝܢ[11] ܒܒܢܝܢܐ ܠܐܝܩܪܗ ܘܠܫܘܒܚܗ.

ܘܡܢ ܢܦܫ ܐܫܪܬ ܡܠܟܐ ܡܛܠ ܕܒܪܐ[12] ܗܘ ܕܟܠܗܘܢ. ܡܛܠ ܐܠܗܐ ܒܪܐ ܡܩܕܫܬ ܟܠܗܝܢ

ܒܪ̈ܝܬܐ. ܘܐܫܪܬ ܒܪܝܗܝ[13] ܠܐܕܡ ܕܐܝܬܘܗܝ ܡܠܟܐ ܕܟܠܗܝܢ ܒܪ̈ܝܬܐ. ܗܟܝܠ ܕܝܢ ܟܠܗܝܢ ܒܚܕ

ܐܠܗܐ ܒܡܘܪܝܗ ܕܥܠܡܐ.

[ܒܪܝܬܗ ܕܝܢ ܕܥܠܡܐ][14] ܐܬܐ ܐܕܡ ܕܬܪܝܢ: ܕܐܝܬܘܗܝ[15] ܡܫܝܚܐ. ܘܐܝܟܢܐ ܕܐܕܡ

ܡܩܕܫܐ. ܠܐ ܗܘܐ ܡܢ ܒܪܝܐ. ܗܟܢܐ ܐܕܡ ܕܬܪܝܢ ܠܐ ܗܘܐ * ܡܢ ܒܪܝܐ. ܐܕܡ ܡܩܕܫܐ: Start of C

ܐܠܗܐ ܒܐܝܕ̈ܘܗܝ ܓܒܠܗ. ܐܕܡ[16] ܕܬܪܝܢ ܡܢ ܪܘܚܩܘܕܫܐ[17] ܗܘܐ. | ܘܐܬܝܠܕ ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ. fol. 2r

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1 BDF: ܒܪܟܝܢܝ
2 AE om. this bracketed phrase.
3 B: ܥܠ ܬܘܟܠܢ ܡܫܬܥܠ ܓܠܝܬܐ . . . ܘܬܫܥܫܥܬܐ ܕܡܬܩܪܝܢ ܠܗ ܒܡܥܘܢܬܐ. ܐܫܬܘܥܝ ܟܬܒܐ ܕܥܕܬܗ ܕܡܫܝܚܐ ܡܪܢ ܒܪܟܝܢܝ ܒܨܠܘܬܗ ܐܡܝܢ; F: ܥܠ ܬܘܟܠܢ ܡܫܬܥܠ ܓܠܝܬܐ ܘܒܝܬ ܟܬܒܐ ܘܬܫܥܫܥܬܐ ܕܡܬܩܪܝܢ ܠܗ ܒܡܥܘܢܬܐ. ܐܫܬܘܥܝ ܟܬܒܐ ܕܥܕܬܗ ܕܡܫܝܚܐ ܡܪܢ ܒܪܟܝܢܝ ܒܨܠܘܬܗ ܐܡܝܢ
4 BF: ܥܠܡܘܬܐ ܩܕܡܝܬܐ
5 E: ܡܪܝܫܝܬܐ
6 BF: ܘܐܘܪܒ
7 BF om. this word.
8 BDF: ܒܝܠܗ
9 BF: ܕܒܗܘܢ
10 BDF: ܡܩܕܫܬ
11 D: ܒܢܝܢ
12 BE: ܒܪܐ
13 AE: ܒܪܝܗ
14 ADE om. this bracketed phrase.
15 BD: ܘܕܐܝܬܘܗܝ
16 BCDF: ܘܐܕܡ
17 BC: ܪܘܚ ܩܘܕܫܐ

ܘܐܝܟܢܐ ܕܐܕܡ ܩܕܡܝܐ ܠܐ ܗܘܐ ܠܗ ܐܒܐ[18] ܒܐܪܥܐ. ܗܟܢܐ ܐܕܡ ܕܬܪܝܢ ܠܐ ܗܘܐ ܠܗ ܐܡܐ

ܒܫܡܝܐ. ܘܐܝܟܢܐ ܕܢܦܩܬ ܒܐܚܪܝܬ[19] ܩܕܡܝܬܐ ܐܬܝܠܕ: ܗܟܢܐ ܒܡܬܘܡܝܘܬܗ ܕܥܡ ܐܒܘܗܝ:

ܡܢ ܡܬܘܡ[20] ܘܥܡ ܟܠܗ ܗܘܐ. ܘܐܝܟܢܐ ܕܫܡܫܐ ܒܢܘܗܪܗ ܪܡ ܘܡܥܠ ܡܢ ܟܠܗܘܢ ܢܗܝܪ̈ܐ:

ܗܟܢܐ[21] ܡܫܝܚܐ ܒܐܠܗܘܬܗ. ܪܡ ܘܡܥܠ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ: ܡܛܠ ܕܐܠܗܐ ܡܠܬܐ ܥܡܪ

ܒܗ. ܘܐܝܟܢܐ ܕܫܡܫܐ ܠܐ ܡܫܟܚ ܥܠ ܢܘܗܪܐ[22] ܕܢܬܟܣܐ: ܗܟܢܐ ܐܦ ܡܫܝܚܐ ܠܐ ܡܫܟܚ ܥܠ

ܢܘܗܪܐ[23] ܕܫܡܫܐ. ܘܐܝܟܢܐ[24] ܕܒܐܕܡ ܩܕܡܝܐ ܐܡܠܟ ܡܘܬܐ ܥܠ ܕܥܒܪ ܦܘܩܕܢܐ. ܗܟܢܐ

ܒܐܕܡ ܐܚܪܝܐ ܗܘܘ ܚܝ̈ܐ ܕܢܛܪ ܦܘܩܕܢܐ.

ܟܕ ܕܝܢ ܚܙܐ ܣܛܢܐ ܐܝܩܪܗ ܕܒܪܢܫܐ. ܒܪ ܫܥܬܗ[25] ܐܬܟܠܠ ܫܡܝܐ. ܘܐܬܩܪܒ[26] ܠܘܬܗ

ܚܘܐ ܘܐܡܪ ܠܗ̇. ܕܡܛܠ ܗܕܐ ܐܡܪ ܠܟܘܢ ܐܠܗܐ ܠܐ[27] ܬܐܟܠܘܢ ܡܢ ܐܝܠܢܐ ܗܢܐ ܕܠܐ

ܬܗܘܘܢ ܐܝܟܘܬܗ ܝܕ̈ܥܝ ܛܒܬܐ ܘܒܝܫܬܐ. ܘܗܝ ܐܬܚܒܠܬܗ ܠܐܕܡ ܘܥܒܪ ܥܠ[28] ܦܘܩܕܢܐ ܘܐܫܬܠܚ

ܡܢ ܫܘܒܚܐ.[29] ܘܐܬܛܪܕ ܦܪܕܝܣܗ. ܐܬܐ ܕܝܢ ܐܕܡ ܕܬܪܝܢ.[30] ܘܥܙܪ ܠܡܩܪܒܘ[31] ܒܟܠܗ ܟܕ ܐܡܪ:

ܕܐܢܐ ܠܐܕܡ ܩܕܡܝܐ ܐܬܚܒܠܬ: ܡܢܐ ܚܫܒܬ ܠܟ ܗܢܐ. ܣܛܢܐ ܕܝܢ ܡܢ ܟܕ ܢܦܠ: ܡܡܪܡܘܬ ܡܕܒܪܢܘܬܐ | fol. 2v

ܐܫܬܥܠܝܬ ܡܢܗ. ܐܠܐ ܠܒܪ ܢܦܩ ܗܘܐ ܣܛܢܐ ܕܐܠܗܘܬܐ ܒܡܕܒܪܐ ܒܗ[32] ܒܡܫܝܚܐ:[33] ܠܐ

ܡܟܪܢ ܗܘܐ ܕܢܩܪܘܒ ܠܗ. ܐܠܐ ܐܝܟܢܐ ܕܐܛܥܝܗ ܠܐܕܡ ܩܕܡܝܐ ܘܐܚܛܝܗ: ܗܟܢܐ ܐܘܕܥ ܡܢ

ܐܕܡ ܬܪܝܢܐ[34] ܘܫܒܩܗ ܘܟܕ ܒܗ ܘܐܘܟܝܗ. ܘܠܟܒ ܠܬܠܡܝܕ̈ܘܗܝ ܘܐܡܪ ܠܗܘܢ: ܕܢܣܝܘܬܗ ܠܣܛܢܐ

ܕܢܦܠ ܐܝܟ ܒܪܩܐ ܡܢ ܫܡܝܐ. ܗܐ ܝܗܒܬ ܠܟܘܢ ܫܘܠܛܢܐ ܕܬܕܘܫܘܢ ܒܗ ܐܢ ܦܘܩܕ̈ܢܝ ܬܛܪܘܢ: ܠܐ

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[18] E om. this word.
[19] A: ܒܐܚܪ̈ܢܬ
[20] D: ܒܪܫܝܬ
[21] BCDF: ܗܟܢ
[22] D: ܢܘܗܪܗ
[23] BCDF: ܢܘܗܪܗ
[24] D: ܐܝܟܢܐ
[25] BC: ܒܪܫܥܬܗ
[26] D: ܘܩܪܒ
[27] BCF: ܕܠܐ
[28] ABCEF om. this word.
[29] BCDF: ܫܘܒܚܗ
[30] D: ܬܪܝܢܐ
[31] C: ܠܡܩܪܒ
[32] A om. this word.
[33] ABCEF om. this word.
[34] BCDF: ܕܬܪܝܢ

ܡܫܡܫ ܗܘܐ ܠܟܠܟܘܢ.[35] ܘܐܢ[36] ܕܝܢ[37] ܠܐ ܬܬܪܦܘܢ ܒܬܘܕܝܘ[38] ܕܠܒܝܫ ܒܟܘܢ.

ܘܬܘ ܗܟܝܠ ܐܚ̈ܝ ܟܕ ܗܠܝܢ ܡܠܦ̈ܢܐ ܐܠܦ ܠܝ[39] ܡܪܢ ܢܘܪܐ ܒܡܩܒܠܘܬܗ ܘܠܚܒܪ ܡܫܝܚܗ ܘܠܣܒ

ܠܡܪ̈ܐ ܐܝܟ ܕܗܘ ܐܣܝ. ܘܐܬܬܚܝܒ ܒܪܚܡܘܬܗ ܕܐܬܚܙܐ ܡܢ ܠܥܡܘܬܗ. ܡܛܠ ܕܐܠܗܐ [ܠܓܠܝܟ

ܒܡܐܢܘܬܐ[40] ܕܐܦ.][41] ܘܠܓܠܝܟ[42] ܐܝܟ ܒܡܠܗ ܦܩܕ ܠܗ. ܡܛܠܗܕܐ[43] ܠܐ ܬܗܦܟܘܢ ܐܘ ܕܘܟ̈ܐ

ܘܬܐܡܪܘܢ: ܕܐܠܗܐ ܥܠ ܚܛ̈ܗܐ ܡܟܘܫ.[44] ܠܘ ܓܝܪ ܒܥܒܕܘܬܐ ܐܬܚܫܒܬܘܢ ܗܪܐ. ܡܛܠ

ܕܡܟܫܘܢ ܕܒܢ̈ܝܢܫܐ ܠܡܫܘܕܥܘܬܐ ܢܦܫܗ. ܘܡܟܫܘܢ ܡܚܡܝܢ ܘܥܦܝܢ. [ܘܡܟܫܘܢ ܠܚܛܝܬܐ

ܒܥܒܕܝܢ ܚܟܝܡ.][45] | ܘܡܟܫܘܢ ܡܫܬܘܕܥ ܘܡܫܬܘܕܥܝܢ.[46] [ܐܠܐ ܐܝܟ ܕܡܫܬܘܕܥܝܢ.][47] ܐܝܟ fol. 3r

ܐܡܬܝ،[48] ܕܠܒܝܒܘܬܐ ܡܦܪܢ. ܐܝܟ[49] ܕܝܢ[50] ܕܒܥܒܕܝܢ ܠܚܛܝܬܐ ܚܟܝܡ.[51] ܐܦܠܐ[52] ܕܐܝܬ[53]

ܬܝܒܘܬܐ ܙܒܢܝܢ. ܘܐܦܢܐ[54] ܕܝܢ ܕܡܠܐܟ̈ܝܗܘܢ[55] ܕܦܘܪܢܣܐ ܚܕܘܬܐ ܡܬܚܠܡ. ܗܟܢܐ[56] ܐܦ

ܡܠܐܟ̈ܝܗܘܢ ܕܚܛ̈ܝܐ ܒܬܝܘܒܬܐ ܚܙܝܢ.[57]

ܐܝܬ ܕܝܢ[58] ܐܘ ܒܢܝܐ. ܗܢ ܠܟ ܗܘܐ ܡܬܚܐ. ܘܪܚܡܐ ܒܚܡܝܐ. ܕܬܫܘܬܦ ܡܕܡ[59]

ܕܦܪܐ ܐܝܬ.[60] ܠܐ ܓܝܪ ܡܬܬܫܡܫ ܡܠܝܢ. ܒܠܒܕ ܡܢ ܡܦܩܢܘܬܐ[61] ܘܢܝܚܐ. ܢܝܚܐ. [ܐܦ ܘܡܒܠ

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[35] D: ܕܢܚܒܟܘܢ
[36] BC: ܐܢ
[37] BCDF om. this word.
[38] F: ܒܬܘܕ
[39] F om. this word.
[40] D: ܒܡܐܢܘ
[41] F: ܒܡܐܢܘܬܐ ܕܐܦ ܠܓܠܝܟ
[42] D: ܘܠܓܠ ܐܝܟ
[43] BCDF: ܡܛܠ ܗܕܐ
[44] D: ܕܐܠܗܐ ܡܟܘܫ ܥܠ ܚܛ̈ܗܐ
[45] C om. this bracketed phrase.
[46] D: ܡܫܬܘܕܥܝܢ
[47] E om. this bracketed phrase.
[48] D: ܐܡܬܝ
[49] D: ܘܐܝܟ
[50] DE om. this word.
[51] C: ܚܟܝܡ
[52] E: ܡܟܫܘܢ ܕܝܢ ܐܦܠܐ
[53] E: ܐܝܬ
[54] DE: ܐܦܢܐ
[55] E: ܡܠܐܟ̈ܝܗܘܢ
[56] D: ܗܟܢ
[57] D: ܚܙܝܢ
[58] E om. this word.
[59] DE: ܥܠܡܕܡ
[60] D: ܕܦܪܢܬ
[61] D: ܡܘܒܒܐ

ܕܝܢ]62 ܡܢ ܟܠܗܘܢ ܕܘܒܪ̈ܐ.63 ܘܡܫܡܫܢܘܗܝ ܠܦܘܠܚܢܐ ܕܗܘܐ ܒܗ ܡܠܟܐ64 ܘܐܡܪ.65 ܩܡ66 ܕܝܢ ܢܣܒܠ67

ܚ̈ܘܝܐ ܐܝܟ ܕܗܘܢܐ. ܘܦܪܫܬ ܘܥܪܩܬ ܒܡܕܒܪܐ. [ܘܐܬܦܪܫܬ ܡܢ ܪܘܚܐ ܕܒܠܒܠܐ. ܗܘ ܕܝܢ ܕܫܐܠ

ܕܢܗܘܐ ܒܡܕܒܪܐ.]68 ܥܠ ܕܢܗܘܐ ܒܥܠܡܐ ܫܐܠ. ܕܢܬܦܪܫ ܡܢ ܥܠܡܢ̈ܝܐ ܕܗܦܟ ܒܡܕܒܪ̈ܝܬܐ ܫܐܠ.

ܘܐܦ69 ܐܘܣܛܝܘܣ ܡܫܪܝܐ. ܒܗ70 ܒܓܒܐ71 ܕܐܚܪ̈ܢ ܒܪܘܚܢܘܢ. ܓܠ72 ܠܚܕܪܘܬܐ73 ܕܓܝܣܐ. ܘܬܘܒ

ܗܦܟܐ ܒܥܠܡܐ ܒܕܡܟܐ ܕܐܬܚܫܒ ܠܗ ܡܕܡ ܕܓܒܐ.

ܚܝܐ ܐܢܬ74 ܒܡܕܡܐ ܙܟ ܣܠܗ ܕܥܠܡܐ. [ܐܢ ܕܝܢ]75 ܬܒܥܠ ܘܬܬܦܪܓ76 ܘܬܬܒܬܫ77

ܡܬܦܫܩܢ ܠܝ ܗܠܝܢ. ܘܐܢܗܘ78 | ܕܬܗܡܐ79 ܘܬܓܒܐ ܐܚܕ80 ܐܢܬ81 ܡܢ ܣܛܪ̈ܐ. ܠܐ ܟܢ ܙܪ ܫܪܝܐ fol. 3v

ܠܛܘܒܬܐ ܒܐܢܫ. ܐܠܐ ܒܡܬ̈ܠܐ ܘܐܘܠܨܢ̈ܐ.82 ܡܐܓܠܬܐ ܕܝܢ ܦܪ̈ܝܫܬܐ ܘܡܫܥܝܢܘܬܐ ܕܡܫܪܝܐ

ܒܦܪ̈ܝܫܘܬܐ. ܡܚܝܢ ܠܗ [ܠܠܒܐ. ܘܡܫܡܫܝܢ ܠܗ]83 ܠܡܕܒܪܐ. ܠܢܦܫܐ ܕܝܢ ܡܫܝܚܐ ܘܡܠܝܐ

ܘܡܫܥܝܢܘܬܐ ܕܡܫܪܝܐ. ܡܕܒܪܝܢ ܠܠܒܐ ܘܡܫܠܛܝܢ ܠܡܕܒܪܐ.

ܡܐ ܕܝܢ ܕܐܢܫ ܡܬܦܫܩ ܠܗ [ܡܥܠܝܘܬܐ ܗܠܝܢ.]84 ܗܦܟܐ ܠܗ ܡܚܒܠ [ܒܡܕܒܪܘܬܐ. ܘܐܢܫ

ܠܗ]85 ܕܢܬܚܫܒ ܒܡܠܟܝܢ ܒܡܕܒܪܢܘܬܐ. [ܬܘܒ ܕܝܢ]86 ܘܡܫܡܫܢܘܗܝ87 ܠܟܠܗܘܢ ܠܦܘܠܚܢܐ ܒܗ ܐܡܪ.

ܕܐܦܘܠܚܢܐ ܡܫܪܝܐ ܐܬܬܚܫܒܬ. ܘܪܗܛ ܥܠܡܬ. ܘܡܫܡܫܢܘܬܗ ܢܛܪܬ. [ܘܢܛܪܘ88 ܠܐ ܡܚܒܠ89]90 ܒܠܠܝܐ

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[62] BCDEF: ܕܝܢ ܪܒ ܘܡܒܠܠ
[63] D: ܒܠܒܕ ܡܢ ܡܘܒܒܐ ܘܥܠܡܐ ܕܝܢ ܪܒ ܘܡܒܠܠ ܡܢ ܟܠܗܘܢ ܕܘܒܪ̈ܐ
[64] C om. this word.
[65] C: ܐܡܪ
[66] BCD: ܕܩܡ
[67] BCD: ܢܣܒ ܠ
[68] DE om. this bracketed phrase.
[69] E: ܐܦ
[70] D om. this word.
[71] D: ܘܒܓܒܐ
[72] CD: ܘܓܠ
[73] D: ܠܚܕܪܘܬܐ
[74] D: ܚܙܝܬ
[75] E: ܐܢܕܝܢ
[76] ABCEF om. this word.
[77] D om. this word.
[78] BC: ܘܐܢ ܗܘ
[79] D: ܕܬܗܘܐ; E: ܕܬܗܘܐ ܡܠܟܐ
[80] D: ܬܐܚܕ
[81] D om. this word.
[82] DEF: ܘܒܐܘܠܨܢ̈ܐ
[83] E om. this bracketed phrase.
[84] D: ܗܠܝܢ ܡܥܠܝܘܬܐ
[85] DE om. this bracketed phrase.
[86] ABCEF om. this bracketed phrase.
[87] DE: ܫܡܫܢܘܗܝ
[88] BD: ܢܛܪܘ
[89] E om. this word.
[90] D: ܡܚܒܠ ܢܛܪ ܗܘ ܠܐ

ܕܪܘܪܒܘܬܐ ܕܐܠܗܘܬܗܝ ܠܐ ܡܢ ܒܗܘܢܐ ܗܘ ܕܐܝܬܘܗܝ ܕܝܢܐ ܒܐܝܢܐ. ܒܪ ܕܝܢ ܒܟܒܐ ܕܠܐ ܢܦܫܘܩ

ܦܘܪܫܐ ܕܒܢ̈ܝܢܫܐ. ܕܠܐ ܢܐܡܪܘܢ ܕܠܗ ܗܘ[91] ܒܠܚܘܕ ܡܬܝܕܥ ܒܠܠܐ ܗܢܐ. ܡܛܠ ܘܐܡܪ. ܕܠܐ

ܠܗ[92] ܒܠܚܘܕ. ܐܠܐ[93] ܘܠܟܠܗܘܢ ܐܝܠܝܢ ܕܡܫܬܡܥܝܢ ܠܟܠܡܗ. ܘܐܢܕܝܢ[94] ܗܠܝܢ ܗܟܢܐ ܐܬܝܗܒܘ. ܡܕܝܢ

ܢܒܝܘܬܗܘܢ ܐܝܠܝܢ ܕܣܒܝܪܬܐ ܒܠܒܗܘܢ. ܘܒܪܘܫܐ ܘܒܣܘܟܐ ܡܫܚܝܢ [ܠܡܠܟܘܬܐ ܕܫܡܝܐ.][95]

ܗܟܝܠ ܕܝܢ ܒܪ ܗܢܐ ܘܒܢܝܐ[96] | ܠܐ ܡܫܬܡܥ ܕܒܝܢܐ. ܫܡܥܢܐ ܕܝܢ ܒܪ[97] ܗܢܐ ܘܒܢܝܐ. ܐܝܟܢܐ fol. 4r

ܕܟܝ ܒܡܠ̈ܐ ܗܘܘ ܢܒܝ̈ܐ. ܗܟܢܐ[98] ܘܟܝ[99] ܢܒܝ̈ܐ ܗܘܘ ܒܡܠ̈ܐ. ܘܐܝܟܢܐ[100] ܕܒܪ ܕܝܠܗ ܫܡܥܢܐ

ܫܡܝܐ ܡܬܚܫܒ. ܗܟܢܐ[101] ܐܦ ܐܠܗܐ ܒܠܫܢ ܡܦܪܫ. ܐܝܟ ܕܦܐܝܪܐ[102] ܠܒܢ̈ܝܢܫܐ. ܘܐܝܟ

ܕܡܠܦܐ ܒܠܫܢ ܟܠܗܘܢ. ܘܐܝܟ ܕܠܬܠܡܝܕܐ ܠܡܟܝܢ.[103] ܘܐܝܟ ܕܠܒܪ ܒܟܠܐ ܗܦܟܝܢ: ܡܢܐ ܕܝܢ

ܕܢܘܪܐ ܕܫܡ ܡܬܚܙܝܐ. ܗܟܢܝܫܐ ܕܫܘܢܝ.[104] ܘܗܟܢܝܫܐ ܕܣܓܝܐܢ.[105] ܦܠܓܐ ܕܝܢ ܒܟܠܗ ܕܒܪܘܪܬܐ

ܦܠܝܓ. ܡܢ ܦܐܪ̈ܝܗܘܢ ܡܬܬܪܣܝܢ. [ܐܝܠܝܢ ܕܝܢ ܕܒܝܫܐܝܬ ܦܠܝܓ. ܗܟܝܠ ܡܬܬܪܝܡ.][106]

ܐܝܟ[107] ܕܟܠܒܝܢ[108] ܒܣܝܠܐ. ܘܡܢ ܥܩܪܐ ܘܡܒܘܠܐ ܪܒܝܢ. ܒܪ ܕܝܢ ܢܬܬܐ ܡܢܐ ܒܪܒܐ

ܘܢܬܠ[109] ܐܪܒܥܐ ܠܟܠܗܘܢ. ܗܟܢܝܫܐ ܕܫܡܝܢ ܘܗܟܢܝܫܐ ܕܡܪܒܝܢ.[110] ܐܝܟ ܕܝܢ ܕܡܬܝܗܒ ܠܗ

ܘܡܬܬܘܣܦ ܠܗ. ܘܐܝܟ ܕܐܦ ܗܘ ܕܐܝܬ ܠܗ ܡܬܬܠ[111] ܡܢܗ. ܒܪ ܡܬܬܪܝܡ ܕܝܢ ܘܠܟܘ[112] ܡܢ

ܗܟܢܐ ܒܥܠܡ:[113] ܐܝܟܐ ܗܝ ܕܫܡܝܬܐ ܘܪܪܘܒܐ.[114] ܐܡܪܝܢ[115] ܠܒܪ ܦܫܝܛ. ܐܝܟܐ ܗܝ ܕܐܟܠܐ

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91 ABCEF om. this word.
92 D: ܕܠܗܠ
93 D: ܘܐܠܐ
94 BC: ܐܢ ܕܝܢ D: ܘܐܢ ܕܝܢ and E: ܐܢܕܝܢ
95 D: ܠܡܠܟܘܬ ܫܡܝܐ
96 BCDEF om. this word.
97 CDEF om. this word.
98 D: ܗܟܢ
99 E: ܟܝ
100 E: ܐܝܟܢܐ
101 D: ܗܟܢ
102 E: ܦܐܝܪܐ
103 D: ܠܡܨܪܝܢ
104 DE: ܢܗܝܪܝܢ
105 BCDE: ܣܓܝܐܝܢ
106 E om. this bracketed phrase.
107 E: ܘܐܝܟ
108 E: ܕܟܠܒܝܐ ܐܝܟ
109 BCDEF: ܕܢܬܠ
110 E: ܕܡܪܒܝܢ
111 E: ܢܬܬܠ
112 E: ܠܟܘ
113 E om. this word.
114 C: ܪܘܪܒܐ
115 BD: ܐܢ ܕܝܢ; E: ܘܐܡܪܝܢ

ܘܕܒܪܢܘܬܐ.[116] ܢܛܘܪ̈ܐ ܕܝܢ ܡܢܗܘܢ ܚܕܝܢ ܘܡܢܗܘܢ ܡܒܟܝܢ. ܡܕܝܢ[117] ܕܐܦܣܬ ܥܘܠ ܡܕܡ ܕܐܓܠܝܬ.

fol. 4v ܬܘܒ | ܠܝܬ ܠܗ ܠܡܐܟܠ. ܡܛܠ ܕܣܠܩ ܕܓܢܒܪܐ ܐܬܬܒܪ:[118] ܕܢܩܪܒ[119] ܬܘܒ[120] ܠܐ ܡܫܟܚ.[121] ܗܢܝܢ ܡܟܝܠ ܘܐܚܪ̈ܢܝܢ: ܐܝܟܢܐ ܗܝ ܒܟܪܝܘܬܢ ܟܠܢ. ܗܐ ܕܗܘܐ ܕܝܢ ܥܩܠܝܢ. ܢܗܪ̈ܐ ܕܝܢ ܠܢܘܗܪܐ ܡܬܒܠܝܢ. ܘܓܘܕ̈ܐ ܒܐܘܪܚܐ ܦܢܝܢ. [ܡܐ ܕܝܢ][122] ܕܡܛܠܐܘܗ ܠܐܘܪܚܐ ܣܓܝܐܐ ܠܡܐܟܠ. ܗܢܝܢ ܣܝܡܬܐ ܘܒܪܢܝܬܐ ܡܬܡܠܠܝܢ.[123] ܣܝܡܬܐ ܕܝܢ ܠܐܝܠܝܢ ܕܕܡܫܝܚܐ[124] ܐܝܬܝܗܘܢ:[125] ܘܒܪܢܝܬܐ ܠܐܝܠܝܢ ܕܕܗܝܠܐ[126] ܐܝܟܢ. ܐܝܟܢܐ ܕܡܬܩܪ̈ܝܐ ܚܠܝ̈ܐ ܐܝܟܢ: ܗܟܢܐ[127] ܐܦ ܐܚܪ̈ܢܐ ܬܠܝܬܝ̈ܬܐ[128] ܐܝܟܢ. ܗܘܐ ܕܝܢ ܙܒܢܐ ܕܡܢܗܘܢ ܕܐܚܪ̈ܢܐ ܚܠܝ̈ܐ ܗܘܝܢ.

ܘܐܡܪܝܢ ܕܡܢܐ ܕܒܢܝܢ ܥܡܛܝܢܐ ܚܕ ܣܥܘܒܐ ܗܘܐ: ܗܟܢܐ[129] ܡܢܐ ܕܕܝܢ ܚܕ ܢܘܗܪܐ ܡܡܠܠܢ:[130] ܡܢܗܘܢ ܕܣܥܘܒܐ ܢܗܘܝܢ ܘܡܢܗܘܢ ܕܢܘܗܪ̈ܐ ܢܣܒܝܢ. ܡܢܗܘܢ[131] ܕܡܠ̈ܠܐ ܢܒܥܘܬܗܘܢ ܥܡܠܐ. ܘܡܢܗܘܢ ܒܗܘܢ ܐܝܬܝܗ.[132] ܡܐ ܕܝܢ ܕܥܐܠ ܣܓܝܐܐ ܠܡܣܒܐ ܠܡܫܬܒܚܐ. ܐܢ ܐܢ ܡܢ ܠܓܘܫܗ ܡܬܦܪܕ. ܐܝܠܝܢ ܕܝܢ ܕܐܦܩܠܐ ܣܘܪ̈ܬܐ[133] ܠܓܒܝܢ: ܡܬܒܣܡܝܢ ܘܡܬܒܩܪܝܢ.[134] ܘܐܝܠܝܢ

fol. 5r ܕܝܢ ܕܐܘܩܡܐ ܒܐܝܠܢܝܢ ܒܒܗܝܬܐ ܢܦܫܝܢ. ܠܗܒܝܢܗܘܢ ܕܝܢ ܠܐܝܠܝܢ ܕܒܘܣ̈ܬܢܘܗܝ[135] | ܕܡܫܝܚܐ ܢܛܪܝܢ. ܘܒܡܒܥܒܥܘܬܗ[136] ܡܬܕܪܕܝܢ[137] ܘܒܡܩܒܠܘܬܗ ܪܕܝܢ. ܘܡܢ ܐܘܪܚܗ ܠܐ ܦܠܓܝܢ. [ܘܠܒܠܗܘܢ ܒܬܢܝܐ ܡܣܒܝܢ. ܘܠܐܢ ܠܐ ܦܢܝܢ.][138] ܘܠܣܘܦܐ ܠܘܬܗܘܢ ܠܐ ܡܦܪܩܝܢ ܘܒܒܥܘܬܐ ܘܒܣܘܟܐ ܡܫܠܡܝܢ. ܘܒܡܫܝܚܐ ܚܠܝܦ ܚܕܝܢ ܘܪܘܙܝܢ. ܘܠܒܠܝܗ ܡܫܟܝܢ. ܕܡܐ ܕܕܝܢ ܒܥܘܒܕܗ.[139]

[116] E: ܘܕܒܪܢܘܬܐ
[117] BCDEF: ܡܐ ܕܝܢ
[118] D: ܢܬܬܒܪ
[119] BCD: ܘܕܢܩܪܒ
[120] ABCEF om. this word.
[121] D: ܢܫܟܚ
[122] C: ܡܕܝܢ
[123] DE: ܡܡܠܠܝܢ
[124] E: ܕܡܫܝܚܐ
[125] D: ܐܝܟܢ
[126] EF: ܕܗܝܠܐ
[127] D: ܗܟܢ
[128] EF: ܬܠܬܝ̈ܬܐ
[129] D: ܗܟܢ
[130] C: ܘܡܡܠܠܢ
[131] BC: ܘܡܢܗܘܢ
[132] D: ܗܝ
[133] C: ܚܘܪ̈ܐ
[134] C: ܘܡܬܩܪܝܢ
[135] D: ܕܒܘܣܬܢ̈ܘܗܝ; F: ܕܒܘܣ̈ܬܢܘܗ
[136] D: ܘܒܡܒܥܒܥܗ
[137] BC: ܡܬܪܕܝܢ
[138] BC om. this bracketed phrase.
[139] E: ܒܥܘܒܕܗ ܪܒܐ

ܘܡܠܐܟܘ̈ܗܝ ܦܪ̈ܝܫܐ ܒܐܝ̈ܕܝܗܘܢ ܟܠ̈ܝܠܐ ܕܙܟܘܬܐ ܠܙܟܝܢ. ܘܟܢܫܐ[140] ܕܪ̈ܚܡܘܗܝ[141] ܚܕܝܢ.

ܘܚܕܘܬܗ ܠܥܠܡܐ ܚܠܝܡ. ܘܒܡܠܟܘܬܗ[142] ܡܬܒܣܡܝܢ. ܘܠܗܘܢ[143] ܕܝܢ ܠܐܠܝܢ[144] ܕܐܗܡܝܘ[145]

ܘܪܕܘ ܒܡܪܝܡܘܬܐ.[146] ܕܟܝܢ[147] ܒܗܣܡܗ[148] ܡܬܟܠܝܢ. ܘܠܚܫܘܟܐ ܡܫܬܠܡܝܢ[149] ❖ ܐܡܝܢ.[150]

[ܫܘܕܥܗ ܐܘ ܦܘܪܫܐ ܒܝܠܕܘܬܗ ܗܢܐ ܕܦܪܐ ܐܒܘܢ ܒܟܬܒܐ ܗܢܐ][151] ❖

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[140] CF: ܘܟܪܢܫܐ
[141] A: ܕܪ̈ܚܡܘ݂
[142] A: ܘܒܡܠܟܘ݂
[143] DE: ܘܠܗܘܢ ܘ̇
[144] E: ܠܐܠܝܢ ܕܝܢ
[145] D: ܕܐܗܡܝܘܘ
[146] C: ܒܗ ܒܡܪܝܡܘܬܐ
[147] E: ܟܝܢ
[148] E: ܒܗܣܡܐ
[149] B: ܡܫܠܡܝܢ
[150] ABCF om. this word; E: ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ
[151] D om. this bracketed phrase.

❖ ܕܝܠܗ ܕܒ ܕܝܠܗ [ܕܥܒܕ ܡܫܝܚܐ][1] ܡܡܠܠܐ ܡܘܬܪܢܐ ❖

ܬܫܒܘܚܬܐ ܢܣܩ ܠܗ[2] ܠܒܪܘܝܐ. ܕܟܠܡܕܡ[3] ܒܫܒܚܬܗ ܒܪܐ. ܐܝܟܢܐ ܕܫܘܪܝܐ [ܕܩܒܠܘܬܐ[4] ܘܡܟܝܢܘܬܐ.[5]][6] ܗܟܢܐ[7] ܪܒܐ ܕܪܘܪܒܘܬܐ ܫܒܚܬܐ ܘܐܝܟܢܐ ܕܪܙ[8] ܐܬܘ̈ܬܐ ܐܠܦ. ܕܐܝܬܘܬܗ ܐܠܗܐ. ܗܟܢܐ[9] ܪܒܐ ܕܟܠܗܘܢ[10] ܕܠܒܢ̈ܬܐ[11] ܫܒܚܬܐ ܗ̇ܝ. ܡܛܠ ܕܐܠܗܐ ܟܠܡܕܡ[12] ܒܫܒܚܬܐ[13] ܒܪܐ. ܗܟܢܐ[14] ܕܝܢ ܙܕܩ ܠܟܠܗܘܢ ܒܪ̈ܝܬܐ ܕܢܘܕܘܢ ܘܢܫܒܚܘܢ | ܠܐܠܗܐ. ܗܢ̈ܝܢ[15] ܕܢܘܕܘܢ[16] [ܒܫܪܝܪܐ fol. 5v
ܘܢܫܒܚܘܢ][17] ܠܐܠܗܐ ܟܠ[18] ܫܒܚܬܐ[19] ܘܪܘܪܒܘܬܐ[20] ܗܘ ܡܘܪܒܐ.

ܐܝܬ ܕܝܢ ܫܟ̈ܢܐ ܕܡܫܬܟ̈ܚܝܢ ܘܟܦܪܝܢ ܘܠܐ ܡܘܕܝܢ. ܘܐܝܬ ܡܫܟ̈ܚܐ ܕܡܫܟ̈ܚܝܢ ܘܐܠܝܨܝܢ. ܘܡܫܒܚܝܢ ܘܡܘܕܝܢ. ܗ̇ܝ ܕܝܢ ܡܕܡܝܘܬܐ. ܟܠ ܡܫܟܠܘܬܐ ܡܘܕܝܢܐ. ܗ̇ܝ ܕܝܢ ܐܚܪܝܬܐ. ܟܠ ܫܒܚܬܐ ܡܕܡܘܐ. ܡܛܠ ܕܫܟܠܐ ܒܫܟܠܘܬܗ ܡܕܡܪ ܒܡܘܬܪܗ. ܘܫܒܚܐ ܒܫܒܚܬܗ ܢܛܪ ܠܗ. ܗܟܢܐ[21] ܕܝܢ[22] ܐܦ ܐܠܗܐ ܒܠܝܟܘܬܗ ܢܛܪ[23] ܡܪܒܝܬܗ.

ܐܘܟܝܘ ܕܠܠܝܐ ܒܫܟܚܗ ܕܡܫܒܚܬܐ ܗܘ ܕܫܠܝܐ. ܡܕܡ ܐܡܪܐ ܒܡܘܪܗ ܕܡܫܒܚܬܐ ܗܘ ܕܡܫܝܚܐ.[24] ܐܘܟܝܘ ܕܒܩܠܐ ܕܟܗܠܝܢ ܠܫܘܠ ܒܗ ܡܫܬܪܝܢ. [ܡܕܡ ܕܕܝܩܐ ܕܠܡܫܠܡܘܬܐ[25] ܟܗܠܝܢ ܒܗ ܡܫܘܝܢ. ܘܐܘܟܝܘ ܕܒܩܠܐ ܫܟܚܐ[26] ܡܬܟܠܟܠܝܢ. ܡܕܡ ܕܕܝܩܐ[27] ܢܘܗܪܐ ܠܟܠܝܢ.][28] ܘܐܘܟܝܘ

[1] ABCDF om. this bracketed phrase.
[2] B om. this word.
[3] BD: ܕܟܠ ܡܕܡ
[4] F: ܩܒܠܘܬܐ
[5] D: ܡܟܝܢܘܬܐ
[6] E: ܕܡܟܝܢܘܬܐ ܩܒܠܘܬܐ
[7] D: ܗܟܝܢ; E: ܘܗܟܢܐ
[8] C: ܕܪܙܐ
[9] D: ܗܟܝܢ
[10] ADEF om. this word.
[11] C: ܠܒܢܬܐ
[12] D: ܟܠ ܡܕܡ
[13] E: ܒܫܒܚܬܐ ܕܒܪܐ
[14] D: ܗܟܝܢ
[15] CF: ܗܝ ܕܝܢ; E: ܘܗܢܝܢ
[16] DE: ܢܘܕܘܢ
[17] E: ܘܢܫܒܚܘܢ ܒܫܪܝܪܐ
[18] E: ܘܟܠ
[19] E: ܫܒܚܬܐ ܗܘ
[20] DE: ܪܘܪܒܘܬܐ
[21] D: ܗܟܝܢ
[22] ADEF om. this word.
[23] C: ܛܪ
[24] A: ܕܡܫܝ̈ܚ
[25] E: ܠܡܫܠܡܘܬܐ
[26] E: ܫܟܚܢܐ
[27] E om. this word.
[28] BC: ܡܕܡ ܕܕܝܩܐ ܢܘܗܪܐ ܠܟܠܝܢ. ܘܐܘܟܝܘ ܕܒܩܠܐ ܫܟܚܐ ܡܬܟܠܟܠܝܢ: ܡܕܡ ܕܕܝܩܐ ܕܠܡܫܠܡܘܬܐ ܟܗܠܝܢ ܒܗ ܡܫܘܝܢ

ܕܒܢ̈ܬܐ ܡܕܟ̈ܝܬܐ. ܒܟܪ[29] ܠܗܘܢ. ܐܝܟ ܡܠܬ ܠܗܘܒܠܐ[30] ܦܘܠܘܣ. ܡܕܝܢ ܒܡܫܚܕ̈ܬܐ ܚܕ̈ܬܬܐ

ܙܪܥ ܠܡ ܕܢܥܪܐ. ܐܕܝܢ[31] ܒܢ̈ܬܐ ܫܪܝܢ ܠܡܘܠܕ ܡܣܟܢܝܢ. ܘܐܦ ܠܒܢ̈ܬܐ ܒܚܕܝܢ ܠܢܩܡ

ܡܘܬܪ̈ܝܢ. ܘܐܝܟܢܐ[32] ܕܐܠܝܢ [ܕܪܚܡܝܢ ܡܬܡܟܟܝܢ. ܡܕܝܢ[33] ܐܠܝܢ[34]][35] ܕܡܬܡܟܟܝܢ ܡܬܘܬܪ̈ܝܢ.

| ܐܝܟ ܡܠܬܗ[36] ܕܡܪܢ.[37] fol. 6v

ܡܕܝܢ ܒܡܫܬܡܥܢܘܬܐ ܙܪܥ ܠܡ ܕܢܬܟܠܘܢ. ܘܐܝܟܢܐ ܕܠܒܫܘܗܝ ܕܡܫܝܚܐ ܡܫܟܚܝܢ. ܠܡܫܠܡ

ܡܕܝܢ ܒܦܘܪ̈ܩܢܗ،[38] ܚܝܒܝܢ. ܘܐܝܟܢܐ ܕܬܠܡܝ̈ܕܘܗܝ، ܕܡܫܝܚܐ ܡܬܦܪܫܝܢ. ܙܪܥ ܠܡ ܕܒܡܫܒ̈ܚܬܗ[39] ܢܙܪܐ.

ܐܝܟܢܐ ܕܫܠܡܐ ܕܟܠܐ ܡܕܡ ܠܐ ܡܗܘܐ. ܗܟܢܐ[40] ܐܫܟܚܢܐ[41] ܒܕܟܐ ܡܕܡ ܠܐ ܡܣܘܪ. ܘܐܝܟܢܐ

ܕܕܚܠܘܬܐ ܡܢ ܐܚܠܡܢ̈ܝܐ ܗܝ، ܐܝܟ [ܡܠܬܗ ܕܡܪܢ.][42] ܡܕܝܢ ܕܟ̈ܠܐ ܒܢ̈ܬܐ ܡܬܦܪܥܝܢ.

ܘܐܝܟܢܐ[43] ܕܡܫܬܪ̈ܬܐ ܡܢ ܡܬܘܡ ܐܬܝܢܗܝܢ.[44] ܡܕܝܢ ܒܢ̈ܬܐ ܡܢ ܒܬܪܗܝܢ[45] ܫܘܪ. ܘܐܝܟܢܐ

ܕܒܢ̈ܬܐ ܗܘܝܐ ܘܒܢܝܐ ܕܠܐ ܗܘܝܐ.[46] ܡܕܝܢ ܡܬܘܪ̈ܬܐ ܠܒ̈ܢܬ ܘܒܢܝܐ ܕܠܐ ܬܗܘܐ.[47] ܐܝܟܢܐ ܕܙܥܪܐ[48]

ܕܫܠܝܛܘܬܐ ܪܡܘܬܐ.[49] ܗܟܢܐ[50] ܙܥܪܐ[51] ܕܕܝܠܝܬܐ ܐܢܬܬܗ[52] ܡܬܡܟܟܢܘܬܐ.[53] ܘܐܝܟܢܐ ܕܫܠܝܛܘܬܗ

ܕܐܝܟ ܐܣܝܘܬ ܠܒ̈ܢܝܢܫܐ. ܗܟܢܐ[54] ܕܪܡܘܬܗ ܕܡܫܝܚܐ ܐܣܝܐ ܠܒ̈ܢܝܢܫܐ.[55]

ܐܝܟܢܐ [ܕܐܡܪ ܐܢܬ][56] ܕܬܪܬܝܢ ܟ̈ܠܒܬܐ. ܗܟܢ ܡܢ ܡܕܡ ܒܢ̈ܬܢ ܬܫܒܘܚܬܐ ܕܟܗܢܐ.[57]

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[29] CD: ܒܟܪܝ
[30] BC om. this word.
[31] D: ܐܦ ܕܝܢ
[32] A: ܘܐܠܝܢ ܘܐܝܟܢܐ ܕܐܠܝܢ
[33] ABCF om. this word.
[34] ABCF: ܘܐܠܝܢ
[35] E om. this bracketed phrase.
[36] DE: ܡܠܬ
[37] DE: ܡܪܢ
[38] A: ܦܘܪ̈ܩܢܗ
[39] E: ܒܡܫܒ̈ܚܬܗ
[40] D: ܗܟܢ
[41] ACF: ܐܫܟܚܢܐ
[42] D: ܡܠܬ ܡܪܢ
[43] B: ܘܐܦ ܗܘ
[44] D: ܐܬܝܢ
[45] D: ܡܢ ܒܬܪ
[46] E: ܗܘܝܢ
[47] E: ܗܘܝܢ
[48] B: ܕܙܥܘܪܐ
[49] E: ܪܡܘܬܐ ܐܢܬܬܗ
[50] D: ܗܟܢ
[51] B: ܕܙܥܘܪܐ
[52] D om. this word.
[53] D: ܡܬܡܟܟܢܘܬܐ ܗܝ
[54] D: ܗܟܢ
[55] BC: ܠܒܢ̈ܝܢܫܐ; D: ܐܢܫ
[56] D: ܕܐܡܪܬ
[57] D: ܠܟܗܢܐ

ܘܒܗܘܢ[58] ܕܡܠܟܘܬܐ.[59] ܡܫܘܚܬܐ ܕܗܒܠܐ ܒܪ ܡܢܫܐ. ܗܟܢܐ ܕܐܫܬܡܐ ܡܐܗܐ ܠܗ. ܠܒܐ

ܣܒܡܬܐ[60] | ܡܢ ܕܗܒܐ. ܘܢܫܘܬܐ ܡܢ ܟ̈ܐܦܐ ܠܓ̈ܒܬܐ. ܐܝܟܘ ܕܫܠܝܛܐ ܒܪ[61] ܡܕܕܒܪܢܐ[62] ܡܫܝܚܬܐ fol. 6r

ܘܡܢ ܚܣܐ. ܗܢܘܢ ܡܕܡ ܕܥܒܪܐ ܡܠܬ ܠܥܒܕܐ[63] ܒܥܠܡ ܕܐܬܐ. ܕܡܕܕܒܪܝܢ[64] ܒܫܒܠܐ ܡܢܚܡܝܢ[65]

ܕܠܐ ܫܒܠܐ. ܘܐܦ ܗܕܐ[66] ܗܒܠܐ[67] ܐܬܝܬܗ.[68] ܢܒܗܬܘܢ ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܡ̈ܝܬܐ ܠܐ ܡܢܚܡܝܢ.

ܐܝܟܘ [ܕܥܡܛܐ ܢܗܘܪ ܡܢ ܗܘܪܐ.][69] ܘܗܘܪܐ ܢܗܘܪ ܡܢ[70] ܒܥ̈ܒܐ: ܡܕܡ ܗܘ ܕܡܠܐ

ܡܫܡܠܝܘܬܐ ܘܡܒ̈ܕܪܐ. ܡܫܬܪܘ[71] ܡܢ ܗܘ ܕܡܠܐ ܡܫܡܠܝܘܬܐ ܟܠܡܕ.[72] ܘܗܘ ܕܡܠܐ ܡܫܡܠܝܘܬܐ

ܟܠܡܕ.[73] ܡܫܬܪܐ[74] ܡܢ ܗܘ ܕܓܠܝܐ ܡܢ ܬܐܘܪܝܣ. ܐܝܟܘ ܕܢܘܪܐ ܘܡܝ̈ܐ ܘܫܡܫܐ ܐܝܟܢ ܚܕ ܕܚܕ.

ܡܕܡ ܗܒܠܐ[75] ܕܢܘܗܪܬܐ ܘܫܠܝܛܬܐ ܘܫܘܦܠܐ ܐܝܟ ܕܥܒܪܐ. ܐܝܟܘ ܕܥܡܛܐ ܡܫܬܪܐ. ܒܛܠܬ ܠܗ

ܡܠܟܘܬܐ. [ܘܐܦ ܐܪܥܐ ܡܫܬܪܐ. ܠܝܬ ܡܕܡ[76] ܠܗܘܢܐ. ܐܢܕܡ[77] ܥܡܛܐ ܠܐ ܡܫܬܪܐ. ܐܝܬ

ܡܠܟܘܬܐ][78] ܘܐܦ ܐܪܥܐ ܡܢܚܐ ܐܝܬ ܠܗܘܢܐ. [ܐܢܕܡ[79] ܗܠܝܢ ܥܢ̈ܢܐ ܐܝܟ.][80] ܡܕܡ ܢܒܗܬܘܢ

ܐܝܟ ܕܐܡܪܝܢ ܕܥܡܛܐ[81] ܘܐܪܥܐ ܡܫܬܪܝܢ. ܐܓܢܐ ܕܐܢܫ ܢܦܠ ܠܐ ܡܬܚܪܒܬܐ ܠܚ̈ܝܐ. ܘܐܝܟ

ܕܢܦܠ[82] ܒܗ | ܒܡܘܬܝ.[83] ܘܐܝܟ ܕܠܒܪ ܡܢܗ ܦ̈ܐܪܐ ܘܟܬܡ. ܗܒܠܐ[84] ܡܢ ܕܐܬܐ ܡܬܢܚܐ. ܐܝܟ fol. 7r

ܕܐܬܬܢܝܚܘ ܡܢ ܫܠܝܐ ܒܐܪܥܐ ܦܪܝܡ. ܘܙܕܩܐ ܠܥܡܛܐ ܦܪܝܫ[85] ܘܫܠܝܡ.[86] ܐܝܟܢܐ ܕܒܪܝܬܐ

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58 ACEF: ܘܒܗܘܢܐ
59 D: ܡܠܟܘܬܐ
60 D: ܕܣܒܡܬܐ
61 ADEF om. this word.
62 ADEF: ܡܕܒܪܢܐ
63 E om. this word.
64 B: ܡܕܒܪܝܢ
65 DE: ܘܡܢܚܡܝܢ
66 D: ܕܗܕܐ
67 D: ܗܒܠ
68 D: ܗܝ
69 C: ܕܥܡܛܐ ܢܗܘܪ ܗܘܪܐ ܡܢ
70 B om. this word.
71 BCDF: ܡܫܬܪܐ ܗܘ
72 E: ܠܟܠܡܕ
73 BF: ܠܟܠܡܕ
74 E: ܡܫܬܪܘ
75 D: ܗܒܠ
76 AEF om. this word.
77 D: ܐܦ ܕܡ
78 B om. this bracketed phrase.
79 CD: ܐܦ ܕܡ
80 E om. this bracketed phrase.
81 E: ܥܡܛܐ
82 E: ܕܢܦܠܘ
83 D: ܒܡܘܬܐ
84 D: ܗܒܠ
85 C om. this word.
86 C: ܫܠܝܡ

ܡܣܩܢܐ[87] ܢܘܗܪܗ[88] ܕܫܡܫܐ. ܗܟܢܐ[89] ܡܢ ܕܐܬܝܐ ܒܪܘܠܐ ܕܣܗܝܬܐ. ܡܣܩܢܐ ܠܠܒܗ ܕܒܪܢܫܐ.

ܘܡܚܘܐ ܠܗ ܕܠܐ ܢܛܪ[90] ܠܐܠܗܐ. ܡܢܐ ܕܝܢ ܕܢܛܪ ܥܡܐ. ܒܪܘܐ ܠܗ ܒܪܘܠܐ ܕܣܗܝܬܐ.

ܐܢܝܘ [ܕܓܢܣܗ ܢܘܗܪܐ][91] ܕܝ ܟܠܗ. ܡܢܘܚܐ ܠܓܠܝܢ ܣܩܠܬܐ ܘܙܗܝܐ. ܗܟܢܐ[92] ܠܒܝܫܘܬܐ

ܡܢ ܕܡܬܕܢܚ ܒܐܝܪ. ܟܐܝܪ[93] ܘܡܢܡܢܐ[94] ܠܓܠܝܗܘܢ[95] ܒܝܬܝܬܐ[96] ܒܝܘܠܦܢܗ. ܘܡܠܦ[97] ܠܗܘܢ

ܡܫܬܘܬܦܘܬܗ ܕܐܠܗܐ. ܐܢܝܢ ܕܓܒܝܐ ܢܗܘܐ ܡܛܦܪܝܢ[98] ܐܝܠܝܢ ܘܠܓܢܝܢ ܒܩܘܪܐ. ܗܟܢܐ[99] ܒܝܘܡܢܐ

ܕܡܫܡܠܝܘܬܐ ܕܐܝܬܘܗܝ،[100] ܢܗܘܐ ܡܬܚܕܬܝܢ ܒܝܬܝܬܐ. [ܘܙܕܝܩܐ ܠܓܢܝܢ][101] ܢܘܗܪܐ ܕܠܐ ܡܬܡܠܠ.

ܐܝܟܢܐ ܕܐܝܬ ܕܬܪܝܢܐ[102] ܟܐܘܦܐ ܘܠܐ ܡܫܠܡܐ ܠܥܡܐ. ܗܟܢܐ[103] ܠܫܘܬܦܘܬܐ[104] ܕܒܗܘܢ ܠܐ[105]

ܡܫܠܡܐ ܠܗܘܬ[106] ܐܠܗܐ. ܐܝܢܐ ܕܒܪܘܝܩܐ ܗܘ ܠܡܩܦܐ ܕܓܒܝ ܗܘ ܕܡܠܟܘܬܐ. ܗܟܢܐ[107] ܘܒܪܢܫܐ[108]

ܕܡܠܐ ܣܗܕܐ | ܘܡܫܡܫܢܘܬܐ ܘܡܪܚܡܢܘܬܐ ܕܗܘܝܐ ܗܘ[109] ܕܡܫܝܚܐ. ܐܝܟܢܐ ܕܠܐ ܡܫܡܫ ܐܝܟ fol. 7v

[ܕܢܘܪܐ ܡܢܝܢ ܒܡܩܒܠܐ:][110] ܗܟܢܐ[111] ܠܐ ܡܫܡܫܝܢ ܒܝܬܝܬܐ[112] ܠܡܫܬܡܠܝܘ ܒܠ ܪܒܘܬ ܠܒܝܫܘܬܗ

ܕܐܠܗܐ ܠܫܘܬܦܘܬܗܘܢ. ܐܝܟܢܐ ܕܓܡܘܪܐ ܡܫܡܫܢܘܬܐ ܗܝ ܕܒܩܠܐ. ܗܟܢܐ[113] ܘܡܠܟܘܬܐ

ܡܫܡܫܢܘܬܐ ܗܝ ܕܙܕܝܩܐ. ܐܝܟܢܐ[114] ܕܐܢܐܪܐ ܚܕܝܢ ܒܒܢܝܬܐ. ܗܟܢܐ[115] ܘܡܠܐܟܐ[116] ܚܕܝܢ

ܒܓܒܝܬܐ. ܐܝܟܢܐ ܕܒܪܘ ܕܐܢܬܐ ܗܘ ܡܗܝܬܐ. ܟܕ ܡܗܝܡܢ ܪܢܝܐ ܡܟܝܠܐ ܠܗ. ܗܟܢܐ[117] ܐܝܟܢܐ

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[87] BCEF: ܡܣܩܢܐ; D: ܡܣܡܩܐ
[88] D: ܢܘܗܪܐ
[89] D: ܗܟܢ
[90] DE: ܢܛܪ
[91] EF: ܢܘܗܪܐ ܕܓܢܣܗ
[92] D: ܗܟܢ
[93] E: ܟܐܝܪܐ
[94] E: ܘܡܢܡܢܐ
[95] BC om. this word.
[96] BC: ܠܒܝܬܝܬܐ
[97] E: ܘܡܠܦܐ
[98] BC: ܡܬܦܪܥܝܢ
[99] D: ܗܟܢ
[100] D: ܕܗܘ
[101] E: ܘܠܓܢܝܢ ܙܕܝܩܐ
[102] BC: ܬܪܝܢ
[103] D: ܗܟܢ
[104] D: ܫܘܬܦܘܬܗ
[105] B om. this word.
[106] E: ܥܡܗ
[107] D: ܗܟܢ
[108] E: ܒܪܢܫܐ
[109] BC om. this word.
[110] D: ܡܢܝܢ ܒܡܩܒܠܐ ܕܢܘܪܐ
[111] D: ܗܟܢ
[112] F om. this word.
[113] D: ܗܟܢ
[114] E: ܘܐܝܟܢܐ
[115] D: ܗܟܢ
[116] DE: ܡܠܐܟܐ
[117] D: ܗܟܢ

ܕܟܠܗ ܒܫܠܡܐ. ܬܫܒܘܚܬܐ ܚܕܘܬܐ ܡܐܗܢܐ ܠܗ. ܐܝܟܢ ܕܫܦܝܪܐ ܕܡܕܒܪܢ ܠܥܕܬܐ. ܡܪܓܝܡ

ܠܐܠܗܐ. [ܡܕܝܢ ܙܕܩܐ ܒܗܘܕܝܐ[118] ܫܦܝܪܐ.[119] ܡܪܚܡ[120] ܠܐܠܗܐ.][121] ܐܝܟܢ[122] ܕܒܗ ܕܝܢ

ܥܒܕܐ. ܕܪ̈ܝܫܐ ܠܥܡܐ ܗܠܝܢ. ܡܕܝܢ ܥܒܪܐ ܒܐܪܥܐ ܦܠܝܢ. ܘܐܝܟܢ ܕܪ̈ܝܫܐ ܒܗܘܢܐ

ܡܡܠܠܝܢ.[123] ܡܕܝܢ ܙܥܘܪܐ ܒܬܫܒܘܚܬܐ[124] ܡܫܬܒܚܝܢ:[125] ܘܐܝܟܢ ܕܒܫܒܚܐ ܡܢ ܒܫܒܚܐ ܡܫܬܪܐ[126]

ܒܥܘܒܕܐ.[127] [ܡܕܝܢ ܙܕܩܐ ܒܡܠܟܘܬܐ. ܡܫܬܪܐ[128]][129] ܚܕ ܡܢ ܚܕ[130] | [ܡܫܬܪܐ ܗܘ][131] fol. 8r

ܒܥܘܒܕܐ.[132] ܘܐܝܟܢ[133] ܕܡܫܝܚܐ ܕܠܐ ܡܬܚܠܠ.[134] ܡܕܝܢ ܦܬܐ ܠܥܠܡܐ ܡܢ ܬܫܒܘܚܬܐ

ܕܐܠܗܐ. ܘܐܝܟܢ ܕܒܫܒܚܐ[135] ܕܡܠܟܘܬܐ[136] ܕܒܚܒܝܒ ܗܘܝܢ: ܡܕܝܢ ܬܫܒܘܚܬܐ ܕܐܠܗܐ ܒܢܝ ܘܦܬܐ.

ܘܐܝܟܢ ܕܡܠܟܘܬܗ ܕܙܕ̈ܩܐ ܢܚܐ ܡܫܬܡܠܝܐ: ܡܕܝܢ ܡܠܟܘܬܗ ܕܐܠܗܐ ܬܫܒܘܚܬܐ ܡܫܬܪܝܐ.

ܘܐܦ ܒܛܒ̈ܐ ܒܝܘܡܗ ܕܐܠܗܐ ܒܚܕܝܢ: ܡܕܝܢ ܠܐ ܙܕܩܐ[137] ܠܡܐܪ [ܕܢܗܘܐ ܐܘ][138]

ܢܗܘܐ[139] ܠܡܐܪ: ܐܡܪܐ[140] ܕܒܟ̈ܢܐ ܣܓܝ ܒܛܒ̈ܐ ܣܓܝ ܦܪ̈ܝܫܐ: ܗܟܢܐ[141] ܟܕ ܠܡܠܟܘܬܗ

ܕܐܠܗܐ ܘܡܪܢܝܬܘܬܗ ܣܓܝ ܣܓܝ ܙ̈ܕܝܩܐ. ܐܢܫܝܢ[142] ܟܠ[143] ܣܓܝܐ ܘܟܠ ܒܥܘܬܐ ܡܫܝܚ ܐܠܗܐ

ܡܠܬܗ ܘܡܕܝܢ ܥܒܕܘܗܝ. ܒܟܠܐ ܦܬܐܪܬܐ ܡܥܒܕ ܠܡܠܟܘܬܗ ܘܡܪܝܚܘܬܗ،[144] ܟܠ[145] ܐܝܠܝܢ[146] ܕܪ̈ܚܡܝܢ

ܠܗ. ܐܝܠܝܢ ܕܡܚܒܝܢ ܠܡܪܢ ܡܫܝܚܐ ܢܣܒܘܢ[147] ܒܡܠܟܘܬܗ. ܘܐܝܠܝܢ ܕܣܢܝܢ ܠܗ[148] ܒܗܘܬܬܐ

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[118] E om. this word.
[119] E om. this word.
[120] E: ܒܗܘܢܐ ܡܪܚܡ
[121] D: ܗܟܢܐ ܕܙܕ̈ܩܐ ܟܕ ܡܗܘܡܢܝܢ ܡܪܓܝܡ ܠܐܠܗܐ
[122] D: ܐܦ ܗܘ
[123] E: ܪܬܝܢ
[124] BCDEF: ܠܬܫܒܘܚܬܐ
[125] BCDE: ܡܫܬܡܪܝܢ
[126] BC: ܗܘ ܡܫܬܪܐ; DE: ܡܫܬܪܐ
[127] DE: ܒܗܘܪܐ
[128] BC: ܗܘ ܡܫܬܪܐ
[129] D: ܗܟܢ ܒܐܪܥܐ
[130] D: ܚܕ ܡܢ ܚܕ ܒܐܪܥܐ ܗܟܢ
[131] ABCF om. this phrase.
[132] BCF: ܒܗܘܪܐ; E om. ܡܕܝܢ ܙܕܩܐ ܒܡܠܟܘܬܐ. ܡܫܬܪܐ ܘ ܚܕ ܡܢ ܚܕ ܡܫܬܪܐ ܗܘ ܒܥܘܒܕܐ
[133] BC: ܘܐܦ ܗܘ
[134] BCF: ܡܬܚܠܠܘ ܡܬܚܠܠ
[135] D: ܕܒܫܒܚ
[136] D: ܡܠܟܘܬܐ
[137] BCDF: ܙܕܩ
[138] BCF om. this phrase.
[139] F: ܕܢܗܘܐ
[140] BC: ܘܐܡܪܐ F: ܕܐܡܪܐ
[141] D: ܗܟܢ
[142] BCD: ܐܦ ܕܝܢ
[143] C om. this word.
[144] F: ܘܪܚܡܘ̈
[145] D om. this word.
[146] D: ܠܐܝܠܝܢ
[147] CF: ܢܣܒܘܢ
[148] C om. this word.

ܘܒܪܘܬܐ ܡܬܚܠܦܝܢ.[149] ܘܐܢܫܘ[150] ܕܒܥܐ ܠܗ ܐܫܟܚܬܐ[151] ܕܚܠܡܐ ܗܢܐ. ܡܕܝܢ ܚܠܡܐ ܕܚܙܝܬ ܠܚܠܡܟ ܡܘܡܐ.

ܐܢܫܘ ܕܡܬܬܠܐ ܒܗ̇[152] ܦܢܝܢ ܡܬܢܝܚܝܢ ܘܡܗܕܪܝܢ. ܒܒܐ ܡܬܪܐܝܬ ܙܕܩ ܠܐܝܠܝܢ ܕܢܚܝܢ ܕܢܥܒܫܘܢ | ܘܢܘܕܘܢ. ܡܥܝܣܐ ܡܢ ܕܐܬܬܐ ܥܡܝܢܐ ܘܐܘܪܚܐ ܪܚܝܩ. ܘܡܠܐܟܐ ܒܕܚܠܬܐ ܦܢܝܢ. ܘܙܕܝܩܐ ܒܢܘܗܪܐ ܡܬܒܣܡܝܢ. ܘܡ̈ܠܠܐ ܒܚܕܘܬܐ ܡܫܬܡܥܝܢ. ܐܠܗܐ ܕܝܢ ܠܚ̈ܛܝܐ ܕܐܢ ܒܟܐܢܘܬܐ.[153]

ܘܐܢ ܗܓܝܐ[154] ܐܝܬܘܗ̇[155] ܠܐ ܙܕܩ ܠܐܢܫ ܕܢܣܒܪܗ̇ ܠܚܘܠ. ܐܝܟܢܐ ܕܒܡܘܬܪܐ ܕܡ̈ܠܠܐ ܒܗ̇ ܡܢܗܘܢ ܒܐܘܪܚܐ ܦܫܝܛܐ: ܗܟܢ[156] ܒܡܘܬܪܐ[157] ܕܙܒ̈ܢܐ[158] ܠܪܘܡܐ ܡܬܬܠܐ. ܘܐܢܫܘ[159] ܕܗܫܐ[160] ܫܦܠܝܢ[161] ܦܓܪܗ[162] ܕܡܥܝܣܐ[163] [ܘܐܝܬܘܗ̇܆[164] ܡܕܝܢ[165]][166] ܢܓܘܫܘܢ ܡܓܙܦܢܐ ܕܐܡܪܝܢ: ܕܦܓܪܗ[167] ܕܐܠܗܐ ܫܦܠܝܢ.[168] ܐܠܗܐ ܡܬܚܘܙ[169] ܠܐ ܚܙܝܗܝ ܐܢܫ. ܕܐܢ[170] ܐܠܗܐ ܠܐ ܡܬܚܙܝܢܐ ܗܘ. ܐܝܟܢܐ[171] ܐܟܠܝܢ[172] ܠܗ ܡܓܙܦܢܐ. ܠܚܙܘܬ ܪܘܚܗ ܕܐܠܗܐ [ܕܟܠ ܚܠܡܐ][173] ܠܬܓܒܘܬܐ ܚܙܘܬܐ ܗܘܝܐ ܠܗܘܢ: ܐܝܠܝܢ ܕܝܢ ܕܬܝܒܝܢ ܡܬܦܟܠܝܢ. ܘܐܝܠܝܢ ܕܠܐ ܬܝܒܝܢ ܗܟܢ[174] ܡܫܬܢܝܢ.

ܠܗܒܘܗܝ ܠܐܢܫܐ ܕܓܒܐ ܠܗ ܐܠܗܘܬܐ: ܕܒܠܡܐ ܕܚܙܝܬ ܢܦܫ ܦܘܪܫܢܐ. ܐܢܫܘ ܕܠܐܝܠܝܢ

fol. 8v

149 BCF: ܬܚܠܦܘܢ
150 BF: ܐܢܫܘ
151 BCF: ܐܫܟܚܢܬܗ; D: ܐܫܟܚܬܗ
152 E om. this word.
153 D: ܒܟܐܢܘ
154 D: ܗܓܝ
155 D: ܗܝ
156 BC: ܗܟܢܐ
157 D: ܒܡܘܬܪ
158 D: ܕܙܒ̈ܢܐ
159 BCF: ܐܢܫܘ
160 C: ܕܗܢܐ; D: ܕܗܢܐ ܕܗܫܐ
161 CF: ܕܫܦܠܝܢ
162 D: ܦܓܪܐ ܗܘ
163 B: ܕܡܥܝ
164 BCF: ܐܝܬܘܗ̇
165 BCF om. this word.
166 D om. this bracketed phrase.
167 D: ܦܓܪܐ ܗܘ̇
168 CF: ܫܦܠܢ
169 BCF: ܡܢ ܡܬܚܘܙ
170 BCF: ܘܐܢ
171 CDF: ܐܝܟܢ
172 F: ܐܓܠܝܢ
173 ADE om. this bracketed phrase.
174 BCF om. this word.

ܕܡܬܬܚܬܝܢ ܘܡܬܟܠܝܢ: ܡܬܡܣܒ ܒܡܫܡܫܐ. ܡܕܝܢ ܠܐܝܠܝܢ ܕܣܠܩܘ ܘܠܐ ܬܒܘ[175] ܡܬܡܣܒ ܥܘܠܡܐ.

ܗܟܢܐ ܪܥܝܐ[176] ܗܘ | ܕܠܗܘܢܐ.[177] ܡܫܝܚܐ ܕܝܢ ܗܘܝܘ ܡܠܟܘܬܐ[178] ܕܒܬܪ ܡܫܠܡܘܬܐ. ܒܠܡܐ fol. 9r

ܕܒܬܪܗ[179] ܕܡܬܝܒܠܐ ܠܐ ܗܘܐ.[180] ܘܐܝܟ[181] ܡܠܐܟܐ ܗܘܝܢ. ܡܕܝܢ ܚܛܗܐ ܘܒܣܘܪܐ ܒܡܫܘܚܘܬܐ

ܪܗܛܝܢ. ܐܢܫܝܢ ܕܡܫܝܚܝܐ[182] ܒܪ ܕܝܢ. ܡܚܘܪ ܠܒܠܡܐ. ܗܟܢܐ[183] ܢܘܗܪܗ ܕܡܫܝܚܐ [ܠܦܪܘܣܘܦܗ

ܒܠܡܐ ܡܚܘܪ.][184] ܐܢܫܘ[185] ܕܝܢ[186] ܕܗܠܝܢ[187] ܫܡܝܢܝܐ[188] ܕܣܠܩܬܐ ܡܚܙܝܢܗ. ܡܕܝܢ ܡܫܝܚܐ

ܥܒܕܪ ܐܬܚܙܝܗ[189] ܫܡܝܐ ܕܪܘܚܢܘܬܐ. ܐܢܫܘ[190] ܕܒܥܘܬܐ[191] ܘܒܝܠܘܬܐ ܘܡܚܘܝܢܝܬܐ[192]

ܗܘܝܐ[193] ܒܐܠ ܐܝܟ ܠܡܠܟܘܬܐ[194] ܕܫܡܝܐ.[195] ܡܕܝܢ ܢܒܗܬܘܢ ܐܝܠܝܢ ܕܒܡܐܒܠܐ

ܘܒܡܫܬܐܠܐ[196] ܝܬܝܪ ܕܢܒܠܘܢ ܠܗ. ܐܝܟܢܐ ܕܢܒܬܐ ܕܬܠܝܐ ܒܡܣܐܢ ܒܐܝܠܝܢ ܠܗ ܡܢܐ. ܗܟܢܐ[197]

ܐܝܠܝܢ[198] ܕܡܗܡܝܢ ܘܒܦܫܝܢ ܒܡܣܐܢ ܥܢܝܐ ܒܗܘܢ ܠܡܠܟܘܬܐ. ܐܢܫܘ ܕܦܪܕܝܣܐ ܕܒܬܪ[199]

ܡܫܬܪܝܢܐ ܐܝܬܘܗܝ.[200] ܡܕܝܢ ܡܠܟܘܬܐ[201] ܕܫܡܝܐ[202] ܡܩܘܝܢܘܬܐ ܐܝܬܝܗ.[203] ܡܛܠܬܗ

[ܕܝܗܒ ܘܐܝܠܝܢ[204]][205] ܠܦܪܕܝܣܐ. ܕܢܬܠܘܢ ܕܢܗܘܐ ܠܡܠܟܘܬܐ ܡܘܕܝܐ.

ܐܢܫܘ ܕܡܬܝܪܐ ܒܪ ܡܬܡܗܡܢ ܒܢܝܐ ܠܗ. [ܘܡܫܡܫܢܐ ܕܡܬܪ ܚܝܘܬܐ ܗܘܝܐ ܠܗ. ܡܕܝܢ

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175 C: ܬܘ
176 C: ܪܥܐ
177 A: ܕܠܗܘܢܐ ܗܘ; D: ܕܠܗܘܢܝܐ
178 C om. this word.
179 ABCDF: ܒܠܡܐ
180 D: ܗܘܘ
181 D: ܐܝܟ
182 B: ܡܫܝܚܐ
183 D: ܗܟܢ
184 DE: ܡܚܘܪ ܠܦܪܘܣܘܦܗ ܒܠܡܐ
185 D: ܐܢܫܝܢ
186 D om. this word.
187 B: ܕܗܠܝܢ (written upside down).
188 D: ܫܡܝܐ
189 E: ܡܬܚܙܝܗ
190 D: ܐܢ
191 C: ܕܒܥܬܐ
192 D: ܘܡܚܘܝܢܘܬܐ
193 DE om. this word.
194 D: ܡܠܟܘܬ
195 D: ܫܡܝܐ
196 E: ܘܡܫܬܐܠܐ
197 D: ܗܟܢ
198 E: ܠܐܝܠܝܢ
199 DE om. this word.
200 DE: ܗܘ
201 D: ܡܠܟܘܬ
202 D: ܫܡܝܐ
203 D: ܗܝ
204 BC: ܘܕܐܝܠܝܢ
205 DE: ܕܐܝܠܝܢ ܘܕܝܗܒ

ܘܕܢܚܐ ܒܗ̇ ܚܙܝܐ ܒܪܝܐ ܠܗ.][206] ܘܚܙܝܐ ܕܬܐܒ ܚܘܕܬܐ ܗܘܝܐ ܠܗ. | ܚܫ̈ܐ[207] ܕܣܒܠ ܡܫܝܚܐ. fol. 9v

ܕܠܒܝܫ ܗܘ̣ܐ[208] ܦܓܪܐ ܡܟܝܢܘ. ܘܬܕܡܪ̈ܬܐ ܕܗܦܟ ܒܚܠܡܐ. ܕܐܚܘܝܗܝ ܐܠܗܐ ܫܘܪܒ.[209] ܠܐ

ܠܒܪ[210] ܐܫܬܡܫܬ[211] ܡܢ ܡܬܘܡ. ܕܟܠܒ ܡܢ ܐܘܠܨܢ̈ܐ[212] ܚܝܠ ܐܝܟ ܠܡܠܟܘܬܐ. ܘܟܠ ܕܠܗܠܝܢ

ܡܫܡܠܐ. [ܠܝܬ ܠܗ ܫܘܬܦܘܬܐ ܥܡ ܡܫܝܚܐ.][213] [ܘܨܠܘ ܥܠܝ ܐܡܝܢ][214] ❖

[206] DE om. this bracketed phrase.
[207] D: ܚܫܐ
[208] DE: ܗܘܐ
[209] E: ܡܫܪܒ
[210] DE om. this word.
[211] D: ܐܫܬܡܫܬ
[212] D: ܐܘܠܨܢܐ
[213] DE: ܠܝܬ ܠܗ ܥܡ ܡܫܝܚܐ ܫܘܬܦܘܬܐ
[214] BCE: ܡܪܝ, ܘܨܠܘ ܥܠܝ ܒܚܘܒܐ; DF om. this bracketed phrase.

❖ ܕܠܗ ܒܪ ܕܠܗ [ܕܒܟܪ ܡܫܝܚܐ][1] ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܐܚ̈ܐ ❖

ܬܘܒ ܐܚ̈ܝ ܢܘܕܐ ܘܢܫܒܚ ܠܐܠܗܐ ܥܠ ܐܦ̈ܝ ܟܠܗܝܢ ܛܝ̈ܒܘܬܗ ܕܠܘܬܢ. ܕܐܝܬܢ ܡܢ ܠܐ ܡܕܡ ܠܡܕܡ. ܘܚܒܢ ܬ̈ܘܬܗܝ ܘܓܒܠ ܒܨܠܡܗ. ܘܟܠܡܕܡ[2] ܕܒܪܐ ܥܒܕܐ ܠܗ. ܡܠܐܟ̈ܐ ܐܝܟ[3] ܠܬܫܡܫܬܗ. ܘܫܡܫܐ[4] ܘܣܗܪܐ ܘܟܘܟܒ̈ܐ ܠܡܢܗܪܘ ܠܢ. ܘܡܠܟܘܬܐ[5] ܕܫܡܝܐ[6] ܛܝܒ ܠܢ.

ܘܫܕܪ ܠܢ[7] ܒܪܗ[8] ܚܒܝܒܐ[9] ܒܕܡܘܬܢ[10] [ܒܦܓܪܐ[11] ܢܣܒ ܡܢܢ. ܘܐܬܐ ܘܦܪܩܢ.[12]][13] ܘܐܩܝܡ [[ܠܢ ܒܩܘܒܠܐ ܘܐܣܩܢ ܠܢ. ܕܢܗܘܐ ܬܚܝܒܝܢ ܠܫܪܪܐ ܘܬܬܡܟܟܢ ܚܕ[14] ܠܚܕ.[15] ܠܐ ܡܟܝܟܝܢ[16] ܫܦܝܠܐ [ܘܐܪܥܐ ܠܒܝܬ.][17] ܘܐܝܟ ܒܩܘܕܫ ܠܐ ܬܬܚܪܘܢ. ܒܬܫܒܘܚܬܐ[18]]][19] ܕܡܫܝܚܢ. ܐܠܐ ܐܬܟܠܘ ܘܠܐ ܬܕܚܠܘܢ. ܕܗܘܐ[20] ܐܢܐ[21] [ܐܝܬܝ ܒܡܨܥܬܟܘܢ.][22] ܘܡܢܟܘܢ[23] ܒܦܓܪܐ ܘܒܢܦܫܐ.[24] | ܘܡܫܠܡܬܗ ܠܟܘܢ. ܘܢܗܘܬ ܠܟܘܢ ܚܝܠܐ ܫܡܝܢܐ ܕܬܟܒܫܘܢ ܒܗ. ܘܫܡܥܬ ܐܘܠܨܢܐ ܘܒܝܫܐ ܡܬܠܠܝܢ. ܘܐܫܠܡ ܢܦܫܗ ܠܡܘܬܐ[25] ܐܝܟ ܕܠܟ ܠܢ. ܘܗܘ[26] ܠܢ ܠܡܣܝܒܪܘ ܟܠܗܘܢ ܢܣܝܘܢܐ ܘܡܩܝܡܬܐ[27] ܕܐܬܝܢ[28] ܥܠܝܢ ܒܥܕܢܐ[29] ܠܡܘܬܐ. ܘܡܝܬ ܘܩܡ ܠܬܠܬܐ ܝܘܡܝܢ ܐܝܟ ܕܟܬܝܒ. [ܗܝ ܕܝܢ][30] ܕܡܝܬ:[31] ܕܚܝܐ ܕܦܓܪܐ ܠܒܝܫ.

fol. 10r

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[1] ABCF om. this bracketed phrase.
[2] BC: ܘܟܠ ܡܕܡ; DE: ܘܟܠ
[3] DE: ܥܒܕ̈ܐ
[4] DE: ܫܡܫܐ
[5] D: ܘܡܠܟܘܬ
[6] D: ܫܡܝܐ
[7] BCDE om. this word.
[8] BCDE: ܠܒܪܗ
[9] D: ܚܒܝܒܗ; E: ܚܒܝܒܗ ܒܡܐܬܝܬܗ ܠܒܪܗ
[10] BDE: ܘܒܕܡܘܬܐ; C: ܘܒܕܡܘܬ
[11] DE: ܕܦܓܪܐ
[12] DE: ܘܦܪܩ
[13] Bracketed phrase damaged in F.
[14] E: ܕܚܕ
[15] D: ܡܢ ܚܕ
[16] D: ܡܟܝܟܐ
[17] D: ܕܚܘܒܢ
[18] D: ܒܬܘܕܝܬܗ ܗܘ
[19] Double bracketed phrase damaged in F.
[20] E om. this word.
[21] E: ܕܐܢܐ
[22] E: ܒܡܨܥܬܟܘܢ ܐܝܬܝ
[23] E: ܘܡܢܟܘܢ ܐܢܐ
[24] E: ܘܢܦܫܐ
[25] A: ܠܡܚܝܬܐ
[26] D: ܕܗܘܝ
[27] E: ܘܡܩ̈ܝܡܬܐ
[28] D: ܕܐܬܝ̈ܢ
[29] D: ܒܥ
[30] E: ܗܕܝܢ
[31] E: ܡܝܬ

ܘܗܝ̈[32] ܕܡܢ. ܕܢܣܒܐ ܕܒܠܐ ܒܡܫܚܬܐ ܡܐܬܪ. ܘܗܝ ܕܫܠܡ ܠܡܨܪܝܐ. ܕܠܘܬܒ[33] ܕܒܠܘܗܢ ܕܕܡܫܩܐ
ܠܡܨܪܝܐ ܗܠܝܢ. ܘܒܗܘܢ ܒܡܠܟܘܬܐ ܡܬܟܬܫܝܢ.

ܘܐܠܦ ܠܝ ܘܐܡܪ. ܕܐܣܒ[34] ܠܚܙ̈ܝܪܐ. ܐܝܟܢܐ ܕܐܝܟܐ ܐܣܟܬܦܘܢ. ܘܐܬܡܟܦܘ ܚܕ ܠܚܕ.
ܐܝܟܢܐ[35] ܕܒܪ ܬܬܪܡܟܦܘܢ. ܚܙܝܬܘܢ[36] ܐܘ ܐܚܪ. ܒܡܐ ܪܒ [[ܚܘܒܗ ܕܡܫܝܚܐ ܘܡܬܚܫܒܢܘܬܗ
ܕܠܘܬܢ. ܘܒܠ ܫܠܡ ܒܠܗܘܢ ܡܢܗ ܡܥܡܕ ܕܢܬܚܒܠܐ. [ܥܘܒܕܢܐ ܠܗ][37] ܡܥܡܕܐ ܕܠܐ [ܡܟܝܐ ܦܘܡܐ
ܕܒܡܪ̈ܕܐ][38] ܡܬܡܠܠܝܢ[39] ܒܠ[40] ܕ̈ܡܚܝܢ. ܬܘ ܐܡܪ ܢܣܒ[41] ܠܗܘ]][42] ܕܐܚܝܢ. ܘܢܬܠ ܢܦܫ [ܠܐܘܠܨ̈ܢܐ
ܘܠܡܫ̈ܟܠܐ.][43] ܐܝܟܢܐ ܕܗܘܝ ܡܗܒ ܢܦܫܗ[44] ܚܠܦܝܢ.

ܐܡܪ ܠܐ ܢܠܒ ܠܚܘܒܐ ܕܐܒ̈ܕܢܐ. ܘܢܗܘܐ [ܡܢ ܠܒܗ][45] ܕܐܒ̈ܗܐ ܣܠܘܦ̈ܩܐ ܘܢܚܬ̈ܢܐ.[46] ܡܛܠ
ܕܒܢܝ̈ܢܐ ܒܚܢ̈ܢܐ ܚܝܐ. ܘܐܠܗܐ[47] | ܠܒܢ̈ܬܐ ܒܚܪ. ܐܝܟܢܐ ܕܕܗܒܐ ܫܦܝܐ [ܡܢ ܡܕܡ][48] ܠܐ fol. 10v
ܡܬܚܒܠ. ܗܟܢܐ[49] ܠܒܪܐ ܠܒܢܪܐ ܒܡܟܒܪܢܘܬܗ[50] ܕܒܝܫܐ ܠܐ ܡܬܠܒܐ. ܘܐܝܟܢܐ ܕܫܐܡܐ
ܕܠܐ ܕܒܐ ܡܥܣܩ ܘܡܬܚܒܠ. ܗܟܢܐ[51] ܘܠܒܪܐ[52] ܠܡܐܐ ܗܦܪܐ[53] ܒܫܠܡ̈ܐ[54] ܘܡܬܚܒܠ.[55]
ܐܝܟܢܐ ܕܠܒܪܐ ܣܡܝܟܐ ܬܠܬ ܘܡܘܫܬ. ܗܟܢܐ[56] ܗܦܟܠܐ[57] ܣܦܪ ܘܡܣܦܪ. ܣܡܝܟܬܐ ܕܢܡܘܣܘܬܐ
ܡܘܠܕܐ. ܘܗܦܟܠܘܬܐ ܒܠܗܘܢ ܒܢܬ̈ܘܬܐ ܡܡܠܠܐ. ܕܢܛܪ ܦܘܩ̈ܕܢܘܗܝ[58] ܕܡܫܝܚܐ. ܣܡܝܟܘ[59] [ܡܢ ܟܠ][60]

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[32] BC: ܗܝ̈; DE: ܘܗܝ̈ ܕܡܢ
[33] BC: ܕܠܘܬܐ
[34] BCDE: ܕܐܣܒܘ
[35] E: ܐܝܟܢܐ ܕܐܝܟܐ ܐܬܡܟܟܦܬ
[36] B: ܚܙܝܬ ܚܙܝܬܘܢ
[37] BC: ܥܘܒܕܢܝܗ
[38] ABCE om. this bracketed phrase.
[39] D: ܠܡܡܠܠܘ
[40] ABCE om. this word.
[41] D: ܕܢܣܒ
[42] Double bracketed phrase damaged in F.
[43] BCD: ܠܡܫ̈ܟܠܐ ܘܠܐܘܠܨ̈ܢܐ; E: ܠܡܫ̈ܟܠܐ ܘܐܘܠܨ̈ܢܐ
[44] C: ܢܦܫ
[45] ABCEF om. this bracketed phrase.
[46] ABCEF om. this word.
[47] D: ܐܠܐ ܐܠܗܐ
[48] E: ܡܡܬܘܡ
[49] D: ܗܟܢ
[50] C: ܒܡܟܒܪܢܘܬ
[51] D: ܗܟܢ
[52] E: ܠܒܪܐ
[53] E: ܕܗܦܪܐ
[54] BC om. this word.
[55] E: ܡܬܚܒܠ
[56] D: ܗܟܢ
[57] E: ܠܒܪܐ ܗܦܟܠܐ
[58] D: ܦܘܩ̈ܕܢܐ
[59] BC: ܣܡܝܟ ܗܘ
[60] E: ܡܢܟܠ

ܣܢܝܩ̈ܐ. ܘܐܝܟܢܐ ܕܡܫܟܚܐ ܠܗܘܢ ܐܡܝܢܘ[61] ܡܢ ܚܝ̈ܐ. ܠܐܝܠܝܢ ܕܚܣܝܪܝܢ[62] ܘܐܠܝܨܝܢ[63] ܡܛܠ ܡܣܟܢܐ ܒܠܬ̈ܠܐ ܡܬܟܪܝܢ. ܘܐܝܠܝܢ ܕܡܗܡܝܢ ܘܓܗܝܢ ܠܬܚܢܘܬܐ ܡܬܚܕܪܝܢ. ܐܝܟ[64] ܕܡܗܡܝܢܘܬܐ ܡܗܡܢܐ ܠܗ ܠܒܪܢܫܐ ܡܢ ܟܠܗܘܢ ܡܬܛ̈ܠܬܐ ܗܟܢܐ ܣܝܒ̈ܘܬܐ ܡܬܛܪܐ ܠܗ ܒܟܠܗܘܢ ܡܬܛ̈ܠܬܐ. ܐܝܟܢܐ ܕܡܬܠܒܟܐ ܣܘܥܪܢܐ ܒܠܒ̈ܘܬܐ ܕܙܕ̈ܝܩܐ ܗܟܢ ܡܬܠܒܟܐ ܒܪܘܚܬܐ ܒܠܒ̈ܘܬܐ[65] ܕܒܢ̈ܝܐ. ܬܬܒܢܘܢ ܒܢܝ[66] [ܙܕ̈ܝܩܐ ܕܡܫܝܚܐ][67] ܢܬܪܝܢ ܘܡܬܬܪܝܢ. ܬܬܒܢܘܢ ܕܝܢ[68] ܕܦܠܛܐ ܣܦܪܝܢ ܘܡܣܬܦܪܝܢ.

ܐܝܟܢܐ ܕܠܒܝܫ ܐܝܠܢܐ ܕܙܕܝܩܘܬܐ[69] ܘܦܩܥ ܒܦܐܪܗ ܦܐܪܘܬܐ | ܕܡܫܝܚܘܬܐ.[70] ܒܡܦܩܐ ܠܐ fol. 11r
ܡܙܕܒܢܐ. ܐܝܟܢܐ ܕܝܢ ܕܒܪܢܫܐ[71] ܗܘ[72] ܡܢ ܗܠܝܢ[73] ܦܫܝܩܐܝܬ ܡܬܦܠܓ. ܣܓܝܐܐ ܒܦܘܪܫܢܘܬܗ[74] ܒܫܝܢܐ[75] ܡܬܒܣܡ.[76] ܘܒܗܠܐ ܒܦܘܪܫܢܘܬܐ[77] ܕܢܝܚܘܬܐ[78] ܡܬܕܒܪ.

ܐܝܟܢܐ[79] ܕܙܢܝܐ ܒܫܝܢܐ ܡܬܚܫܒ ܠܗܘܢܐ: ܗܟܢܐ[80] ܦܘܠܚܢܐ[81] ܕܙܕܝܩܘܬܐ[82] ܡܚܝܐ ܠܐܠܗܐ. ܡܠܐܟ̈ܐ[83] ܘܒܢ̈ܝܢܫܐ[84] ܡܪ̈ܝܐ ܠܡܥܒܕ ܝܕܥܝܢ[85] ܐܠܗܐ[86] ܡܫܠܡܝܢ. ܥܒ̈ܕܐ ܕܝܢ ܕܠܡܘܟܠܐ ܕܗܠܝܢ ܡܫܚܝܢ. ܐܝܟܢܐ[87] ܕܡܛܠܬܐ ܒܪ ܢܫܐ ܡܚܫܒܐ ܘܡܕܒܪܢܐ ܐܝܠܢܐ ܘܙܕܩܐ. ܗܟܢܐ[88] ܠܡܫܘܚܬܐ ܡܢ ܕܡܫܡܫܬ ܒܐܝܕ ܡܫܡܫܢܐ ܘܡܕܒܪܢܐ ܠܟܠ[89] ܡܬܛ̈ܠܬܐ.[90] ܐܝܠܝܢ ܕܡܫܠܡܝܢ ܘܡܬܬܩܢܝܢ[91]

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[61] BC: ܐܡܝܢ ܗܘ and D: ܐܡܝܢ
[62] E om. this word.
[63] E: ܕܐܠܝܨܝܢ
[64] D: ܐܝܟܢܐ
[65] C: ܒܠܒܐ
[66] CD: ܕܝܢ
[67] C: ܕܡܫܝܚܐ ܙܕ̈ܝܩܐ
[68] CDE: ܒܢܝ
[69] D: ܕܙܕܝܩܘ
[70] D: ܕܡܫܝܚܘ
[71] D: ܕܒܪܢܫ
[72] D om. this word.
[73] E om. this word.
[74] D: ܒܦܘܪܫܢܘܬ
[75] D: ܫܝܢܐ
[76] D: ܒܣܡ
[77] D: ܒܦܘܪܫܢܘܬ
[78] D: ܢܝܚܘܬܐ
[79] AEF: ܐܓܢܐ
[80] D: ܗܟܢ
[81] D: ܦܘܠܚܢ
[82] D: ܙܕܝܩܘ
[83] E: ܘܠܡܠܐܟ̈ܐ
[84] D: ܘܐܢ̈ܫܐ; E: ܘܠܒܢ̈ܝܢܫܐ
[85] E: ܝܕܥܝܢܗ
[86] D: ܒܪܝܐ; E: ܕܐܠܗܐ
[87] AEF: ܐܓܢܐ
[88] D: ܗܟܢ
[89] D: ܠܟܠܗܝܢ
[90] D: ܘܬܒ̈ܛ
[91] D: ܘܡܫܪܒܝܢ

[ܒܝܘܡܘ̈ܗܝ[92] ܒܡܪܐ.][93] ܡܗܝ̈ܡܢܐ[94] ܕܝܢ ܘܦܘܪܩܢܐ ܒܡܘܬܗ ܗܦܟ ܢܨܚܢ. ܐܒܗ̈ܘܗܝ[95] ܘܗܘ̈ܬܐ ܟܠܗ

ܘܗܫܬܐ ܠܡܬܒܪܬܐ[96] ܡܕܒܪܢܐ. ܢܦܩܬܐ ܕܝܢ ܡܢ ܐܒܗܐ[97] ܕܐܬܒܛܝܘܗܝ ܡܫܝܚܐ ܠܗܘܢ.

ܒܢܨܚܘܬܗ[98] ܕܣܒܪܐ[99] ܗܘܒܐ ܗܘ ܪܥܝܐ. ܘܬܪܥܝܬܗ ܐܒܢܝܐ ܠܟܢܘܫܐ. ܐܝܟܘ

ܕܦܟܪܗ[100] ܕܐܬܬܐ ܡܫܘܦ ܠܣܘܪܐ. ܡܕܝܢ ܚܝܠܐ ܕܒܥܠܗ ܡܫܬܐ ܗܘ[101] ܠܟܢܘܫܐ. ܠܒܢܐ

ܦܫܝܛܐ ܐܝܟܘ ܕܡܠܐ ܕܢܦܩܬܐ. ܒܦܫܝܛܘܬܗ ܡܥܒܕ ܠܗ. | ܫܦܝܪܐ ܕܝܢ ܘܢܝܚܐ ܒܢܝܚܘܬܗ fol. 11v

ܢܗܪ ܠܗ. ܡܛܠ ܕܢܝܚܘܬܐ ܡܢ ܫܦܝܪܘܬܐ ܡܬܝܠܕܐ. ܥܠܝܐ ܕܫܡܥ ܠܗ ܡܥܢܐ ܒܟܠܠ ܕܒܥܝ.[102]

ܘܐܝܢܐ ܕܢܦܩ ܡܢ ܪܥܝܐ[103] ܪܥܝܬܐ ܕܥܠܡܐ ܡܥܒܕܢܘܬܐ ܠܐ.[104] ܡܥܒܕ ܪܥܝܐ[105] ܕܡܥܒܕܢܘܬܐ

ܐܝܬܘܗܝ,[106] ܒܢܝܢܐ.[107] ܘܒܢܝܢܐ ܠܐ[108] ܗܘܝܘ ܫܒܩܐ. ܘܪܥܝܐ[109] ܕܫܦܝܪܬܐ ܐܝܬܘܗ̇[110]

ܗܝܡܢܘܬܐ.[111] ܕܢܚܙܐ ܠܡܫܝܚܐ: ܬܒܥܐ ܗܘ ܫܡܥܐ. ܘܢܚܙܐ ܠܡܫܠܡܢܐ ܕܥܒܕܐ ܗܘ ܬܐܒܪܘܬܗ.

ܐܢܫܐ ܢܦܫܢܐ[112] ܡܛܠ ܕܫܠܝܬܐ[113] ܕܟܝܢܐ[114] ܘܒܘܫܡܐ[115] ܕܡܠܟܘܬܐ[116] ܡܫܝܢ ܠܚܘܬܐ.

ܕܢܘܪܐ[117] ܕܝܢ ܡܛܠ ܫܡܥܐ[118] ܕܡܫܝܚܐ ܕܒܗܘܢ[119] ܡܬܬܒܥܝܢ ܘܡܬܠܝܢ.[120] ܦܬܓܡܐ ܕܝܢ[121] ܡܢ

ܬܬܪܚܡܘܢ ܠܟܠܗܘܢ.

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[92] B om. this word.
[93] D: ܒܡܪܐ ܒܝܘܡܘܗܝ
[94] C: ܡܗܝܡܢܐ
[95] BCDEF: ܐܒܗܘܗܝ
[96] D: ܠܡܬܒܪܬܐ
[97] D: ܒܗ
[98] B: ܒܢܨܚܘܬܗ; C: ܒܢܨܚܘܬܐ
[99] D: ܣܒܪܐ
[100] E: ܕܦܟܪܗ
[101] C om. this word.
[102] D: ܕܒܥܝܐ
[103] ABDEF om. this word.
[104] D: ܐܠܐ
[105] BC: ܪܥܝܐ
[106] D om. this word.
[107] D: ܒܢܝܢܐ ܗܘ
[108] All MSS om. this word.
[109] BC: ܘܪܥܝܐ
[110] D om. this word.
[111] D: ܗܝܡܢܘܬܐ ܗܝ
[112] D: ܢܦܫܢܐ
[113] D: ܕܫܠܝܬ
[114] D: ܟܝܢܐ
[115] D: ܘܒܘܫܡ
[116] D: ܡܠܟܘܬܐ
[117] E: ܢܘܪܐ
[118] DE: ܫܡܥܗ
[119] E: ܒܗܘܢ
[120] E om. this word.
[121] F om. this word.

ܠܦܘܡܗܝ ܠܐܒܘܢܐ[122] ܕܚܙܐ ܠܗ ܐܘܠܨܢܐ ܒܥܠܡܐ ܗܢܐ. ܕܒܥܠܡܐ ܕܐܬܐ܆ ܒܢܝܚܐ[123]
ܥܢܐ. ܘܠܗ ܠܡܗܝܡܢܐ ܕܝܗܒ ܢܦܫܗ ܠܬܫܡܫܬܐ ܕܐܠܗܐ. ܠܡܦܠ ܒܐܝܕܘܗܝ ܕܐܠܗܐ ܚܝܐ ܕܫܠܝܬܐ
ܗܝ ܕܪܬܐ. ܚܝܪܐ ܒܢܝܐ ܡܘܕܪ ܠܐܒܘܢܐ[124] ܕܡܫܝܚܗ. ܠܐ ܬܬܪܥܪܥ ܠܡܫܝܚܐ ܒܗܘܬܪܐ ܕܡܬܚܫܠ.
ܐܬܚܫܒ ܕܝܢ[125] ܠܡܫܝܚܐ ܒܗܘܬܪܐ ܕܡܫܘܐ. ܗܫܬܐ ܕܒܐܪܒܐ ܡܬܚܫܒ ܡܬܚܫܠ ܘܐܬܒܪܟ. | fol. 12r
ܘܐܬܠܡ[126] ܕܒܥܡܡܐ[127] ܣܓܝ ܠܟܠܗ ܡܘܩܡ. ܐܢܫܘ[128] ܕܒܪ[129] ܘܡܒܐ ܐܪܒܐ ܕܐܣܠܡ ܒܒܢܝܢܐ.
ܒܡܐ ܬܬܪܐܬ [ܗܘܝܐ ܕܫܠܝܬܐ ܒܗܘܡܐ ܕܡܫܝܚܬܐ.][130] ܠܕܝܘܩܢܐ[131] [ܣܕܘܪܬܐ ܗܘܝܐ.][132]
ܘܠܒܘܠܐ ܒܪܘܬܐ. ܐܝܒܢܐ ܕܡܠܐܟ̈ܐ ܡܒܕܪ̈ܢܐ[133] ܗܘܝܢ ܕܐܬܒܛܠܬܐ.[134] ܗܟܢܐ[135] ܥܐܪ̈ܐ [ܗܘܝܢ
ܡܒܕܪ̈ܢܐ][136] ܠܒܢ̈ܬܐ.[137] [ܡܛܠ[138] ܗܕܐ][139] ܘܗܘ ܠܝ [ܕܒܠ ܡܕܡ][140] ܕܡܟܪܝܢ[141] ܒܝܠܘܬܐ
ܬܠܒܘܦ.

ܐ̈ܢܫܐ ܕܫܡܥܐ ܘܫܒ̈ܝܚܐ ܒܕܡܝܐ[142] ܠܐܡܬܝ[143] ܡܗܡܝܢܝܢ. ܘܠܬܡܘܡܬܐ ܠܐ ܡܪܚܝܢ. ܗܐ
ܥܢܝ[144] ܐܡܠܟܝ ܒܠܗ ܡܗܝܡܢܘܬܐ.[145] ܘܕܢܬܬ̈ܒܥܪ ܡܢ ܥܠܝܟ[146] ܠܐ ܝܕܥܝܢ. ܗܐ ܟܢ ܥܢ ܐܪ̈ܥܬܐ
ܣܘܪ[147] ܠܗܘܢ. ܘܣܓܕܐ ܡܪܟܐ ܠܣܓܕܐ. ܘܥܒ̈ܕܐ ܡܫܒܚܝܢ ܡܢ ܣܓ̈ܝܐ. ܘܐܡܪܝܢ ܠܗܘܢ ܡܗܝܡܢܘ̈ܬܐ[148]
ܘܒܠܘܪܐ ܢܕܝܢ. ܘܫܠܐ ܗܝܡܝܢ ܒܐܘܪ̈ܚܐ ܘܬܓܒܝܐ ܢܕܪ. ܐܚܪ ܢܕܗܪ ܕܐܠܗܐ ܢܬܒܥ ܙܢܝ̈ܐ.

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122 D: ܠܗܘܢ
123 BCDE: ܒܢܝܚܐ
124 D: ܠܗܘ
125 D om. this word.
126 D om. this word.
127 D: ܘܕܒܥܡܡܐ
128 D: ܐܢ
129 D: ܕܒ
130 D: ܒܗܘܡ ܡܫܝܚܬܐ ܗܘܝܐ ܕܫܠܝܬܐ
131 EF: ܠܕܝܘܩܢܐ ܕܝܢ
132 D: ܕܝܢ ܗܘܝܐ ܣܕܘܪܬܐ
133 BCD add ܠܒܢ̈ܬܐ
134 D: ܠܐܬܒܛܠܬܐ
135 D: ܗܟܢ
136 E: ܡܒܕܪ̈ܢܐ ܗܘܝܢ
137 E: ܕܒܢ̈ܬܐ
138 D: ܚܠ
139 E: ܡܛܠܗܕܐ
140 EF: ܕܒܠܡܕܡ
141 E: ܕܡܟܪܝܢ ܣܓܝ
142 D: ܒܕ
143 D: ܐܡܬܝ
144 D om. this word.
145 D: ܡܗܝܡܢܘ
146 F: ܥܠܝܬܐ
147 D: ܣܘܪܝ
148 AEF om. this word.

ܘܒܐܘܪ̈ܚܐ[149] ܕܡܠܟܘܬܐ[150] ܠܐ ܗܫܟܝܢ ܠܝ. ܐܢܕܝܢ[151] [ܙܕ̈ܝܩܐ ܡܫܬܒܚܝܢ.[152]][153] ܒܠܘܪܐ[154] ܕܠܒܘܚܢܐ[155] ܢܦܩܝܢ.[156] ܫܪܝܪܐ ܗܘ ܡܠܟܘܬܗ[157] ܕܡܪܢ[158] ܕܐܡܪ: ܕܗܠܝܢ ܢܐܙܠܘܢ ܠܚܝ̈ܐ ܕܠܥܠܡ. ܘܗܠܝܢ ܠܬܫܢܝܩܐ ܕܠܥܠܡ.

ܡܪ̈ܟܒܬܐ ܕܫ̈ܢܬܐ ܒܡܠܝܠܘܬܗ[159] ܕܡܠܟܐ[160] ܡܬܬܦܩܕܝܢ.[161] ܐܝܟܢ[162] ܕܝܢ[163] ܕܦܩܕܬ ܠܒܪ ܢܫ̈ܝܢ | ܠܗܝܢ ܘܠܡܥܒܕ ܠܗ ܚܫܝܢ. ܦܠܛܐ ܕܝܢ ܦܪܩ ܠܗ. ܘܐܬ̈ܘܬܐ ܕܝܗܒ ܡܪܢ ܗܐ ܡܬܚܙ̈ܝܢ. ܘܥܡܠܟܐ ܠܐ ܢܣܒ. ܘܡܢ ܐܝܕܝܐ ܒܒܟܠ[164] ܡܬܚܙܐ. ܡܛܠ ܠܒܘ̈ܗܝ ܕܡܫܝܚܐ[165] ܙܗܒܐ ܕܪܘܚܐ ܠܢܒܝܘ̈ܗܝ. ܡܢ ܕܝܢ ܗܟܢܐ[166] ܐܡܪ. ܕܐܢ ܡܫܝܚܐ ܐܦ ܠܟܗ̈ܢܐ ܡܠܟܐ. ܡܛܠ ܠܥܒܕܘܗܝ ܠܐܠܗܐ ܕܡܟܐ ܕܐܬ̈ܬܐ ܢܣܒܐ ܡܢܗ ܠܐ ܡܥܒܕ.

ܡܟܐ ܕܝܢ ܗܟܝܠ[167] ܡܫܬ̈ܠܛܝܢ. ܗܢܝܢ ܢܫܗ ܕܡܪܢ ܡܫܝܚܐ. ܘܡܫܬܠ[168] ܕܢܫ ܐܝܟ ܒܪܢܫܐ ܡܢ ܡܕܢܚܐ ܒܕܡܘܬܐ[169] ܠܡܥܪܒܐ ܡܬܦܫܛܐ.[170] ܘܗܢܝܢ ܚܝ̈ܠܘܬܐ ܕܫܡܝܐ ܢܬܬ̈ܙܝܥܘܢ. ܘܫܡܫܐ ܘܣܗܪܐ[171] ܘܟܘܟ̈ܒܐ ܢܬܪܝܢ. ܘܫܡܝܐ ܡܬܟܪܟܝܢ.[172] ܘܙܝ̈ܩܐ ܒܢ̈ܝܐ ܦܪܚܝܢ. ܘܟܠܗܘܢ[173] ܕܡܫܝܚܐ[174] ܒܡܠܟܘܬܐ ܡܬܟܢܫܝܢ.[175] ܘܟܘ̈ܠܐ ܒܐܪ̈ܥܐ ܦܫܝܢ. ܘܟܠ ܗܠܝܢ ܒܠܚܘܕ ܡܬܕܢܝܢ[176] ܘܡܫܬܢܝܢ.[177] ܘܡܢ ܐܝܕܝܐ ܡܬܠܡ. ܘܢܦܝܫܘܬܐ[178] ܒܙܘܝ̈ܩܐ ܡܡܠܟܐ. [ܒܟܘ̈ܠܐ[179]

fol. 12v

[149] D: ܘܒܐܘܪ̈ܚܝ
[150] D: ܡܠܟܘܬܐ
[151] D: ܐܢ ܕܝܢ
[152] D: ܢܫܬܒܚ and F: ܡܫܬܒܚܝܢ
[153] E: ܡܫܬܒܚܝܢ ܙܕ̈ܝܩܐ
[154] D: ܒܠܘܪ
[155] D: ܠܒܘܚܢܐ
[156] DEF: ܢܦܩܝܢ
[157] D: ܡܠܟܬ
[158] D: ܡܪܢ
[159] DE: ܒܡܠܝܠ
[160] DE: ܡܠܟܐ
[161] E: ܡܬܦܩܕܝܢ
[162] D: ܘܐܝܟܢ
[163] DE om. this word.
[164] D: ܠܒܝܠ
[165] E: ܕܡܫܝܚ
[166] D: ܗܟܢ
[167] DEF: ܕܗܟܝܠ
[168] D: ܘܡܢ ܬܠ and E: ܘܡܫܬܠ
[169] D: ܒܕܡ
[170] AEF om. this word.
[171] E om. this word.
[172] D: ܢܬܟܪܟܢ
[173] D: ܘܟܠܗ
[174] D: ܡܫܝܚܐ
[175] D: ܒܟܢܫܝܢ
[176] ABCEF om. this word.
[177] AF: ܡܫܬܢܝܢ; E: ܡܫܬܠܛܝܢ
[178] D: ܘܢܦܫ
[179] BF: ܘܟܘ̈ܠܐ; E: ܘܒܟܘ̈ܠܐ

ܒܪܝܬܐ[180] ܥܪܝܐ.[181] [[182] ܘܫܘܚܬܐ[183] ܕܙܝܩ̈ܐ[184] ܥܡܠܐ ܠܝܬ ܠܗ̇. ܘܒܪܝܬܐ[185] ܕܒܥ̈ܠܐ[186]
ܠܟܠܢ ܡܡܘܢܐ.[187]

ܠܦܓܘܗܝ ܠܐܢܫܐ[188] ܕܠܗܠܝܢ ܠܦܘ̈ܬܐ ܡܥܒܕܘܬܐ.[189] ܘܡܢ ܗܠܝܢ ܘܬ̈ܐ ܢܦܫܝܐ. ܐܢܫܐ
ܘܐܠܝܢ[190] ܕܡܬܬܥܝܢ[191] | ܘܡܟܠܝܢ ܢܘܗܪܐ ܠܥܝܢ. ܗܟܢܐ[192] ܐܠܝܢ ܕܡܗܡܡܝܢ ܣܘܓܐܐ[193] fol. 13r
ܡܬܟܠܟܠܝܢ. ܙ̈ܘܥܐ ܕܝܢ ܠܡܚܪܐ ܠܐ ܩܪܒܝܢ. ܦܓܪ̈ܐ ܕܝܢ[194] ܒܡܫܬܐܠܢܘܬܗ ܡܬܦܪܢܣܝܢ
ܘܡܬܚܠܡܝܢ. ܕܚܝ̈ܐ ܕܝܢ ܠܐܠܗܐ ܣܝܡ. ܠܦܬ̈ܝܐ ܕܝܢ[195] ܡܢ ܣܘܬܗ ܓܠܝܢ. ܐܝܟܢܐ ܕܕܟܘܪܬܐ ܡܢ
ܠܒܪ ܗܟܟܐ ܡܬܠܡܝܢ. ܡܢ[196] ܠܟܘ ܕܝܢ ܒܟܪܬܘܬܐ ܓܕܠ. [ܘܡܢ ܕܕܢܚܐ ܒܟ̈ܠܝܢ ܘܡܬܦܬ̈ܚܝܢ ܒܥܝܢ
ܘܓܐܘܝ̈ܐ ܥܡܡܐ ܢܟܠܝܢ.][197] ܘܐܝܟܢܐ[198] ܕܕܟܘܪ̈ܐ ܕܟܪܐ ܗܘܦܟܠܐ ܐܝܟܢ ܕܕܟܘܪܬܐ.[199]
ܗܟܢܐ[200] ܥܒܪܐ[201] ܗܘܦܟܠܐ ܐܝܟܢ ܕܕܟܘܪܐ. ܘܐܝܟܢܐ ܕܠܚܡܘܬܐ ܡܢ ܕܒܚܪ̈ܝܬ ܒܐܪܥ.
ܡܬܒܪܐ ܠܗ ܒܚܠܡܝܢ ܡܬܬܪܬܐ. ܗܟܢܐ[202] ܡܗܡܡܢܘܬܐ.[203] ܡܢ ܕܐܬܥܠܠܬ[204] ܒܐܪܥ ܡܟܘܢܐ
ܠܗ ܒܚܠܡܝܢ ܒܢܥܬܐ. ܐܢܫܘ ܕܡܥܡܕܢܐ ܪܗܛܝܢ ܘܡܟܠܝܢ ܘܥܒܪܝܢ ܘܠܐ ܕܡܟܝܢ. ܒܕܡܐ[205]
ܕܡܟܠܝܢ[206] ܠܗܘܢ ܡܢܘܢܐ. ܕܦܩܘ ܠܗܘܢ ܠܡܛܠܐ ܘܠܡܗܘܐ. ܒܗܢܐ ܡܬܪܐܬ ܡܬܟܢܫܐ ܠܗܘܢ
ܠܥܢܪ̈ܐ ܘܣܓܝ̈ܐܐ ܠܗܘܦܟ ܟܠܠܐ ܘܓܐܘܡܢܐ: ܒܟܠ̈ܐ ܘܒܢܦܩܐ[207] ܠܡܕܒܪܘ ܡܠܟܘܬܐ[208]

[180] BCF: ܒܒܪܝܬܐ
[181] BCF om. this word.
[182] D: ܘܒܪܝܬ ܒܥ̈ܠܐ
[183] D: ܘܫܘܚܬ; E: ܫܘܚܬܐ
[184] D: ܙܝܩ̈ܐ
[185] D: ܘܒܪܝܬ
[186] D: ܒܥ̈ܠܐ
[187] D: ܡܡܘܢܐ
[188] D: ܠܟܠܢ
[189] D: ܢܬܘܐ
[190] BCDEF: ܕܐܠܝܢ
[191] D: ܕܡܬܪܥܝܢ
[192] D: ܗܟܢ
[193] D: ܣܓܝܐ
[194] D: ܥܠ
[195] D: ܥܠ
[196] DE: ܘܡܢ
[197] ABCEF om. this bracketed phrase.
[198] ABEF: ܐܝܟܢܐ; C: ܐܝܢܐ
[199] E: ܠܕܟܘܪܐ ܕܬܟܐ
[200] D: ܗܟܢ
[201] E: ܒܥܠܐ
[202] D: ܗܟܢ
[203] D: ܡܗܝܡܢܘ
[204] DEF: ܕܐܬܥܠܠܬ
[205] D: ܒܕܡ
[206] D: ܡܟܠܝܢ
[207] B: ܘܢܦܩܐ
[208] BCD: ܡܠܟܘܬ; E: ܠܡܠܟܘܬܐ

ܕܫܡܝܐ[209] ܐܡܝܢ[210] ❖ [ܒܗܕܝܢ ܒܨ̈ܠܘܬܟ][211] [ܐܘ ܡܪܢܐ][212] ❖

[209] BCD: ܫܡܝܐ
[210] ABCEF om. this word.
[211] D om. this bracketed phrase.
[212] ABDEF om. this bracketed phrase.

❖ ܫܘܐܠܐ ܕܫܐܠܗ[1] ܕܘܡܛ ܡܘܪܕܢܐ ❖

fol. 13v

ܐܡܪ ܠܝ ܐܘ ܐܒܐ. ܡܢ ܐܠܗܐ ܒܪܐ[2] ܠܗ ܠܥܠܡܐ.[3] ܘܐܡܪ ܠܗ | ܕܒܗܘܢ ܘܐܒܗܬܐ. [ܡܛܠ ܡܢܐ]

[4] ܡܬܚܒܝܢ ܡܢ ܡܕܡ[5] ܕܐܒܗܬܢ. ܘܡܢ ܗܘ ܗܘ ܠܗ ܒܒܢܝܢ ܗܠܝܢ ܕܒܪܝܬܐ. [ܗܘܐ ܕܝܢ][6] ❖ ܫܪܝܐ

ܕܪܓܬܐ. ܘܫܢܬܐ. ܘܡܐܟܠܐ. ܘܡܫܬܝܐ. ܡܛܠ[7] ܡܢܐ ܒܗ ܗܕܝܢ ܠܗܘܢ ܡܬܚܒܝܢ.

ܦܘܢܝܐ: [ܡܛܠ ܗܕܐ][8] ܡܬܚܒܝܢ ܐܘ[9] ܫܢܝܢܐ ܡܛܠ ܕܦܘܩܕܢܘܗܝ[10] ܠܐ ܢܛܪܝܢ. ܐܠܗܐ

ܕܝܢ ܐܡܪ ܠܗ. ܕܦܘܫ ܠܗ ܠܡܥܒܕ ܐܢܬܬܐ. ܘܠܐ ܬܐܟܘܠ[11] ܒܪܓܬܐ. ܐܢܕܝܢ[12] ܠܟܢ[13] ܐܢܬ[14]

[ܐܢܬܬܐ. ܠܐ][15] [ܡܬܚܒ[16] ܐܢܬ.][17] [[ܐܢܕܝܢ[18] [ܡܕܢܐ ܐܢܬ.][19] [ܡܬܚܒ ܐܢܬ.][20]]][21]

ܥܠ ܫܢܬܐ ܕܝܢ[22] ܗܟܢܐ[23] ܦܩܕܢ ܐܠܗܐ ܘܐܡܪ ܠܗ. ܕܦܠܘܫ ܦܘܠܚܢ ܒܪܡܫܐ[24] [ܕܠܐ

ܐܢܬ.][25] [ܘܡܢ ܐܝܟ ܦܓܪܝ ܡܠܠ ܒܫܢܬܐ.][26] ܘܡܢ ܡܘܬ ܠܒܪܢܫ. ܘܥܠܠܐ ܗܘܘܬ ܗܝܕܝܢ ܒܡܢ.

ܐܝܟ ܦܓܪܝ ܡܠܠ ܒܫܢܬܐ. ܘܡܢ ܡܘܬ ܫܟܝܢ ܠܐܠܗܐ.[27]

ܘܥܠ ܡܐܟܠܐ ܘܡܫܬܝܐ ܗܟܢܐ[28] ܐܡܪ. ܕܒܠܚܡܐ ܗܝܕܝܢ ܐܟܠ ܘܫܬܐ. ܐܢܕܝܢ[29] [ܒܟܕ

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[1] E: ܕܐܠܗ
[2] E: ܓܒܐ
[3] BCD: ܥܠ ܡܕܡ
[4] D: ܥܠ ܡܘܢ
[5] C: ܡܕܡ ܡܕܡ
[6] DE: ܗ̈ܝ
[7] D: ܥܠ
[8] EF: ܡܛܠܗܕܐ
[9] B: ܐܘ ܫܢܝ
[10] E: ܕܦܘܩܕܢܘ̈ܗܝ ܕܐܠܗܐ
[11] E: ܕܬܐܟܘܠ
[12] BC: ܐܢ ܕܝܢ and D: ܐܢ and E: ܐܢܘܢ
[13] D: ܬܠܟܢ and E om. this word.
[14] DE om. this word.
[15] C om. this bracketed phrase and E: ܕܬܗܒ ܠܐ
[16] B: ܡܬܚܒ
[17] D: ܡܬܚܒܬ
[18] B: ܐܢ ܕܝܢ and D: ܐܢ and E: ܘܐܢ ܕܝܢ
[19] D: ܡܕܢܝܬ and E: ܐܢܬܬܐ ܠܐ ܬܗܒ ܘܒܪܬܐ ܬܐܟܘܠ
[20] D: ܡܬܚܒܬ
[21] C om. this double bracketed phrase.
[22] ADEF om. this word.
[23] D: ܗܟܢ
[24] D: ܒܪ
[25] D: ܬܠܐܐ
[26] BC om. this bracketed phrase.
[27] E: ܠܐܠܗܐ ܠܐܠܗܐ
[28] D: ܗܟܢ
[29] BC: ܐܢ ܕܝܢ and D: ܐܢ

ܐܢܬ]30 ܥܠ ܣܓܪܐ ܒܪ̈ܘܝܬܐ [ܡܬܚܫܒ ܐܢܬ.]31 ܟܠܡܕܡ32 ܕܦܩܕܢܝ ܐܠܗܐ ܠܡܥܒܕ. ܐܢ33

[ܥܒܕ ܐܢܬ]34 ܠܐ ܡܬܚܫܒܬ.35 ܐܢܕܝܢ36 ܠܐ [ܥܒܕ ܐܢܬ]37 ܬܬܚܫܒ. ܐܦ ܐܕܡ ܕܝܢ38 ܐܠܗܐ | fol. 14r

[ܒܐܝܕ̈ܘܗܝ. ܓܒܠܗ.]39 ܘܬܘܡ ܠܗ ܦܪܕܝܣܐ. ܘܦܩܕܗ ܘܐܡܪ ܠܗ. ܕܡܢ ܟܠܗܘܢ ܐܝܠܢ̈ܐ ܡܐܟܠ ܬܐܟܘܠ. ܘܡܢ ܐܝܠܢܐ ܕܝܢ40 ܗܢܐ ܠܐ ܬܐܟܘܠ. ܘܟܕ ܐܟܠ ܐܬܚܫܒ ܘܢܦܩ ܡܢ ܦܪܕܝܣܐ. [ܣܢܐ ܐܢܬ]41 ܥܠ42 ܕܥܒܪ ܥܠ ܦܘܩܕܢܐ ܐܠܗܝܐ.43 ܡܬܚܫܒܘ44 ܡܬܚܫܒ.

ܟܠܡܕܡ45 ܕܝܢ46 ܕܓܙܪ ܐܠܗܐ ܥܒܕܗ.47 ܘܥܠܝܗܘ48 ܕܥܠ ܕܝܢܐ ܢܚܬܕ. ܐܦ ܠܡܥܒܕܐ ܕܝܢ49 ܦܩܕ ܠܗ ܐܠܗܐ ܣܘ̈ܥܬܐ ܕܩܫܬܐ ܡܢ ܦܠܚܬܐ. ܘܦܩܕܗ50 ܘܐܡܪ ܠܗ. ܕܡܢ ܗܠܝܢ ܐܟܘܠ. ܘܡܢ ܗܠܝܢ ܠܐ ܬܐܟܘܠ. ܘܐܢ ܐܠܗܐ ܡܕܒܪܐ. ܡܢܗ51 ܡܬܚܫܒ. ܐܢܬ ܕܝܢ ܐܘ ܒܪܢܫܐ ܠܐ ܬܚܫܘܒ ܒܕܠܝܐ ܥܠ ܐܠܗܐ. ܐܠܗܐ ܦܘܩܕܢܐ ܝܗܒ. ܘܐܡܝܢܐ52 ܕܢܛܪ ܠܗܘܢ ܠܐ ܡܬܚܫܒ. ܘܐܡܝܢܐ53 ܕܠܐ54 ܢܛܪ ܠܗܘܢ ܡܬܚܫܒ. ܐܝܬܐ ܕܝܢ ܡܥܢܝܢܐ. ܘܫܪܝܬ [ܟܠ ܡܕܡ]55 ܘܐܡܪ. ܕܟܠ56 ܕܣܢܐ ܐܢܬܬܐ ܐܝܟ ܕܢܓܒܗ̇. ܡܣܝܐ ܓܒܪܗ̇ ܟܠܗ̇. ܘܗܢܐ57 ܦܘܩܕܢܐ. ܡܢܐ58 ܡܢ ܗܘ ܡܕܡܝܐ. ܘܬܘܒ ܐܡܪ ܕܡܢ ܕܡܢܝܐ ܠܝ ܥܠ ܦܣܝ ܕܡܢܝܢܐ.59 ܐܦܢܐ ܠܗ ܠܗܘܢ60 ܐܣܪܢܐ. ܘܕܡܥܠ ܠܝ ܡܢܠܐ ܚܕ. ܠܐ ܒܟܡܗ

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30 D: ܬܥܒܪ
31 D: ܡܬܚܫܒܬ
32 BCE: ܟܠ ܡܕܡ
33 E om. this word.
34 D: ܬܥܒܕ
35 BCE: ܡܬܚܫܒ ܐܢܬ
36 D: ܐܢ and E: ܘܐܢܕܝܢ
37 D: ܬܥܒܕ
38 D om. this word.
39 BC: ܓܒܠܗ ܒܐܝܕ̈ܘܗܝ and D: ܒܐܝܕܗ
40 D om. this word.
41 D: ܣܢܝܬ
42 BC: ܕܥܠ
43 E: ܕܐܠܗܐ
44 D om. this word.
45 BCDE: ܟܠ ܡܕܡ
46 D om. this word.
47 BC: ܥܒܕ ܗܘ and E: ܥܒܪܘ
48 BC: ܘܥܠܝܗ ܗܘ and D: ܘܥܠܝܗ
49 D om. this word.
50 BC: ܦܩܕܗ
51 C om. this word.
52 D: ܘܡܢ
53 D om. this word.
54 D: ܘܕܠܐ
55 CDEF: ܟܠܡܕܡ
56 E: ܕܟܠ
57 D: ܘܗܢ
58 EF: ܡܢܐ ܗܘ
59 BC: ܕܡܢܝܢܝ
60 BC: ܐܦ ܗܘ and DF: ܗܘ

ܬܪܝܢ. ܘܬܘܒ ܐܡܪ. ܕܐܝܟܢܐ[61] ܕܢܟܐ | ܕܢܫܡܘܠ ܒܡܬܘܢܝܢ. ܐܘܣܦ ܠܗ[62] ܐܦ ܡܪܬܘܬܢ [ܚܙܐ fol. 14v
ܐܢܬ][63] ܚܟܡܐ ܡܢܝܢ ܦܘܩܕܢܐ ܗܠܝܢ ܥܠ ܐܝܠܝܢ ܕܠܐ ܢܛܪܝܢ ܠܗܘܢ. ܥܠ ܕܝܢ ܕܢܛܪ ܦܘܩܕܢܘܗܝ:[64]
ܕܐܠܗܐ ܙܕܝܩܐ ܐܬܘܗܝ.[65] ܘܥܠ ܕܠܐ ܢܛܪ ܠܗܘܢ ܥܘܠܐ ܡܬܚܫܒ.

ܐܦ ܥܠܡܐ ܕܝܢ[66] [ܗܢܐ ܐܠܗܐ][67] ܒܪܝܗ̇.[68] ܘܥܠ ܐܝܢܐ[69] ܕܒܗ ܡܣܘܐ ܘܙܕܝܩܘܬܐ[70]
ܥܠܝܗ. ܙܕܝܩܐ ܐܬܘܗܝ.[71] ܘܐܝܢܐ[72] ܕܒܥܠܗ[73] ܢܦܩ ܘܥܒܪ ܡܚܝܒܐ ܐܙܠ[74] ܠܓܗܢܐ ܡܬܚܫܒ.
ܐܠܐ[75] ܠܘ ܥܠܢܫ[76] ܗܦܟ ܠܗ̇ ܠܝܓܘܬܐ ܗܕܐ. ܐܠܐ ܐܝܟ ܗܘ ܕܝܗܒ ܐܠܗܐ ܢܡܘܣ ܠܗ. ܢܡܘܣ[77] ܕܝܢ
ܐܠܗܐ ܠܐܝܠܝܢ ܕܡܬܬܥܝܢ ܘܡܚܠܝܢ. [ܐܝܠܝܢ ܕܝܢ][78] ܕܡܗܝܡܢܝܢ[79] ܘܠܐ ܡܚܠܝܢ. ܦܩܝܕܐܝܬ[80]
ܡܫܬܪܝܢ.[81] ܟܕ ܚܙܐ ܓܝܪ ܡܫܬܪܝܬܐ ܠܐ ܠܘܐ ܠܗܘܢ. ܡܫܬܪܝܘܬܐ[82] ܕܝܢ ܒܟܬܒܐ ܘܐܘܠܨܢܐ
ܡܗܝܡܢܐ.[83] [ܡܛܠ ܗܢܐ[84]][85] ܡܬܟܬܒܐ ܠܝ. [ܕܢܬܟܬܒ ܘܢܬܟܠ.][86] [ܒܕܡܐ ܕܡܫܬܪܝܬܐ
ܡܬܡܟܝܢ ܒܗ.][87] ܘܢܒܢܝܢ ܒܗ ܓܝܪ ܠܗ[88] ܒܢܝܢܐ ܪܘܚܢܐ.[89] ܕܢܚܙܐ ܒܗ ܡܫܝܚܐ ܘܢܐܡܪ. ܕܒܡܪ
ܬܬܒܣܡܘܢ ܒܥܠܡܗ.[90] ܐܝܢܐ ܕܝܢ ܕܠܐ ܢܛܪ ܦܘܩܕܢܘܗܝ[91] ܕܡܫܝܚܐ ܬܚܝܬ ܚܝܒܘܬܐ
ܐܝܬܘܗܝ.[92]

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61 D: ܕܟܡ
62 E: ܘܗܒܠܗ
63 D: ܚܙܝܬ
64 A: ܦܘܩܕܢܘܗ̈ܝ and D: ܦܘܩܕ̈ܢܐ
65 D: ܗܘ
66 E om. this word.
67 E: ܐܠܗܐ ܗܢܐ
68 E: ܒܪܝܗ
69 D om. this word.
70 D: ܘܙܕܝܩܘ
71 D: ܗܘ and E: ܐܝܬܘܗ̈ܝ
72 D om. this word.
73 D: ܘܕܒܥܠܗ
74 E: ܐܙܠ ܐܙܠ
75 C: ܐܠܐ ܐܠܗܐ
76 D: ܥܠ ܐܢܫ
77 A: ܢܡܘܣ ܠܗ
78 D om. bracketed phrase.
79 D: ܘܕܡܗܝܡܢܝܢ
80 D: ܦܩܝܕܐ
81 E: ܡܫܬܪܝܢ
82 B: ܡܫܬܪܝܘ ܡܫܬܪܝܘܬܐ and D: ܡܫܬܪܝܘ
83 C: ܡܗܡܢܐ
84 E: ܗܕܐ
85 D: ܥܠ ܗܕܐ
86 E: ܕܢܬܟܬܒ ܘܢܬܟܠ
87 D: ܟܕ ܢܬܡܟܝܢ ܒܗ ܡܫܬܪܝܬܐ
88 BCDEF: ܠܗ̇
89 E: ܪ̈ܘܚܢܐ and F: ܪ̈ܘܚܢܐ
90 E: ܒܥܠܡܬܐ
91 D: ܦܘܩ̈ܕܢܐ
92 D: ܗܘ

ܐܘ ܟܒܪ ܕܝܢ[93] ܬܐܡܪ ܠܝ ܐܘ ܒܪܢܫܐ. | ܕܚܛܝܬܐ ܒܟܝܢܐ ܣܝܡܐ. [ܡܛܠ ܗܕܐ][94] ܐܝܟ fol. 15r

ܚܛܝܢܢ ܠܐ ܡܬܚܫܒܝܢ. ܘܐܦ ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ[95] ܠܟ. ܕܐܠܗܐ ܠܐ ܣܡܗ̇ ܚܛܝܬܐ[96] ܒܟܝܢܢ.

ܗܘ.[97] ܐܠܐ ܟܕ [ܣܡܗ̇ ܗܘܐ[98] ܐܠܗܐ][99] ܠܚܛܝܬܐ ܒܟܝܢܢ. ܠܘܬ ܗܘܐ ܟܠܢ ܒܕܠܝܐ ܐܝܟ ܚܛܝܢ

ܗܘܝܢ. ܐܠܐ[100] ܐܠܗܐ ܦܘܩܕܢܐ [ܣܡ ܠܢ.][101] ܘܥܒܕܢ ܒܝܕܥܢ. ܕܐܝܟ ܒܟܝܢܢ ܠܚܛܝܬܐ ܣܒܪܝܢ.

ܘܐܝܟ ܒܟܝܢܢ ܒܒܥܘܬܐ. ܐܠܐ ܕܝܢ ܒܨܒܐ ܐܠܗܐ. ܡܫܠܬܐ ܗܘܬ ܠܗܘܢ [ܠܒܢܝ ܐܢܫܐ][102] ܠܬܘܒܘܬܐ

ܕܠܐ ܒܝܕܥܬܗܘܢ. ܘܠܐ ܥܒܕ ܗܘܐ[103] ܕܢܣܒܘܢ. ܒܪܡ ܐܠܐ ܗܕܐ ܟܒܪ ܗܘܐ ܠܘܬ ܗܘܐ[104] ܠܗܘܢ

ܘܢܩܦܘܬܐ.[105] ܒܠܚܘܕ[106] ܕܝܢ ܕܒܟܪ ܒܪܢܫܐ ܕܠܐ ܒܝܕܥܬܗ. ܘܢܩܦܘܬܐ ܠܘܬ ܠܗ ܒܗ. ܘܒܠ ܕܒܝܕܥܬܗ

ܟܒܪ. ܘܢܩܦܘܬܐ[107] ܡܬܚܫܒܐ ܠܗ. ܠܘ ܟܕ[108] ܥܣܩܐܝܬ ܟܒܪ ܐܠܗܐ ܡܠܟܘܬܐ ܘܫܡܝܐ.

ܡܠܟܘܬܐ[109] ܕܝܢ[110] ܠܡܚܪ̈ܝ[111] ܣܝܡܝܢ ܕܢܬܒܣܡܘܢ ܒܗ̇. ܘܫܡܝܐ ܠܨܒܝܢܗ, ܟܠ ܦܘܩܕܢܘܗܝ,[112]

ܕܢܬܥܒܕܘܢ ܒܗ̇.

ܡܛܠ ܠܐ ܬܛܥܘܢ ܐܘ ܒܢܝܢܫܐ. ܘܟܡܐ[113] ܕܚܛܝܬܘܢ ܠܐ ܬܣܬܟܠܘܢ ܒܕܠܝܐ. ܠܐ ܟܠ

ܐܡܪ ܘܠܐ ܟܠ ܣܛܢܐ. ܣܛܢܐ[114] ܠܐ ܡܥܒܕ ܕܒܡܛܢܪܐ ܕܢܦܬܐ[115] ܠܒܪܢܫܐ | ܠܚܛܝܬܐ. ܡܛܠܐ[116] fol. 15v

ܕܝܢ[117] ܡܠܐ ܦܘܩܕܗ,. ܐܢܕܝܢ[118] ܡܢܐ ܒܪܢܫܐ ܢܦܠ ܒܗܘܢ. [ܘܐܝܟ ܕܝܢ[119]][120] ܠܐ ܡܢܐ ܟܒܪ ܘܥܒܕ

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[93] D om. this word.
[94] D: ܡܛܠܗܕ
[95] D om. this word.
[96] BC: ܠܚܛܝܬܐ and E om. this word.
[97] B: ܠܘܬ and C om. ܗܘ
[98] ABCE om. this word.
[99] BC: ܐܠܗܐ ܣܡܗ̇ and F: ܣܡܗ̇ ܐܠܗܐ
[100] E om. this word.
[101] E: ܣܡܠܢ
[102] BCDEF: ܠܒܢܝܢܫܐ
[103] C: ܗܘܐ ܠܗܘܢ
[104] F: ܗܘܬ
[105] D: ܘܢܩܦܘ and E: ܠܒܢܝܢܫܐ ܘܢܩܦܘܬܐ
[106] D: ܒܠ ܡܕܡ
[107] D: ܘܢܩܦܘ
[108] D: ܕܝܢ
[109] D: ܐܠܐ ܡܠܟܘܬܐ
[110] D om. this word.
[111] E: ܠܡܚܪ̈ܝ
[112] F: ܦܘܩܕܢܘ̈
[113] E: ܟܡܐ
[114] B writes this word upside down.
[115] CD: ܢܦܬܐ
[116] E om. this word.
[117] E: ܗܘ ܕܝܢ
[118] BCE: ܐܝܟ ܕܝܢ and D: ܕܐܝܟ
[119] D om. this word.
[120] E: ܘܐܢܕܝܢ

ܠܗܘܢ. ܚܪܬ ܕܓ̈ܒܝܢܘܗ ܚܙܐ ܒܢ̈ܝܐ. ܘܓ̈ܒܝܢܘܗ ܡܢܕܕܝܢ. ܘܐܢܫܝ[121] ܕܗܒܠܐ[122] ܐܬܒܗ̇.[123] ܡܕܝܢ

ܟܠ ܐܡܬܝ ܕܫܠܝܛܝܢ[124] ܒܢܦܫ ܢܡܘܣ ܘܠܐ ܒܗܝܟܠܐ. ܬ̈ܚܘܡܬܐ ܕܝܢ ܕܒܠܡܐ ܗܢܐ ܕܡܬܚܫ̈ܒܝܢ[125]

ܠܓܢ̈ܣܐ ܕ̈ܬܚܘܡܝܢ[126] ܘܗܢܝܢ[127] ܚܬܝܡܝܢ ܠܐܓܪܐ ܥܬܝܕ.[128] ܒܥܠܡܐ ܕܝܢ ܕܒܢ̈ܝܢܐ ܥܒܕܐ ܠܫܠܝܐ

ܘܪܗܛ ܒܡܬܝܡܘܬܐ. ܡܚܒܪ ܒܢܦܫܗ ܕܓܠܘܝܪܐ ܡܗܠܟ. ܟܕ ܕܝܢ[129] ܢܦܩ ܐܠܗܐ ܒܬܫܡܫܬܗ

ܕܒܢܝܢܘܗܝ ܠܗܬܗ. ܡܒܝܥ[130] ܢܛܪܝܢ ܩܠܦܐ ܕܫܘܒܚܬܐ[131] ܡܢ ܒܢܝܢܘܗ̈ܝ. ܘܟܕ ܥܒܕܬܗ ܚܙܐ ܢܘܪܐ.

ܘܡܬܥܬܕ [ܒܢ̈ܝܢܐ ܗܘ][132] ܕܒܠܒܘܫܬܐ ܗܘܐ. ܘܡܥܪܐ ܡܒܝܠ ܠܡܕܪܐ ܒܐܘܪܫܐ[133]

ܕܕܘܒܪ̈ܘܬܐ:[134] [ܗܢܘ ܕܝܢ:][135] ܒܝܘܡܐ ܘܒܠ̈ܝܠܘܬܐ ܘܒܡܪ̈ܢܝܐ. ܘܐܦ[136] ܒܢܘܗܪܘܬܐ.[137]

ܘܒܡܫܡܪ̈ܘܬܐ[138] ܘܒܡܥܒܕܢܘܬܐ[139] [ܘܒܫܘܒܚܐ ܘܒܡܫܬܥܒܕܢܘܬܐ[140]][141] ܫܠܝܚܘܬܐ.[142] ܟܕ

ܚܙܐ ܘܢܘܪ ܒܡܫܝܚܐ ܒܠܠܐ ܘܒܐܡܪܐ. ܘܡܕܪܐ ܘܡܥܒܕ ܠܐܠܗܐ ܕܠܐ ܥܠܡܐ. ܟܠ ܐܦܪ ܟܠܗܝܢ

ܠܬܚܘܡ̈ܬܐ[143] ܕܡܬܪ | ܠܗܬܗ. ܘܡܚܒܠ ܢܦܩ ܡܢ ܢܦܩ ܢܘܪܐ ܘܐܬܐ ܒܡܫܝܚܘܬܐ ܒܕܡܐ[144] fol. 16r

ܕܡܬܒܥܝܢ[145] ܠܡܫܝܚܘܬܐ.[146] ܗܒܠܐ[147] ܕܢܗ ܠܗܘܢ ܠܐܠܝܢ ܕܡܘܕܝܢ ܬܫܒܘܚܬܐ ܠܐܠܗܐ

ܕܢܬܒܬܥܘܢ ܘܢܬܒܠܘܢ. ܒܕܡܐ[148] ܕܐܬܝܐ[149] ܠܫܘܡܠܝܐ ܘܡܕܪܐ ܒܗܘܢ. ܘܗܘܝܢ ܡܒܝܠ

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121 D: ܘܐܢ

122 D: ܕܗܒܝܢ

123 D: ܗܝ

124 D: ܕܫܠܝܛܐ

125 CE: ܡܬܚܫܒܝܢ

126 CDEF: ܕܬܚܘܡܝܢ

127 DE: ܘܗܢܘܢ

128 BCD: ܥܬܝܕܐ

129 D om. this word.

130 BCD: ܡܢ ܥܠ and E: ܡܒܝܥ

131 D: ܕܫܘܒܚܐ

132 D om. bracketed phrase.

133 D: ܒܐܘܪܚ

134 D: ܕܕܘܒܪܘ

135 ADEF: ܗܘ

136 D om. this word.

137 D: ܘܒܢܘܗܪ

138 D: ܘܒܡܫܡܪܘ

139 D: ܘܒܡܥܒܕܢܘ

140 D: ܘܒܡܫܬܥܒܕܢܘ

141 E: ܘܒܫܘܒܚܐ ܘܒܡܫܬܥܒܕܢܘܬܐ

142 C: ܫܠܝ̈ܚܘܬܐ and E: ܫܠܝܚܐ

143 E: ܠܬܚܘܡܬܗ

144 D: ܒܕ

145 D: ܕܡܬܒܥܐ

146 D: ܠܡܫܝܚܘ

147 D: ܗܒܠ

148 D: ܒܕ

149 D: ܐܬܝܐ

ܒܠܝܫܐ.[150] ܒܪ[151] ܠܝܬ[152] ܡܕܡ ܕܡܟܠܐ ܠܗܘܢ.

ܡܠܘ ܚܟܝܡܐ ܘܡܠܘ ܣܟܠܐ. ܚܟܝܡܐ ܕܝܢ ܐܝܬܘܗܝ[153] ܗ̇ܘ[154] ܕܟܠܡܕܡ[155] ܕܡܠܦ[156] ܒܟܒܪܐ ܡܣܘܐ.[157] ܣܟܠܐ ܕܝܢ ܐܝܬܘܗܝ[158] ܗ̇ܘ[159] ܕܒܟ̈ܠܐ ܣܘܪ̈ܗܒܐ ܡܬܟܒܪ. ܒܪ ܡܢ ܟܒܪ̈ܐ ܢܣܒ ܛܘܒܝܗܘܢ[160] ܒܥܪܪܐ ܠܐܝܠܝܢ ܕܠܗܠܝܢ ܡܗܦ̈ܟܬܐ ܐܚܝܕܘܗ. ܐܡܪ ܠܝ.[161] ܠܐ ܟܡܪ ܒܥܒܕܬܐ ܕܐܒܠ ܐܡܪ ܡܢ ܐܝܠܝܢ ܒܪ[162] ܥܒܕܬܗ ܡܢܬ.[163] ܐܠܐ[164] ܘܐܘܠܨ[165] ܒܢ̈ܝܐ.[166] ܘܡܢ[167] ܗܕܐ ܢܕܥܝܢ ܕܠܘ ܟܠ ܡܘܬܐ ܒܝܫܐ ܐܡܪ ܠܗ ܕܡܟܐܬ ܐܢܬ. ܘܐܦܣܝܢ[168] ܕܝܢ ܢܕܥܝܢ ܕܡܘܬܐ ܒܪܝܫܐ ܒܪܝܫܗܝ ܐܠܗܐ ܠܐܕܡ. ܐܝܬ ܕܝܢ ܗܟܢܐ ܡܢ ܐܝܠܝܢ ܕܠܐ ܡܬܗܦܟܝܢ ܕܐܡܪܝܢ.[169] ܕܐܢ[170] ܐܕܡ ܠܐ ܐܒܠ[171] ܡܢ ܐܝܠܝܢ ܠܐ ܡܟܐܬ ܗܘܐ. ܗܠܝܢ ܕܝܢ ܘܕܐܝܟ ܗܠܝܢ. ܕܗܠܝܢ ܐܡܪܝܢ. ܠܐ ܡܬܛܠܚܝܢ[172] ܘܠܐ ܥܡܠܝܢ[173] | ܠܐ[174] [ܠܡܬܒܥܐ ܘܠܐ][175] ܠܚܝܠܗ ܕܐܠܗܐ. ܐܢܕܝܢ[176] ܐܕܡ ܠܐ ܡܢܬ. ܐܦܠܐ ܚܝ [ܡܬܒܥܐ ܗܘܘ.][177] ܘܐܢ ܡܬܒܥܐ ܠܐ ܗܘܐ.[178] ܐܦܠܐ ܡܬܒܥܐ ܗܘܝܐ ܗܘܬ. ܘܐܢ ܡܬܒܥܐ ܠܐ ܗܘܬ ܐܦܠܐ[179] ܡܠܟܘܬܐ. ܘܐܢܕܝܢ[180] ܗܠܝܢ ܠܐ ܗܘܝ. ܡܕܡ ܐܝܟ ܚܘܬܐ ܗܘܝܢ ܗܘܘ.

ܦܪܕܬܐ ܕܝܢ ܕܣܟ̈ܠܐ ܒܪ ܡܕܪ̈ܫܐ ܡܢܗܘܢ ܘܡܢ[181] ܣܓܝ ܘܪܒܐ ܘܡܦܪܓܐ. ܘܗܘܝܐ ܥܡܠܐ.

fol. 16v

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[150] E: ܒܠܝܫܐ
[151] E om. this word.
[152] E: ܘܠܝܬ
[153] D om. this word.
[154] D: ܗܘ ܗ̇ܘ
[155] BCD: ܕܟܠ ܡܕܡ
[156] D: ܕܢܠܦ
[157] D: ܢܣܘܐ
[158] D om. this word.
[159] D: ܗܘ ܗ̇ܘ
[160] A: ܛܘܒܪ̈
[161] C: ܠܝ ܟܡܪ
[162] D: ܘܠܐ ܒܪ
[163] D: ܠܐ ܡܢܬ
[164] D: ܐܠܐ ܐܦ
[165] E: ܐܘܠܨ
[166] ABCEF om. this word.
[167] C: ܡܢ
[168] D: ܘܐܦ ܣܝܢ
[169] D: ܘܐܡܪܝܢ
[170] C: ܘܐܢ
[171] E: ܐܒܠ ܗܘܐ
[172] C: ܡܬܦܛܠܚܝܢ
[173] D: ܥܡ̈ܠܝܢ
[174] D om. this word.
[175] E om. this bracketed phrase.
[176] B: ܘܐܢܕܝܢ; C: ܘܐܢ ܕܝܢ; and D: ܐܢ ܕܝܢ
[177] E: ܡܬܒܥܝܢ
[178] E: ܗܘ̇ܐ ܗܘܐ
[179] B: ܐܦ ܠܐ
[180] BCD: ܘܐܢ ܕܝܢ
[181] E: ܡܢ

ܘܢܣܒܐ ܦܐܪ̈ܐ ܒܐܒ̈ܘܒܐ ܡܫܝ̈ܚܝܐ. ܘܙܝ̈ܢܐ ܢܚܝܢ ܒܢܝܬ ܣܘܟܐ. ܘܗܟܐ ܕܡܕܪ ܣܓܝ̈ܐ. ܐܝܬܝܢ ܣܬ̈ܘܝܐ

ܘܡܫܟܚܝܢ ܘܙܝ̈ܢܐ[182] [ܡܢ ܣܘܟܐ.][183] ܘܣܘܟܐ ܡܫܟܠܝܢ ܠܐܘ̈ܪܝܐ. ܘܠܙܝ̈ܢܐ ܒܠܘܪܐ ܡܗܡܕܝܢ.

ܘܐܦ ܒܡܫܟܢܬܐ ܕܝܢ ܗܟܢܐ[184] ܗܘܐ ܡܬܬܕܪܝܢ ܡܠܐܟ̈ܐ ܠܡܦܪܥ ܙܘ̈ܕܩܐ ܡܢ ܚܘ̈ܒܐ.

ܘܙܘ̈ܕܩܐ ܠܥܡܠܐ ܫܠܡܝܢ. ܘܒܐܘ̈ܪܝܐ[185] ܕܡܠܟܘܬܐ[186] ܡܬܒܣܡܝܢ.[187] ܘܚܫ̈ܐ ܕܘܝܢ. ܘܡܦܢ̈ܝܢ

ܒܠܘܗܪܐ ܕܢܛܪ ܡܢ ܕܚܛ̈ܝܐ.[188] ܘܣܘ̈ܟܐ ܕܐܢܬܘܗܝ[189] ܒܕܡܘܬ[190] ܙܝ̈ܢܐ[191] [ܒܐܪܥܐ

ܦܫܝܛܝܢ.][192] ܘܒܟܗܢܐ ܡܫܬܠܡܝܢ. ܟܕ ܕܐܝܬ ܠܗ ܐܕ̈ܢܐ ܕܫܡܥܐ ܢܫܡܥ.

ܠܐ ܒܪܝ[193] ܢܗܘܐ ܣܡ[194] ܣܒܝ̈ܪܐ ܐܝܟ ܗܢܘܢ ܕܡܫܟܪ ܐܢܘܢ ܫܠܝܐ. ܘܠܒܘ | ܘܐܬܠܒܘܗܝ fol. 17r

ܠܡܫܝ̈ܚܐ. ܘܐܝܬܝ[195] ܐܢܘܢ ܠܟܘܕܦܐ ܕܟܠ ܐܠܗܐ. [ܗܘܢ ܕܝܢ.][196] ܡܠܘܬ̈ܐ ܕܒܘܠܐ ܐܚܪ̈ܢܝܐ[197]

ܕܝܢ.[198] ܐܘܪ̈ܓܠܝܣ ܙܢܝܟܐ ܘܢܘܡܘ̈ܣܘܣ[199] ܘܒܪ ܕܢܝܫ[200] ܘܡܐܒܝ[201] ܘܡܪܝܡܘܣ. ܘܕܙܪ̈ܟܐ:[202]

ܕܡܠܘܗܝ ܡܫܝܚܝܢ ܠܐܠܗܐ. ܘܡܠܘܗܝ ܚܒܝܫܝܢ ܠܗ ܒܝܫܐ.[203] ܘܐܝܬ ܠܟ ܐܚ̈ܝܐ. ܕܐܬܢ ܡܠܘܗܝ

ܒܝܫܝܢ ܘܡܫܠܝܢ.[204] ܗܠܝܢ ܕܝܢ ܘܕܐܝܟ ܗܠܝܢ. ܐܡܪ ܐܢܘܢ ܠܡܫܠܝܢܘܗܝ. [[ܘܡܕܡ ܡܢܗ ܠܐ

ܐܬܒܪܝܘ.][205] [ܘܡܢܐ ܐܗܢ ܐܢܘܢ ܠܡܫܠܝܢܘܗܝ][206]][207] ܕܐܒܕܘ ܘܐܘܒܕܘ ܠܡܫܝ̈ܚܐ.

ܚܠ ܕܝܢ ܣܒܝܪ. ܢܗܪ ܗܝܡܢܘܬܗ.[208] ܕܡܫܠܡ[209] ܡܢ ܐܒܗ̈ܝܢ ܐܬܪ̈ܘܬܡܐ ܫܪܝܪܐ.

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[182] D: ܠܙܝ̈ܢܐ
[183] DE om. this bracketed phrase.
[184] D: ܗܟܢ
[185] D: ܘܒܐܘ̈ܪܝ
[186] D: ܡܠܟܘܬܐ
[187] D: ܒܣܡܝܢ
[188] E: ܚܛ̈ܝܐ
[189] D om. this word.
[190] D: ܕܕܡܘܬ
[191] D: ܙܝ̈ܢܐ ܐܢܘܢ
[192] C: ܦܫܝܛܝܢ ܒܐܪܥܐ
[193] D: ܕܝܢ
[194] E om. this word.
[195] C: ܘܐܝܬܝܘ and E: ܘܐܠܝ ܘܐܝܬܝ
[196] DE: ܗ̈
[197] D: ܐܚܪ̈ ܐܢܐ
[198] DE om. this word.
[199] B: ܘܢܘܡܘܣܝܣ; DE om. this word; and F: ܘܢܘܡܘܪܠܦ
[200] E: ܕܢܝܫ
[201] C: ܘܡܒܝ
[202] BC: ܘܗܠܝܢ ܕܙܪ̈ܟܐ
[203] BC: ܒܝܫܐ ܘܡܫܠܝܐ
[204] BC om. this word and D: ܘܡܫܠܝܢܬܐ
[205] D: ܘܡܕܡ ܠܐ ܐܘܬܪ ܡܢܗ
[206] E om. this bracketed phrase.
[207] C om. this double bracketed phrase.
[208] C: ܗܝܡܢܘܬܗܘܢ
[209] D: ܕܡܫܠ

ܕܐܬܝܗ̇[210] ܡܫܒܚܘܬܐ[211] ܥܒܝܕܬܐ ܕܥܠܝܬܐ ܠܦܓܪܐ. ܘܠܘܕܐ[212] ܘܠܡܬܚܒܪܘ ܠܐܠܗܐ. ܕܗܒܪ.

ܫܡܝܐ ܘܐܪܥܐ، ܘܡܠܘܬܐ ܘܟܠ ܕܐܝܬ ܒܗܘܢ. ܕܗܘܝܘ ܐܠܗܐ ܕܒܪܐ[213] ܒܠܚܘܕܘܗܝ.[214] ܘܠܝܬ

ܐܠܗܐ[215] ܠܒܪ ܡܢܗ. ܠܒܪܝܐ ܘܫܠܝܛܐ[216] ܡܪܚܡܢܐ ܘܡܬܪܚܡܢܐ. ܘܗܘܝܘ ܕܚܝܐ ܘܡܚܝܢܬ.

ܘܦܪܘܗ ܢܫܒܐ [ܢܫܡܬ[217] ܒܢܝܢܫܐ.][218] ܗܘ ܕܒܢܝܢܫܗ ܘܡܦܪܢܣܢܗ ܘܡܕܒܪ[219] ܒܗ.[220]

ܐܡܝܢܐ ܐܝܟ ܦܠܣܘܦܐ ܕܝܘܢܝܐ[221] ܕܡܫܬܘܕܝܢ ܕܡܢܝܢ. ܘܐܡܝܢܐ ܗܝ ܕܢܦܫܬܗܘܢ. ܒܗ

ܠܐܠܗܐ ܥܒܝܕܝܢ ܘܠܒܪܝܬܐ ܡܕܒܪܝܢ. ܢܦܫܬܐ ܕܝܢ ܠܐܠܗܐ[222] ܠܐ ܡܨܝܐ ܡܕܒܪܬܐ[223] ܡܫܬܠܝܐ | fol. 17v

ܗܝ ܪܒܬܐ. ܠܐ ܓܝܪ ܐܝܬ ܚܕ ܡܢ ܦܠܣܘܦܐ ܕܝܘܢܝܐ ܕܐܡܪܬ[224] ܒܗ ܠܡܕܒܪܘܬܐ. ܘܡܕܪ ܫܠܝܐ

ܘܫܪܐ ܠܟܠܗܝܢ. ܐܡܪܝܢ[225] [ܐܝܟܐ ܐܢܬ][226] ܕܬܫܪܐ ܦܠܣܘܦܐ ܝܘܢܝܐ. ܚܕ ܠܡܕܒܪܢܐ ܦܘܠܘܦ. ܗܘ

ܕܐܡܪ ܐܠܗܐ ܘܡܕܒܪܬܐ ܠܡܕܒܪܢܘܬܗ[227] ܕܐܠܗܐ.[228] ܗܘܝܘ[229] ܕܝܢ ܐܝܬܘܗܝ ܦܠܣܘܦܐ ܥܒܝܕܐ.

ܠܐ[230] ܓܝܪ[231] ܐܝܬ[232] ܡܕܒܪܢܐ. ܐܠܐ[233] ܐܢ[234] ܗܘ ܕܗܘܐ ܡܕܒܪܢܗ[235] ܕܐܠܗܐ.[236] ܠܡܕܒܪܢܐ ܕܝܢ

ܦܘܠܘܦ ܡܕܒܪܢܐ[237] ܐܡܪ. ܕܗܘܝܘ ܡܕܒܪ ܠܟܠܡܕܡ. ܕܐܝܬܘܗܝ[238] ܡܕܒܪܢܐ ܠܐܠܗܐ. ܦܠܣܘܦܐ ܕܝܢ

ܕܝܘܢܝܐ. ܠܡܕܒܪܢܘܬܗ ܕܗܕܐ ܡܕܒܪܢܐ ܗܘܐ. ܒܗ̇[239] ܕܗܘܝܘ[240] ܡܕܒܪܢܐ ܠܟܠܡܕܡ ܘܡܕܒܪ ܠܐܠܗܐ.

ܥܠܝܬܐ ܕܝܢ ܠܡܕܒܪܢܐ ܕܗܘܝܘ ܡܕܒܪ ܠܟܠܡܕܡ. ܘܡܕܒܪܢܐ ܠܐܠܗܐ. ܐܝܟܢܐ ܒܠܚܘܕܘܗܝ ܠܡܕܒܪܢܘܬܐ.

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210 D: ܕܗܝ

211 A: ܡܫܒܚܘܬ̈ and F: ܡܫܒܚܘܬܗܘܢ

212 C: ܠܘܕܐ

213 BC: ܒܪܐ

214 E: ܒܠܚܘܕܘ̈

215 D: ܐܠܗ

216 E: ܫܠܝܛܐ

217 E: ܢܫܡܬ ܕܒܢܝ

218 F: ܢܫܡܬܒܢܝܢܫܐ

219 B: ܘܡܚܒܪ and E: ܘܡܕܒܪܗ

220 E om. this word.

221 E om. this word.

222 BDEF: ܕܠܐܠܗܐ and C: ܕܐܠܗܐ ܕܠܐܠܗܐ

223 BC om. this word.

224 E: ܕܐܡܪܬ

225 BCDE: ܐܝܟ ܕܝܢ

226 D: ܐܢܬ

227 D: ܡܕܒܪܢܘܬ

228 D: ܐܠܗܐ

229 DEF: ܗܘܐ

230 D: ܠܝܬ

231 D: ܕܝܢ

232 D om. this word.

233 C: ܐܠܗܐ

234 D om. this word.

235 D: ܡܕܒܪܢ

236 D: ܐܠܗܐ

237 D: ܡܕܒܪ

238 B: ܕܐܝܬ ܗܘ

239 D om. this word.

240 D: ܒܗܘܝܘ

ܘܫܒܩܘ ܚܝܠܐ. ܘܡܠܠ ܒܠܫܢܐ ܡܫܝܠܐ. ܗܐ ܫܪܝܪܐܝܬ ܦܠܣܛܩܐ ܡܚܝܬܐ.

ܚܝ ܕܝܢ ܐܚܪ ܢܛܘܪܪ[241] ܒܡܫܝܚܐ.[242] ܘܠܒܪ ܢܦܝܩܘ. ܘܠܐ ܢܫܡܥܐ ܬܪܥܝܬܐ ܐܡܝܢܐ[243]
fol. 18r ܕܡܢܘܬܗܘܢ ܫܡܥܘ. ܘܐܡܪܘ ܡܢ ܚܝܐ. ܐܠܐ ܢܡܠܠܐ ܦܘܩܕܢܘܗܝ[244] ܕܡܫܝܚܐ[245] | ܒܓܠܝܐܝܬ.[246] ܘܠܐ
ܬܗܘܐ[247] ܒܢܝܐ ܠܟ ܟܠ ܐܝܠܝܢ[248] ܕܕܡܟܝܢ. ܐܠܐ [ܢܗܘܐ ܚܕܝܢ[249] ܘܪܘܙܝܢ.][250] ܒܥܘܠܝܢ ܕܡܢ
ܒܠܒܐ ܗܢܐ. ܕܒܒܗ ܕܡܫܝܚܐ[251] ܢܗܘܐ. ܘܠܐ ܢܗܘܐ ܐܝܟ ܥܒܕܐ ܕܐܢܫܐ[252] ܕܫܦܝܪܐ ܠܘܬ
ܠܗܘܢ. ܫܦܝܪܐ ܕܝܢ ܕܠܡ ܡܫܝܚܐ ܐܝܬܘܗܝ.[253] ܗܘ ܕܡܛܝܬ ܘܡܛܐ ܘܬܘܒ ܠܐ ܡܐܬܐ. ܘܒܡܫܝܚܘܬܗ
ܗܦܘ ܚܝܐ ܠܐܝܠܝܢ ܕܢܣܒܘܗܝ، ܘܗܝܡܢܘ ܒܗ. ܘܫܠܡ ܠܡܫܝܚܐ. ܕܢܗܘܐ ܕܓܠܝܢ ܐܝܠܝܢ ܕܒܥܒܕܘ
ܢܦܩܘ. ܒܗܘ [ܠܡܫܝܚܐ ܫܠܝܡ.][254] ܘܒܫܠܡܘܬܗ[255] ܡܬܒܣܡܝܢ.[256] ܐܝܟܢܐ[257] ܕܗܘܝ ܐܡܪ.
ܕܐܝܟܢܐ[258] ܕܐܝܬܘܗܝ، ܦܓܪܐ ܬܘܒ ܢܬܒܣܡܘܢ ܢܦܫܐ. [ܗܢܘ ܕܝܢ:][259] ܕܐܝܟܢܐ ܕܗܘܝ ܐܝܬܘܗܝ، ܬܘܒ
ܢܗܘܘܢ ܙܕܝܩܐ ܕܒܡܫܝܚܐ ܐܝܟ ܢܦܫܐ. ܗܘ ܕܠܗ ܘܠܐܒܘܗܝ، ܘܠܪܘܚܗ ܩܕܝܫܐ [ܬܫܒܘܚܬܐ:][260]
ܘܐܝܩܪܐ: ܘܬܘܕܝܬܐ: ܘܣܓܕܬܐ:][261] ܘܪܘܡܪܡܐ ܘܩܘܠܠܝܣܘܬܐ:[262] ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ
ܥܠܡܝܢ ܐܡܝܢ[263] ❖ [ܐܫܬ ܗܐ[264] ܟܬܒ ܐܕܝ. ܐܕܝ ܫܠܡ ܘܡܟܬܒܢܐ ܦܐܫ.][265]

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241 F: ܕܢܛܘܪܪ
242 D: ܒܡܫܝܚ
243 D: ܐܡܝܢ
244 D: ܦܘܩܕܢܐ
245 D: ܕܡܫܝܚ
246 B: ܒܠ ܡܕܡ and D: ܒܠ ܚܝܒ
247 D: ܬܗܘܐ
248 C: ܥܠܝܢ
249 B: ܚܕܝܢ ܚܕܝܢ
250 D: ܢܚܝܐ ܘܪܘܙ
251 D: ܕܡܫܝܚ
252 E: ܕܚܡܝܪܐ
253 D: ܘܗ
254 C: ܫܠܝܡ ܠܡܫܝܚܐ
255 C: ܘܒܫܠܡ ܘܒܫܠܡܘܬܗ
256 D: ܒܣܡܝܢ
257 D: ܐܝܟ
258 C: ܕܐܝܟܢܐ
259 ADEF: ܗܘ̈
260 E: ܬܫܒܘܚ̈
261 A: ܬܫܒܘܚ̈ ܘܐܝܩܪ̈: ܘܬܘܕ̈: ܘܣܓܕ̈
262 D: ܘܩܘܠܣ ܟܠܣܘܬܐ
263 ABCEF om. this word.
264 A om. this word.
265 DE om. this bracketed phrase.

✥ ܕܝܠܗ [ܟܕ ܕܝܠܗ ܕܡܘܕܝܢܐ[1]][2] ܕܚܒܝܒ ܡܫܝܚܐ ܐܓܪܬܐ ܕܫܕܪ [ܠܗ ܟܕ][3]

ܠܗ[4] ܠܕܘܡܛ ܡܘܕܝܢܐ ✥

ܥܡܟܝܢ ܐܘ ܚܒܝܒܝ: ܗܕܐ ܕܝܢ ܗܘܝܬ ܠܟ. ܕܠܝܬ ܡܫܝܢܘܬܐ ܕܙܟܝܐ ܘܡܫܠܡܢܐ ܡܢ[5] ܕܢܣܒ ܐܠܗܐ.

[ܘܗܝ ܕܢܣܒ ܐܠܗܐ][6] | ܚܒܝܒܐ[7] ܠܒܢܝܢܐ ܕܢܡܘܣܐ ܪܘܚܢܝܐ ܕܐܠܗܐ. ܠܐ ܓܝܪ ܐܝܬ ܚܒܝܒܐ[8] ܕܕܢܣܒ[9] fol. 18v

ܡܢ ܡܪܗ ܕܠܗ ܝܒܝܢܗ[10] ܒܢܫ.[11] ܐܝܢܐ ܕܝܢ ܕܠܐ ܕܢܣܒ ܡܫܡܥܐ ܘܡܫܡܥ. ܐܝܬ ܕܝܢ ܐܘ ܚܒܝܒܝ

ܕܢܣܒ ܡܢ ܐܠܗܐ. ܘܟܕ ܝܒܝܢܗ ܕܬܘܕܝܬܐ ܢܫܡܗ ܘܒܪ ܟܝܢܗ. ܘܠܘܬܟܝ ܘܫܡܥܝ ܘܫܒܠܐ ܠܝ

ܐܪܙܘܗܝ.[12] ܘܟܠ ܗܝܡܢܘܬܗ ܢܛܠܒ.

ܗܘ ܠܝ ܡܫܒܚܘܬܐ.[13] ܕܝܢ[14] ܡܫܬܐܠܐ[15] ܠܓܠܗܘܢ[16] ܡܫܝܢܘܬܐ.[17] ܠܐ[18] ܬܬܒܛܠ

ܕܐܬܠܒ[19] ܡܢ ܐܢܫܐ. ܐܦ[20] ܕܐܝܬܝܢ[21] ܣܒܝܒܐ. ܠܐ ܓܝܪ[22] ܢܣܒ ܐܠܗܐ ܣܓܝܐܘܬܗ[23] ܠܝ

ܒܠܒܘܢܝ.[24] ܐܠܐ ܐܝܬ ܦܘܪܫܢܐ. [ܕܢܬܬܪ ܡܢܝ ܣܒܝܒܝܢ.][25] ܠܐ[26] [ܡܢ[27] ܡܫܬܘܡ][28] ܬܠܒ[29]

ܠܐܢܫܐ. ܡܢ ܗܘܝ ܕܬܘܒܐ ܢܦܫܝ. ܐܢܬܝܢ[30] ܡܢܝܢ[31] [ܕܡܠܒ ܐܢܬ][32] ܠܡܫܬܘܕܥܘ ܒܟܘܠܗܝ.

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[1] E om. this word.
[2] D om. this bracketed phrase.
[3] DE om. this bracketed phrase.
[4] E om. this word.
[5] C: ܡܢ ܗܝ
[6] E om. this bracketed phrase.
[7] BC: ܚܒܝܒܐ ܠܗ and E: ܕܚܒܝܒܐ
[8] E om. this word.
[9] BC: ܕܕܢܣܒ
[10] C: ܒܝܒܝܢܗ
[11] D: ܡܢܫ
[12] C: ܕܐܪܙܘܗܝ
[13] D: ܡܫܒܚܐ
[14] D: ܘܕܝܢ
[15] D: ܬܐܠ
[16] C: ܘܠܓܠܗܘܢ ܠܝ and D om. this word.
[17] D: ܠܡܫܝܢܘܬܐ
[18] C om. this word.
[19] D: ܠܡܐܠܒ
[20] D: ܐܦ ܐܢ
[21] CDF: ܐܝܬܝܢ
[22] D om. this word.
[23] C: ܣܓܝܐܘܬܝ
[24] B: ܒܠܒܘܢ
[25] D: ܕܣܒܝܒܝܢ ܡܢܝ
[26] D: ܠܐ ܡܢ and E om. this word.
[27] C om. this word.
[28] D om. this bracketed phrase.
[29] B: ܬܠ ܒ C: ܬܐܠܒ and E: ܠܐ ܬܠܒ
[30] BCD: ܐܢ ܕܝܢ and E: ܐܢ
[31] C: ܡܢܝܢ ܕܬ
[32] D: ܕܡܠܒܬ

ܗܝܕܝܢ ܙܕܩ ܠܝ ܕܬܠܦ ܠܐܢܫܐ.

ܟܠ ܐܠܗܐ ܠܐ ܬܚܫܘܒ. ܠܐ[33] ܓܝܪ[34] [ܡܫܟܚ ܐܢܬ][35] ܠܡܕܪܟܘ ܡܕܡ ܡܢ ܕܐܠܗܘܬܐ.[36]

ܒܠܚܘܕ ܗܟܢ [ܘܫܒܚ ܘܐܘܕܐ][37] ܘܥܠܝ. ܐܕܝܢ[38] ܝܕܥ ܐܢܬ ܕܬܕܒ ܠܐܠܗܐ. ܠܐ ܓܝܪ ܦܘܩܕܢܘܗܝ:[39]

[ܒܥܡܩܐ ܕܒܚܪ ܐܢܬ[40]][41] ܝܕܥܬܗ ܕܐܠܗܐ. ܠܐ ܬܫܟܚ[42] ܕܐܝܬܘܗܝ[43] ܕܐܠܗܐ. ܡܢ ܡܫܟܚܬܐ

ܪܡܬܐ ܗܘܝܬ | ܙܗܝܪ. ܡܛܠ ܕܦܫܝܩܐܝܬ ܡܘܕܥܐ ܡܢܝ ܠܓܠܝܢ ܡܫܬܪܬܐ. ܒܓܘܫܬܐ ܕܗܫܟܐ fol. 19r

ܠܐ ܬܬܡܠܠ. ܐܠܐ ܬܒ[44] ܘܫܬܘܩ ܬܟܠܝܗܘܢ. ܐܕܝܢ[45] ܡܫܐܠܝܢ ܠܝ [ܘܝܕܥ ܐܢܬ][46] ܡܠܠ. ܐܕܝܢ[47]

ܠܐ [ܝܕܥ ܐܢܬ][48] ܒܫܬܩܐ ܐܬܟܬܘܒ. ܡܛܠ ܕܫܬܩܐ[49] ܦܐܪܐ ܗܘ ܕܣܓܕܬܐ. ܘܕܡܫܟܠܐ

ܡܡܠܠܐ ܥܠ ܫܘܒܚܬ ܙܒܢܘܗ ܡܘܕܒ.

ܐܕܝܢ[50] [ܬܒܥܐ ܐܢܬ][51] ܕܠܐ ܢܗܘܐ ܠܝ ܕܒܝܫ. [ܐܦܠܐ ܐܢܬ ܬܒܥܐ ܠܐܢܫ ܕܒܝܫ.][52]

ܐܢܫܘ[53] [ܕܬܒܥܐ ܐܢܬ][54] ܕܢܣܒܝ ܐܠܗܐ. ܐܦ ܐܢܬ ܐܣܒ ܠܓܠܝܫ.[55] [ܠܐ ܡܬܬܘܡ][56] ܬܕܘܢ ܠܐܢܫ

ܒܫܘ ܡܕܡ ܕܐܢܬ ܒܝ.[57] ܐܠܐ ܡܕܡܘܬ ܬܘܪܝ ܢܦܫܝ. ܘܗܝܕܝܢ ܢܬܒܠܠ ܠܝ ܠܡܬܘܪܝܘ ܠܐܢܫܐ. ܠܐ

ܓܝܪ ܙܕܩ ܠܗ[58] ܠܐܢܫ[59] ܕܒܕ ܡܢܬܐ ܒܒܢܝܗ ܕܢܐܡܪ ܠܐܢܫܐ ܐܦܘ ܟܠܐ ܡܢ ܒܢܝ. ܡܟܐ ܕܝܢ

[ܕܡܬܒܠܐ ܐܢܬ][60] ܡܕܡ ܐܠܗܐ. ܠܐ ܬܒܥܐ ܡܢܗ ܕܬܬܠܐ. ܐܠܐ ܐܡܪ. ܐܠܗܐ ܗܒܠܝ ܡܕܡ

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33 D: ܕܠܐ
34 D om. this word.
35 D: ܡܨܝܬ
36 CE: ܐܠܗܘܬܐ
37 C: ܘܐܘܕܐ ܘܫܒܚ
38 BCD: ܐܟ ܕܐܡ
39 A: ܦܘܩܕܢܝ̈ and D: ܦܘܩܕܢܘܗܝ
40 C om. this word.
41 D: ܒܪ ܠܐ ܬܒܚܪ
42 E: ܬܫܬܟܚ
43 E om. this word.
44 BC: ܬܬܒ
45 D: ܐܟ ܕܐܡ
46 D: ܘܝܕܥܬ
47 BCD: ܐܟ ܕܐܡ and E: ܘܐܕܝܢ
48 D: ܝܕܥܬ
49 BC: ܫܬܩܐ
50 D: ܐܟ ܕܐܡ
51 D: ܬܒܥܝܬ
52 BC om. this bracketed phrase.
53 D: ܐܟ ܕܐܡ
54 D: ܬܒܥܝܬ
55 D: ܠܓܠ ܐܢܫ
56 D: ܠܝ ܗܘܝ
57 C: ܠܝ ܒܝ and D om. this word.
58 C om. this word.
59 B: ܠܐܢܫ ܠܐܢܫ
60 D: ܕܡܬܒܠܬ

[ܕܨܒܐ ܐܢ̇ܬ.][61] ܘܗܘܝ ܚܕ ܡܕܡ ܕܒܕܪ ܠܟ. ܫܒܩ̈ܢܬܐ ܕܝܢ ܒܟܠܝܘܡ ܡܢ ܐܠܗܐ. ܐܝܟܢ ܕܠܐ
ܡܘܬܪ̈ܬܢ ܠܟ. ܟܕ ܕܝܢ [ܩܐܡ ܐܢ̇ܬ][62] ܩܕܡ ܐܠܗܐ ܠܡܨܠܝܘ. ܕܗܐ ܠܒܟ ܡܢ ܟܠܗܘܢ ܡܣܬ̈ܒܪܬܐ[63]
ܒܥ̈ܘܬܐ. ܕܢܛܪ | ܒܢܛܪ ܡܬܩܒܠܐ ܨܠܘܬܟ ܩܕܡ[64] ܐܠܗܐ.[65] ܠܐ [ܡܢ ܡܬܘܡ][66] ܬܫܡܫܝܢ ܩܕܡ fol. 19v
ܡܢ[67] ܩܕܡ ܕܬܬܛܝܒ ܒܨܠܘܬܐ. [ܟܠܡܕܡ[68] ܕܡܫܪܝܢ ܩܕܡ ܕܢܥܐܠ ܒܨܠܘܬܐ.][69] ܠܚܪܬܐ[70] ܡܚܝܢܐ
ܗܘܐ ܠܟ.

ܐܢܕܝܢ[71] [ܨܒܐ ܐܢ̇ܬ][72] ܕܬܚܙܐ ܚܙܘܐ ܠܡ̈ܠܟܐ. ܐܚܕ ܠܟܠܢܝ. ܐܢܕܝܢ[73] ܠܒܢ̈ܝܢܫܐ ܗܢܝܢ ܡܢ
ܐܠܗܐ[74] ܡܫܬܘܕܝܢ. ܘܐܢ ܠܐ ܥܒܕܝܢ ܠܡܪܝܡ ܫܒܝܠܘܬܗ. ܐܦܠܐ ܐܠܗܐ [ܥܒܕ ܠܟ.][75] ܟܠܡܕܡ[76]
ܕܫܦܪ ܒܢܝ̈ܢܫܐ ܐܚܕܘܗ ܡܬܦܢܐ. [ܡܛܠ ܗܕܐ][77] ܙܕܩ ܠܟ ܕܬܫܡܫ ܠܚܕܬܐ. ܘܕܢܚܘܡ ܡܢ ܒܢܬܐ.
ܐܢܕܝܢ[78] [ܨܒܐ ܐܢ̇ܬ][79] ܕܬܚܙܐ ܚܙܘܐ ܥܒܕ̈ܢܐ. ܐܬܪܚܩ[80] ܡܢ ܢܫ̈ܐ. ܘܥܒܕ ܠܟ ܐܘܠܨ̈ܢܐ. [ܢܫ̈ܐ[81]
ܕܝܢ ܕܥܠܡܐ ܗܢܐ ܐܘܠܨ̈ܢܐ.][82] ܐܢܘܢ ܒܥܠܡܐ ܕܐܬܐ. [ܬܗܘܐ ܕܝܢ ܡܬܚܫܒܢܘܬܟ][83] ܦܪܝܫܐ
ܥܠ ܫܒܩ̈ܢܐ.[84] ܡܛܠ[85] ܕܥܠ ܡܬܚܫܒ̈ܢܐ ܗܘܝܢ ܬ̈ܫܒܚܐ. [ܒܐܠܗܐ ܙܕܩ][86] ܒܠܠܝܐ ܘܒܐܝܡܡܐ.
ܕܐܦ ܗܘ ܢܛܪܐ ܠܟ. ܒܗܝ ܕܝܢ ܕܐܠܗܐ ܡܫܠܡܐ ܠܨܠܘܬܟ. ܐܦ ܐܢܬ[87] ܦܪܘܫ[88] ܠܐܢܫ̈ܐ ܕܢܛܪ
ܒܢܛܪ ܢܫ̈ܐ ܒܡܛܪܬܟ. ܕܡܢܘܩ ܠܐܠܗܐ ܦܪܥ ܠܗ. ܘܒܐܟܦܐ ܫܒܩܬܐ ܡܘܣܦ[89] ܠܗ.

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[61] D: ܕܨܒܝܬ
[62] D: ܩܝܡܬ
[63] BC om. this word.
[64] BC: ܩܕܡܘܗܝ
[65] BC om. this word.
[66] D: ܫܦܝ and E: ܡܬܘܡ
[67] C om. this word.
[68] BDE: ܟܠ ܡܕܡ
[69] C om. this bracketed phrase.
[70] E om. this word.
[71] BCDE: ܐܢ ܕܝܢ
[72] D: ܨܒܝܬ
[73] CD: ܐܢ ܕܝܢ
[74] E: ܒܒܢ̈ܝܢܫܐ
[75] E: ܥܒܕܠܟ
[76] BD: ܟܠ ܡܕܡ
[77] E: ܡܛܠܗܕܐ
[78] BDE: ܐܢ ܕܝܢ and C: ܐܢ
[79] D: ܨܒܝܬ
[80] D: ܐܪܚܩ
[81] E: ܢܫ̈ܐ ܐܢܘܢ
[82] A: ܢܫ̈ܐ ܕܝܢ ܕܥܠܡܐ ܗܢܐ ܐܘܠܨ̈ܢܐ ܢܫ̈ܐ ܕܥܠܡܐ ܗ
[83] D: ܡܬܚܫܒܢܘܬܟ ܕܝܢ ܬܗܘܐ
[84] E: ܟܠ
[85] E om. this word.
[86] D: ܙܕܩ ܒܐܠܗܐ
[87] E: ܐܢܬ ܐܢܬ
[88] B: ܦܪܘܫ ܡܢܗ
[89] D: ܦܪܥ ܘܡܘܣܦ

ܠܒܢ̈ܬܐ ܕܡܬܢ̈ܝܐ | ܠܐ ܬܬܚܙܝ ܠܥܠܡ. ܘܥܠ ܦܬܓܡܝܗܘܢ ܠܐ ܬܥܒܪܝܢ ܠܡܬܠܒ.[90] ܡܛܠ fol. 20r

ܕܬܘܠܕܬܐ ܐܢܫܝ.[91] ܘܡܗܡܢܐ[92] ܕܡܗܝܡܢܘܬܐ[93] ܠܦܪܥܢ ܒܗܘܢ. ܒܚܫܐ ܕܒܗ ܢܦܫܐ. ܘܡܫܒܚܐ ܗܘ ܕܒܫܡܝܐ.

ܘܡܐܟܠܐ ܕܒܫܡܝܐ. ܐܟܙܢܐ ܗܘ[94] ܠܡܫܬܐ ܡܠܐ ܠܐ ܒܥܠ ܒܥܠܕܒܒܝܗ. ܘܒܗ̇ ܠܐܢܫ ܕܠܝܬ ܠܗ

ܘܕܒܪܝܢ ܠܗ ܒܡܠܦܢܘܬܐ. ܐܝܟ ܕܫܡܥܠܐ[95] ܡܠܟܘܬܗ[96] ܕܡܪܢ.[97] ܠܓܒܪ ܠܐ ܬܫܒܘܩ ܠܐܢܫ ܒܪܡܐ[98]

ܕܬܬܒܝܥܘܢ.[99] ܘܬܕܒܪ ܕܐܝܟܢܐ ܐܝܬܘܗܝ.[100] ܕܠܐ ܬܬܦܠܐ [ܒܗ ܠܐ][101] ܢܒܥ ܐܢܬܝ ܗܝ ܡܕܡ

ܕܫܡܥܬ.[102] ܠܐ ܬܬܐܡܪ[103] ܐܝܟ ܗܝ ܕܝܠܕܬ. ܡܛܠ ܕܒܢܝܢܐ ܣܓܝܐܐ ܡܢ ܫܡܥܬܐ. ܐܒܥܬܐ ܕܪܒܝܢ

ܒܒܢܝܐ ܡܢ ܡܠܬܐ. ܐܢ ܡܬܬܥܝܢ[104] ܐܢܬܝ[105] ܒܪܝܟܘܬܐ ܕܡܛܠ ܐܠܗܐ. ܠܐ[106] ܡܬܬܥܒ[107] ܠܗ

ܣܓܝܐܐ. ܕܒܪܝܟܘܬܐ ܕܡܛܠ ܐܠܗܐ ܗܕܐ ܗܝ. ܕܐܢ[108] ܒܥܝܐ[109] ܘܒܥܐ[110] ܕܬܬܠܘܡ ܐܢܫ.[111]

ܘܬܪܘܨ ܡܕܡ [ܘܐܢܬܐ ܘܬܫܥܝܬܗܘܢ.][112] ܘܐܢܬܐ ܗܝ ܕܒܥܝܐ ܠܡܦܠܛܗ. [ܘܐܢܫܐ ܠܗ][113] ܘܐܡܪ

ܕܐܢܫܘ.[114] ܘܬܐܡܪ[115] ܕܠܐ ܢܒܥܐ.[116] ܘܬܬܠܡܘܕܝ ܡܢ ܡܠܘܬܐ. ܕܕܝܘܬܐ ܗܘܝܐ ܠܗ. ܘܗܪܘܕܦ

ܐܠܘ[117] ܒܪ ܢܫܐ ܕܦܫܘܩ | ܠܢܫܗ ܕܢܘܫܝܡ ܕܟܠ. ܛܒ[118] ܗܘܐ ܠܗ ܡܢ ܗ̇. ܕܠܐ ܢܒܥܠ.[119] fol. 20v

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90 C: ܠܡܬܠܘܒ
91 E om. this word.
92 D: ܘܗܡܡ
93 D: ܡܗܘܬܐ
94 D om. this word.
95 BCDEF: ܕܬܫܡܫܠܐ
96 D: ܡܠܬ
97 D: ܡܢܝ
98 D: ܒܪ
99 D: ܬܒܥܘܢܗܝ and E: ܕܬܒܥܘܢ̈
100 D: ܗܘ
101 E om. this bracketed phrase.
102 C: ܕܫܡܥܬ
103 D: ܬܐܡܪܢܗܝ
104 D: ܬܬܥܢܝܢ
105 D om. this word.
106 C: ܠܐ ܬܐ
107 D: ܡܬܥܢܒܐ
108 BC: ܕܐܢ ܐܬܐ
109 D: ܒܥܝܐ ܐܢܫ
110 DE: ܒܥܐ
111 BC: ܠܐܢܫ and D: ܠܐܢܫܝܐ
112 BC om. this bracketed phrase.
113 E: ܘܐܢܫܐܠܗ
114 C: ܕܐܢܫܐ ܗܘ
115 D: ܘܬܒܥܘܢܗܝ
116 CDE: ܢܒܥ ܐܢܐ
117 D: ܕܡ ܐܠܘ
118 E: ܗܘܐ ܛܒ
119 DE: ܕܟܠ

ܡܛܠ ܡܫܝܚܘܬܗ[120] ܕܐܢܫܐ[121] ܐܡܪܬܝ܇ ܕܡܫܚܬ ܠܝ. ܐܡܪ[122] ܠܦܓܪܐ ܕܗܘܐ ܗܘܢܐ[123]
ܕܠܒܫ ܕܐܢܫܐ ܘܠܒܫܗ. ܘܡܫܝܚܐ ܕܐܬܡܫܚܐ ܠܒܪ[124] ܠܐ ܢܗܘܢ. ܐܕܝܢ[125] ܫܟܝܢܬܐ ܐܬܡܫܚܬ ܠܒܪ
ܡܠܘܗܝ ܕܐܠܗܐ. ܡܐܡܠܠܘܬܟ ܕܝܢ ܬܗܘܐ ܒܝܕ ܪܘܚܐ ܘܢܣܒܐ:[126] [ܗܘܐ ܕܝܢ:][127] ܠܡܫܚܐ ܡܫܝܚܐ.
ܘܒܡܥܠܐ ܥܣܡܐ. ܘܡܢܐ ܠܗܘܒܠ ܡܠܚܡܝܢ.[128] ܢܬܟܠܠ[129] ܒܡܪܚܡܢܘܬܐ ܕܟܠ ܡܗܡܢܐ. ܢܬܪ
ܡܢ ܟܠܗܘܢ ܕܟܢ̈ܫܐ ܘܡܘܬܒܐ. ܠܐ ܓܝܪ ܐܝܬ ܕܡܢܝ ܟܠ ܐܠܗܐ ܐܝܟ ܒܢܝܢܐ ܕܐܢܫܐ. ܒܠܡܕܡ[130]
ܕܡ ܕܟܢܐ ܐܠܗܐ ܡܠܠ ܟܢܫܐ ܟܢܐ. [ܡܠܠ ܗܘܐ][131] ܠܐ ܗܘܐ ܠܐܒܐ[132] ܕܢܦܩ ܠܐܒܐ.[133] ܠܐ
ܓܝܪ[134] ܐܬܬܝܗ ܗܕܐ ܣܓܝܐܬܐ ܕܢܫܒܘܩ ܡܢܗ ܕܠܐ ܢܟܐ ܠܐܠܗܐ. ܐܕܝܢ[135] ܡܠܐܟܘܗܝ ܢܫܘܥܐ.
ܢܗܘܐ [ܒܡܚܝܢ ܡܠܐ][136] ܘܡܠܝܟܘܬܐ.[137] ܒܪ ܡܫܝܚܐ[138] ܘܡܪܕܐ[139] ܠܐܠܗܐ.
ܕܐܫܘܝܢ ܠܡܘܗܒܬܐ ܗܕܐ. ܒܢܘ ܕܝܢ ܡܫܝܚܢܘܬܐ ܥܠ ܡܢܗ. ܕܒܠܠ ܠܝ ܕܬܫܒܘܪ ܐܘܠܨܢܐ.
ܒܐܘܠܨܢܐ[140] ܕܝܢ ܡܬܟܬܠܝܢ ܒܠܝܠܝܐ. ܐܝܟ ܕܓܡ ܒܡܘܠܝܐ ܘܕܘܪܐ ܢܣܒ.

ܠܐ | ܬܬܥܒܕܘܪ ܒܟܒܪܐ ܕܐܢܫܐ. ܒܪ ܓܝܪ ܒܓܘܗܝ ܪܘܚܐ[141] ܐܢܬ.[142] ܠܐ ܓܝܪ ܡܘܬܪܐ fol. 21r
ܠܝ ܗܕܐ ܐܝܟ[143] ܕܠܐ ܡܘܬܪܐ ܠܡܫܒܚܘ ܕܡܬܥܒܕܘܪ[144] ܒܟܠܒܐ. ܥܒܕܘܗܝ ܕܝܢ ܕܠܝܠܝ
ܡܫܝܚܐ[145] ܢܗܘܐ. ܒܪ[146] ܥܒܕܘܬܝ ܡܠܟܘܬܐ[147] ܠܐ ܬܬܒܥܐ ܐܫܘܬܐ ܠܐܚܪܢܐ. ܡܫܝܚܐ ܕܝܢ

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120 D: ܡܫܝܚܘܬ
121 D: ܕܐܢܫܐ
122 BC: ܐܡܪ ܕܝܢ
123 D: ܗܟܢ
124 EF: ܠܒܪ
125 D: ܐܢ ܕܝܢ
126 D: ܘܢܣܒܐ
127 AD: ܗ̈ and E: ܗ̈. ܗܘܐ ܕܝܢ
128 E: ܡܫܡܬܝܢ
129 BCEF: ܢܬܟܠܠ ܠܝ and D: ܐܢܐ ܢܬܟܠܠ
130 BCDF: ܟܠ ܡܕܡ
131 E: ܡܠܠܗܢܐ
132 DE: ܠܡ
133 E om. this word.
134 D: ܕܝܢ
135 BCD: ܐܢ ܕܝܢ
136 BC: ܡܠܐ ܒܡܚܝܢ
137 BC: ܘܡܠܟ ܠܡܠܟܘܬܐ and D: ܘܡܠܟ ܠܡܠܟܘ
138 BC: ܡܫܝܚܐ ܐܢܬ
139 D: ܘܡܘܕܝܬ and E om. this word.
140 E: ܒܢܘܟܪܝܐ
141 C om. this word and D: ܬܗܘܐ ܪܘܚܐ
142 D om. this word.
143 E: ܐܠܐ ܐܝܟ
144 D: ܕܡܫܬܥܒܕܪ
145 E: ܡܫܝܚ̈
146 D: ܒܪ ܕܝܢ
147 E: ܡܫܝܚܢܐ

ܕܠܗܝܡܢܐ ܢܛܪ ܬܪ̈ܝܗܘܢ ܒܓܘܡܪܐ ܢܫܠܡ. ܠܐ ܬܠܦ ܡܕܡ[148] ܐܠܐ ܐܢ ܗ̇ܘ ܕܒܩܢܘ̈ܡܝܢ
ܒܒܪܐ[149] ܫܡܠܝܘܬܗ. ܐܢ [ܚܙܐ ܐܢܬ][150] ܡܠܦܢܐ ܕܡܠܦ. ܘܡܕܡ ܕܡܠܦ ܒܩܢܘܡܗ ܠܐ[151]
ܐܫܬܡܠܝ. ܠܐ ܓܝܪ[152] ܡܬܚܘܡ ܬܘܪܥܝܬܗ,[153] ܡܠܦܢܐ. ܟ̈ܠܗ ܕܝܢ ܣܘܦܩܘܬܐ[154] ܪܘܚܐ ܐܝܬܝ ܕܫܘܦܪܐ.
ܠܐܠܗܐ ܗܘܝܬ ܪܚܡ ܓܝܪ ܟܠܗ[155] ܠܒܝ ܘܓܝܪ ܟܠܗ̇ ܢܦܫܝ. ܘܠܡܕܡ ܡܬܪ ܡܒܢܗ ܠܐ ܬܪܥܡ. ܪܫܡܬ
ܐܠܗܐ ܡܚܝܕܐ ܠܒܐ. ܘܢܛܘܪܬ[156] ܒܦܘܩܕ̈ܢܘܗܝ. ܚܝ̈ܐ ܕܠܥܠܡ ܡܗܒܐ. ܠܐ[157] [ܓܝܪ[158] ܡܬܚܘܡ][159]
ܬܕܒܪ[160] ܫܡܠܝ ܡܢܐ ܚܒܪܐ ܡܚܝܠܝ. ܐܢܫܝ ܕܒܡܬ̈ܝܬ ܒܝ ܠܫܡܠܝܘܬܐ. ܠܐ [ܡܫܟܚ ܐܢܬ][161]
ܕܬܪܢܐ.

ܐܠܐ ܐܢ ܒܐܠܗܐ. ܠܐ ܬܫܬܒܗܪ ܒܡܕܡ. ܐܠܐ ܐܢ ܒܗ̇ܝ ܕܠܝܬ ܠܝ[162] ܫܘܒܗܪܐ.[163]
ܒܡܢܐ ܕܝܢ ܕܐܠܗܐ ܡܘܗܒ ܠܝ. ܐܢܬ ܚܫܘܒ | ܢܦܫܟ ܚܠܝܐ ܘܓܝܪ̈ܐ. ܡܫܬܒܚܬܐ ܕܝܢ ܕܕܐܝܢ fol. 21v
ܗܠܝܢ. ܠܫܡܝܐ ܡܣܩ ܠܝ. ܠܐ [ܬܐܡܪ ܕܫܟܚܬ][164] ܘܠܐ ܐܫܟܚܬ. ܠܐ ܒܪ ܐܢܬ ܕܒܚܝܠܐ ܘܠܐ
ܡܫܟܚ. ܘܠܐ ܕܫܐܠ ܘܠܐ ܡܬܝܗܒ[165] ܠܗ.[166] ܘܠܐ ܕܢܩܫ ܘܠܐ ܡܬܦܬܚ[167] ܠܗ. ܡܛܠ ܕܐܠܗܐ
ܒܦܘܩܕ̈ܢܘܗܝ,[168] ܚܙܐ.[169] ܘܕܢܛܪ ܦܘܩܕ̈ܢܘܗܝ,[170] ܡܫܟܚ ܠܗ. ܐܢ ܐܢܫ ܛܠܡ ܠܝ ܐܠܐ ܒܠܘܗܝ.
ܒܡܫܝܚܐ ܗܘܝܬ ܡܬܪܡܐ ܒܠܡܕܡ.[171] ܠܐ ܢܛܠܡܐ ܒܝ ܒܠܡܐ ܗܢܐ ܒܬ̈ܫܒܚܬܗ. ܡܛܠ ܕܠܐ
ܡܣܩܝܢ. ܪܚܡ ܠܒܠܡܐ ܕܒܬܝܢ ܕܫܘܒܚܗ ܠܐ ܒܒܪ. ܣܘܦܩܬܐ ܬܪ̈ܝܬܐ ܡܫܡܫܢ ܠܐܠܗܐ.[172] ܠܒܐ

148 E: ܠܐܢܫܐ ܡܕܡ
149 E om. this word.
150 D: ܚܙܝܬ
151 D: ܠܐ ܐ
152 CD om. this word.
153 C: ܬܘܪܥܝܗ,
154 E: ܣܘܦܩܬܐ
155 C: ܟܘܠܗ
156 D: ܘܢܛܘܪܬ
157 E om. this word.
158 C om. this word.
159 D: ܡܢܝ
160 E: ܠܐ ܬܕܒܪ
161 D: ܡܫܟܚܬ
162 BCDEF: ܒܝ
163 C: ܫܘܒܗܪܐ
164 C: ܬܐܡܪ ܕܫܟܚܬ
165 B: ܡܬܝܗܒ and D: ܢܣܒ
166 D om. this word.
167 D: ܢܬܦܬܚ
168 A: ܒܦܘܩܕ̈ܢܘܗܝ
169 E: ܚܙܐ
170 A: ܦܘܩܕ̈ܢܘܗܝ
171 BCD: ܒܠ ܡܕܡ
172 BC: ܠܐܠܗܐ ܡܫܡܫܝܢ

ܕܚܒܐ ܚܙܐ ܠܐܠܗܐ. ܗܘ ܠܐܠܗܐ ܒܚܒܝܒܘܬܗ. ܘܒܚܠܝܘܬܗ ܐܚܕܪ[173] ܙܪܥܗ ܠܟܠܢܫ.[174] ܚܒܐ ܕܐܠܗܐ

ܡܘܪܒ ܠܝ ܒܡܚܝܒܘܬܐ[175] ܐܬܚܝܒ. ܡܛܠ ܕܪܚܡܘܬܐ ܡܪܝܡܐ ܠܗ[176] ܠܒܪܢܫܐ ܡܢ ܐܠܗܐ. ܟܠ

ܚܒܪ ܟܠ ܗܒܘܪ. ܐܬܚܬܢ ܘܠܐ ܬܬܗܡܐ. ܐܬܬܚܒܪ[177] ܘܠܐ ܬܬܪܡܝ ܒܪܡܐ[178] ܕܬܪܕܝܢ ܠܗܘ

ܡܢܗ ܕܡܠܠܬܗ ܢܦܩܬ. ܘܐܘܪܐ ܘܡܚܝ ܠܡܚܝܢܐ ܕܐܦܩܢ ܡܢ ܟܠܗܐ. ܘܐܬܝܢ ܠܢܘܗܪܐ ܗܢܐ

ܕܡܠܐܟ̈ܐ.[179] ܘܡܠܝܢ ܠܝ[180] ܡܠܟܘܬܐ ܐܝܟ ܬܚܒܪ ܝܓܝܢܗ. | ܗܘ ܕܠܗ ܫܘܒܚܐ[181] [ܠܥܠܡ[182] fol. 22r

ܥܠܡܝܢ[183]][184] ܐܡܝܢ. [[ܘܐ[185] [ܐܣܘܗ ܚܡܕܝܢ[186] ܟܬܠܘܬܢ][187]]][188] ❖

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[173] C: ܐܚܕܪܘ
[174] D: ܠܟܠ ܐܢܫ
[175] D: ܒܡܚܘܒܐ
[176] D om. this word.
[177] C: ܐܬܚܒܪ
[178] D: ܒܪ
[179] E: ܡܠܐܟܐ
[180] C: ܠܝ ܕܪܘܚܗ
[181] B: ܫܘ̈
[182] D om. this word.
[183] D: ܠܥܠܡܝܢ
[184] BC: ܠܥܠܡ ܥܠܡܝܢ
[185] ABEF om. this word.
[186] C: ܚܡܕܝܡ
[187] A om. this bracketed text.
[188] D om. this double bracketed phrase.

✤ ܕܠܗ [ܒܪ ܕܠܗ][1] ܕܒܒܪ ܡܫܝܚܐ. ܕܠܘܬ ܐܦܝܣܩܘܦܘܣ ✤

ܥܠ ܗܿܝ[2] ܕܟܬܒܬ ܠܝ. ܐܘ ܚܒܝܒܗ ܕܡܫܝܚܐ ܡܪܝ، ܐܦܝܣܩܘܦܘܣ ܡܫܝܚܐ. ܕܐܘܕܥܟ ܕܐܝܟܢܐ ܙܕܩ ܠܟ ܕܬܗܘܐ ܡܬܕܒܪ. ܘܐܝܟܢܐ[3] ܐܝܬܝܗܘܢ[4] ܕܘܟܪ̈ܐ[5] ܕܐܝܠܝܢ[6] ܕܢܦܩܝܢ ܡܫܠܡܐܝܬ[7] ܡܢ ܥܠܡܐ[8] ܕܢܦܫܗܘܢ ܚܣܝܕ̈ܐ. ܗܐ ܟܬܒܬ݂[9] ܐܘܕܥܬܟ.[10] ܐܝܠܝܢ ܕܝܢ ܕܡܫܠܡܐܝܬ ܢܦܩܝܢ ܡܢ ܥܠܡܐ[11] ܕܢܦܩܘܢ ܬܝܒܘܬܐ ܥܠ ܚܛܗ̈ܝܗܘܢ. ܘܕܢܫܦܪܘܢ ܠܐܠܗܐ ܒܥܒܕ̈ܝܗܘܢ. ܗܟܢ ܙܕܩ ܠܗܘܢ ܕܢܫܪܘܢ.

ܡܕܒܪܬ݂ ܢܦܫܗܘܢ ܥܬܝܕܬܗܘܢ ܥܠ ܫܘܠܡܐ ✤ [ܗܘ ܕܝܢ][12] ✤ ܥܠ[13] ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ: ܘܣܒܪܐ: ܘܚܘܒܐ.[14] ܫܘܪܝܐ ܕܝܢ[15] ܕܐܘܪܚܐ ܗܕܐ ܕܡܫܝܚܝܘܬܐ ܐܝܬܝܗ̇ ܢܟܦܘܬܐ. ܘܡܟܝܟܘܬܗ̇ ܡܫܦܥܘܬܐ. ܘܫܘܠܡܗ̇ ܡܫܡܠܝܘܬܐ.[16] ܘܗܿܝ ܕܢܗܘܐ ܐܝܟ ܫܠܐ ܠܘܬ ܢܦܫܗ. ܟܕ[17] ܠܐ[18] ܕܢܚܝ ܠܐܝܟ[19] ܡܢ ܒܢܝ̈ܢܫܐ ܒܟܠܡܕܡ.[20] ܐܠܐ ܕܢܫܡܥ ܢܦܫܗ ܕܫܠܝܐ ܐܝܬܘܗܝ،[21] ܢܬܪ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܗܠܝܢ [ܕܝܢ ܐܝܬܝܗܘܢ][22] ܕܘܟܪ̈ܐ ܕܐܝܠܝܢ ܕܡܫܠܡܐܝܬ ܢܦܩܝܢ ܡܢ ܥܠܡܐ ܘܥܐܠܝܢ ܕܢܦܩܘܢ ܠܐܠܗܐ. | ܐܝܠܝܢ ܕܝܢ ܕܠܘ ܡܛܠ ܐܠܗܐ ܢܦܩܝܢ. ܗܠܝܢ ܐܝܟ ܗܦܟ̈ܝܗܘܢ. ܡܐܒܠܐ:[23] fol. 22v ܘܡܟܬܫܬܐ: ܘܡܣܝܒܪ[24] ܒܥܘܕ̈ܪܐ ܘܡܒܕܩܢܘܬܐ ܡܛܠ ܙܘܥ̈ܐ. ܘܫܘܢܝ ܡܢܝܢܐ ܘܬܫܬܫܬܐ. ܘܡܬܠܒܟܝܢ ܠܡܬܥܒܪ[25] ܘܠܡܬܢܝܚܘ. ܘܡܚܝܐ ܠܝܬ ܠܗܘܢ. ܟܕ ܠܒܝܫܝܢ ܡܐܢ̈ܐ[26] ܘܠܒܘܫ̈ܐ[27] ܕܐܡܪ̈ܐ. ܘܕܝܢܝܢ

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[1] D om. this bracketed phrase.
[2] BC: ܗܝ ܕܝܢ
[3] D: ܘܐܝܟܢ
[4] D: ܐܢܘܢ
[5] D: ܕܘܟܪܝ
[6] D: ܐܝܠܝܢ
[7] A: ܡܫܠܡܐ
[8] C: ܥܠܡܐ ܗܢܐ
[9] E: ܟܬܒܬ ܠܟ
[10] E: ܐܘܕܥܟ
[11] C: ܥܠܡܐ ܗܢܐ
[12] ADEF: ܗ̄
[13] E om. this word.
[14] E: ܘܚܘܒܐ ܫܪܝܪܐ
[15] C om. this word.
[16] E: ܡܫܡܠܝܘܬ̄
[17] DE om. this word.
[18] DE: ܘܕܠܐ
[19] D: ܐܝܟ
[20] E: ܡܕܡ
[21] D: ܗܘ
[22] D: ܐܢܘܢ ܕܝܢ
[23] E: ܡܛܠ ܡܐܒܠܐ
[24] D: ܘܠܡܣܝܒܪ
[25] C: ܠܡܬܥܒܕ
[26] BC om. this word.
[27] BC: ܠܒܘܫܐ and D om. this word.

ܠܕܐ̈ܒܐ ܚܛܘܦܐ.[28]

ܐܢܬ ܕܝܢ ܐܘ ܚܒܝܒܝ. ܠܕܐܒܝܢ ܗܠܝܢ [ܟܠ ܟܠܗ][29] ܠܐ ܬܬܩܪܒ.[30] ܘܐܦܠܐ ܬܬܩܛܠ
ܒܡܘܬܒܟ ܒܡܕܝܢܬ. ܒܡܦܩܬܟ ܘܒܡܥܠܬܟ[31] ܡܦܩܬ ܬܪܥܐ. [ܘܐܬܩܪܒ[32] ܠܐܠܗܐ ܕܢܬܩܪܒ[33] ܠܟ.][34]
ܠܐ ܠܒܪ ܡܢܡܘܣ ܐܝܟ ܕܢܬܩܪܒ[35] ܠܐܠܗܐ. ܐܠܐ ܐܝܟ ܒܚܪ ܓܒܝܢܗ. ܘܢܛܪ ܦܘܩܕܢܘܗܝ. ܐܢܕܝܢ[36]
[ܡܢܐ ܐܢܬ][37] ܐܘ ܚܒܝܒܝ ܕܐܬܩܪܒܬ[38] ܐܠܗܐ. ܘܩܪܒܬ ܐܬܩܪܒܬ ܠܐܠܗܐ. ܒܡܢܐ ܕܝܢ ܕܐܢܬ
[ܒܪܘܚܐ ܐܝܬܘܗܝ][39] ܥܡ ܐܠܗܐ. ܠܐ ܢܩܒ ܠܐܠܗܐ. ܟܕ ܕܝܢ ܩܪܒ [ܠܘܬ ܐܠܗܐ][40] ܘܒܚܪ
ܓܒܝܢܗ. [[ܗܢܘܢ [ܢܒܝ̈ܐ ܢܗܝܪܐܝܬ][41] ܠܐܠܗܐ.]][42] ܠܐ ܠܒܪ ܡܢܡܘܣ ܐܝܟ ܕܢܒܝ ܡܟܘ[43] ܠܒܥܒܗ[44]
ܕܡܐܓܘܠܬܐ ܒܕܡܐ ܕܐܟܠ ܠܗ. ܗܟܢܐ[45] ܕܝܢ[46] ܘܠܐ[47] ܐܝܟ ܢܒܝ ܠܒܥܒܗ[48] ܕܠܝܛܘܬܐ. ܐܠܐ
ܐܝܟ ܗܘ ܕܒܟܬ̈ܒܐ ܒܗ. ܗܟܢܐ ܕܝܢ ܕܒܟܠ | ܐܝܟ ܘܐܬܬܪܟܒ[49] ܘܒܟܬ̈ܒܐ ܒܗ ܠܒܥܒܘܬܐ. ܗܝ[50] ܡܟܝܠ[51] fol. 23r
ܡܫܠܡ ܠܗ ܒܟܠܡܕܡ.[52] ܘܡܠܦܐ ܠܗ ܓܒܝܢܗ[53] ܕܐܠܗܐ.[54] ܘܐܝܟ ܢܒܝ[55] ܠܡܦܪܫ ܗܠܝܢ ܕܐܠܗܐ
ܥܡ ܗܠܝܢ ܕܡܠܟܐ.[56] ܘܗܘܝܘ ܦܥܡܝܢ ܠܗ ܐܘܠܨܢ̈ܐ ܘܡܫܩܐ. ܐܝܟ ܗܘ ܕܐܡܪ ܒܢܒܝܐ. ܘܗܝ
ܠܒܥܒܘܬܐ[57] [ܥܡ ܗܠܝܢ ܡܩܪܒܐ ܫܠܡܘܗܝ.][58] ܘܡܫܠܡ ܢܦܫ ܥܡ ܢܦܫ ܡܬܒܪܟ ܘܐܬܬܐ[59]

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[28] D: ܘܠܢܡܪܐ
[29] D om. this bracketed phrase.
[30] D: ܬܩܪܘܒ
[31] DE: ܒܡܥܠܬܟ
[32] D: ܘܩܪܘܒ
[33] D: ܕܢܩܪܘܒ
[34] E om. this bracketed phrase.
[35] D: ܕܢܩܪܘܒ
[36] BCD: ܐܝܟ ܕܝܢ
[37] D: ܡܢܬ
[38] AE: ܘܐܬܩܪܒܬ
[39] D: ܪܘܚܐ ܗܘ
[40] DE: ܠܐܠܗܐ
[41] BC: ܢܗܝܪܐܝܬ ܢܒܝ̈ܐ
[42] D: ܗܢܘܢ ܢܒܝ̈ܐ ܠܐܠܗܐ ܢܗܝܪܐܝܬ
[43] C om. this word.
[44] E: ܠܒܥܒܐ
[45] D: ܗܟܝܢ
[46] D om. this word.
[47] E: ܕܠܐ
[48] D: ܠܒܥܒܐ
[49] D: ܘܐܪܟܒ
[50] D: ܗܢܘܢ
[51] D om. this word.
[52] BCD: ܒܟܠ ܡܕܡ
[53] D: ܓܒܝܢ
[54] D: ܐܠܗܐ
[55] D: ܢܒܝ
[56] B writes this word upside down.
[57] D om. this word.
[58] D: ܡܩܪܒܐ ܫܠܡܘܗܝ ܥܡ ܗܠܝܢ
[59] C: ܘܐܙܠ

ܠܡܕܡܘܗܝ. ܒܕܡܘܬܐ[60] ܕܡܠܟܐ[61] ܠܓܡܝܪܘܬܐ. ܠܐ ܓܝܪ[62] ܢܦܠܘܢ ܡܢ ܐܝܠܝܢ ܕܡܬܚܫܚܝܢ ܕܡܦܪܓܝܢ ܒܠܒܘܫܝܗܘܢ.[63] ܘܡܩܒܠܝܢ[64] ܡܠܘܬܗܘܢ. ܠܗ ܓܝܪ[65] ܒܬܪܥܝܬܐ ܡܩܒܠܐ ܘܒܓܠܐ ܡܫܡܠܝܘܬܐ. ܕܪܘܐ ܐܘܪܚܐ ܗܕܐ ܕܡܫܝܚܘܬܐ. ܐܝܠܝܢ ܕܝܢ ܕܕܐܒܝܢ ܗܠܝܢ ܐܠܘܢ. ܕܚܙܝܢ ܠܐܠܗܐ ܕܓܠܝܦܐ ܙܘܪܝܢ. ܘܒܗ ܦܐܝܪܐ ܕܓܒܝܓܐ ܒܠܒܝܢ. ܒܕܡܘܬܐ[66] ܕܝܢ[67] ܕܬܓܡܘܗܝ:[68] ܠܐܝܟ ܘܬܕܒܪ ܕܐܡܝܢܐ ܐܝܬܘܗܝ,[69] ܠܐ ܬܬܦܪܒ[70] ܠܗ. ܡܛܠ ܕܐܝܬ [ܡܓܢܝܐ ܕܡܬܬܠܡܝܢ][71] ܘܠܐ ܥܕܡ ܠܫܘܠܡܐ. ܘܐܝܬ ܐܫܝܢܐ ܕܠܐ ܡܬܬܠܡܝܢ ܘܥܕܡ ܠܫܘܠܡܐ ܘܠܐܝܡܪܐ.[72] ܒܪܝܢܐ ܒܐܦܐ ܚܙܐ. ܘܐܠܗܐ ܠܒܐ ܒܚܪ. [ܘܡܛܠ ܗܕܐ][73] ܠܐ [ܬܫܠܘܦ ܠܐܝܟ. ܓܒ | ܡܢܡ ܕܬܕܒ ܐܡܝܢܐ[74] ܐܝܬܘܗܝ.[75]][76] ܕܠܐ ܬܫܠܡ ܒܠܝܢ ܗܝ ܕܐܡܪܢܐ. fol. 23v

ܘܝ ܠܕܪܫܝܢ ܠܓܒܝܐ ܦܠܓܐ. ܘܦܠܓܐ ܒܝܒܐ. ܠܢܦܫܝܢ ܗܦܝܟ ܡܟܡ ܐܡܝܢܐܝܬ[77] ܘܠܐ ܠܐܣܬܝܢܐ. ܥܡܝܪܐ ܗܘ ܗܦܝܐ[78] ܒܪܪܐ[79] ܘܢܘܪܐ. ܕܒܗ[80] ܐܝܟ ܒܬܘܪ[81] ܒܟܠܗܝܢ ܒܝܬܐ. ܢܟܦ ܘܢܬܬܪܝ[82] ܠܐܣܬܝܢܐ. ܐܬܬܚܙܝ[83] ܘܡܟܠ ܒܟܠܗܘܢܬܝܢ. ܕܒܫܡܝܢܘܬܝܢ[84] ܬܥܒܕ ܢܝܫܐ. ܐܝܟܢܐ ܕܝܢ[85] ܠܥܘܒܕܐ ܕܓܢܝܒܐ.[86] ܕܢܟܡܫܝܢ ܐܠܗܐ. ܐܝܟܢܐ[87] ܕܝܢ ܕܒܡܝܬܝ ܒܗ ܦܠܝܚܘܬܐ. ܘܦܠܓܡ ܚܠܝܘܬܐ ܐܠܗܝܬܐ. ܠܐ ܡܡܟܠ ܬܥܒܘܕܝܬܐ[88] ܐܝܟܢܐܝܬ. ܘܢܟܡ ܬܥܒܘܕܝܬܗ[89] ܕܐܠܗܐ.

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60 D: ܒܕ
61 D: ܡܠܟܐ
62 D: ܕܝܢ and E om. this word.
63 B: ܒܠܒܘ ܫܝܗܘܢ
64 BF: ܘܡܩܒܠܝܢ
65 D om. this word.
66 D: ܒܕ
67 D om. this word.
68 A: ܕܬܓܡܘܗܝ
69 D: ܗܘ
70 D: ܬܬܦܪܒ
71 E: ܕܡܬܬܠܡܝܢ ܡܓܢܝܐ
72 E: ܘܐܝܡܪܐ
73 AEF: ܘܡܛܠܗܕܐ
74 C: ܕܐܝܡܢܐ and D: ܕܐܝܡܢ
75 D: ܗܘ
76 E: ܡܢܡ ܕܬܕܒ ܠܐܝܟ ܕܐܝܡܢܐ ܐܝܬܘܗܝ ܬܫܠܡܘܗܝ
77 D: ܒܐܡܝܢܘ
78 C om. this word and DEF: ܗܕܐ
79 C: ܒܪܪܐ ܗܕܐ
80 C: ܘܒܗ
81 C: ܕܒܬܘܪ
82 C: ܘܢܬܬܪܦ
83 D: ܐܬܦܪܒ
84 B: ܕܒܫܡܝܢܘܬܝܢ and D: ܘܒܫܡܝܢܘܬܝܢ
85 D om. this word.
86 D: ܦܘܪܫܢܐ ܕܒܝܢ ܒܢܝܢܐ
87 D: ܗܘ
88 A: ܬܥܒܘܕ
89 D: ܬܥܒܘܕܝܬܐ

ܐܢܬ ܕܝܢ ܐܘ ܚܟܝܡ ܠܐ ܬܗܘܐ ܡܠܠܢܐ[90] ܕܕܒܪܐ.[91] ܕܟܕ ܢܫܒܐ ܒܗ ܪܘܚܐ ܡܟܪ ܠܗ.[92]

[ܘܪܐܡ ܟܕ ܠܙܘܥܐ ܘܓܡ ܬܦܡ ܢܦܠ.][93] ܐܠܐ ܗܘܝ ܐܝܟ ܐܕܡܘܣ ܕܠܐ ܡܬܬܙܝܥ.[94] ܘܐܦ[95]

ܠܐ [ܡܨܐ ܐܢܬ][96] ܗܘܝܐ ܡܬܠܠܐ. ܘܪܚܡܐ ܡܝܬܐ. ܕܬܦܪܘܫ[97] ܗܠܝܢ ܕܐܠܗܐ ܡܢ ܗܠܝܢ ܕܡܝܬܐ.

ܟܕ ܠܐ [ܡܫܟܚ ܐܢܬ][98] ܒܕܘܒܪܢ[99] ܣܠܩܐ. ܐܠܐ ܢܗܘܐ[100] ܕܟܐ ܡܫܬܘܐ ܠܘܬ ܐܠܗܐ. ܘܠܐ

ܬܗܠܟܝܢ ܒܬܪܬܝܢ ܐܘܪܚܢ. ܐܠܐ ܒܐܘܪܚܐ ܡܫܠܡܘܬܐ[101] ܗܘܝܬ ܡܗܠܟ. ܟܕ ܠܐ [ܡܫܟܚܐ ܐܢܬ][102]

ܠܡܫܝܚܐ[103] ܘܠܐ ܠܡܫܠܠܐ. ܟܕ | ܡܫܟܚ[104] ܠܡܫܝܚܐ[105] ܡܢܡ ܒܢܝܢܫ[106] ܟܠܠܐ ܘܒܐܠܗܘܬܐ.[107] fol. 24r

ܚܕ ܕܡܢܝܐ ܕܬܬܚܫܒܪ[108] ܠܟ. ܚܕ ܕܬܫܒܘܚܬܐ ܕܬܬܒܥܐ ܒܗ ܐܠܗܐ. ܒܟܠ ܡܢ ܐܠܗܐ ܕܢܬܠ

ܠܟ ܬܪܝܢܐ ܘܫܘܒܚܗ.[109]

ܗܠܝܢ ܕܝܢ ܐܘ ܚܟܝܡ. ܕܐܝܟ ܒܐܘܪܚܐ ܬܘܬܬܐ ܘܐܬܬܓܠܐ. ܐܝܠܝܢ ܕܝܢ ܒܐܘܪܚܐ[110]

ܒܠܚܘܕܝܗ ܕܡܢ ܕܠܐ ܕܣܠܩܐ[111] ܗܘܝܢ. ܬܠܬܐ ܕܝܢ ܣܒܝܪܬܐ ܬܫܒܘܚܬܐ[112] ܕܡܬܒܪܢܐ[113] ܒܫܝܢ.

ܐܝܠܝܢ[114] ܕܠܐ ܡܩܘܡܝܢ ܒܬܫܒܘܚܬܐ ܣܦܝܪܐ ܡܘܟܪ[115] ܠܗܘܢ. ܐܕܝܢ[116] [ܢܗܘܐ ܕܟܐ][117]

ܠܟܝ[118] ܡܢܡ ܐܠܗܐ. ܬܫܒܘܚܬ ܒܝ ܠܥܕܬܗ. ܘܐܦ ܬܫܒܘܚ ܒܝܬܗ. ܗܢܝ ܬܫܒܘܚܬܝ ܟܠ[119]

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90 C: ܡܠܝܠܐ
91 D: ܕܒܪܐ
92 D om. this word.
93 ABCEF om. this bracketed phrase.
94 D: ܡܙܝܥܐ ܠܗ ܪܘܚܐ
95 D: ܐܘ ܚܟܝܡ ܐܦ
96 D: ܡܨܝܬ
97 D: ܠܐ ܡܨܝܬ ܠܡܦܪܫ
98 D: ܡܫܟܚܬ
99 E: ܒܕܘܒܪܝܢ
100 D: ܕܢܗܘܐ
101 E: ܕܡܫܠܡܘܬܐ
102 D: ܬܫܟܚܐ
103 C: ܠܐ ܠܡܫܝܚܐ
104 CE: ܡܫܟܚ ܐܢܬ and D: ܡܫܟܚܬ
105 DE: ܡܫܝܚܐ
106 C: ܐܢܫ
107 A: ܘܒܐܠܗ
108 D: ܕܬܬܚܫܒ
109 CDEF: ܕܫܘܒܚܗ
110 BEF: ܕܒܐܘܪܚܐ and C: ܕܐܘܪܚܐ
111 E: ܣܒܠܐ
112 E: ܬܫܒܘܚܬܐ ܣܦܝܪܐ ܕܡܘܟܪ
113 E: ܒܬܪܥܐ
114 BC: ܐܝܠܝܢ ܕܝܢ
115 E: ܕܡܘܟܪ
116 CD: ܐܦ ܕܝܢ
117 D: ܕܟܐ ܢܗܘܐ
118 C: ܠܝ ܠܟܝ
119 C: ܒܟܠ

ܦܝܠܣܘܦܘܬܐ[120] ܪܘܚܢܝܬܐ. ܘܬܘܒܗܬ ܠܡܚܝ̈ܢܘܬܐ[121] ܕܚܝ̈ܘܬܐ.[122] ܘܠܕܝ̈ܢܐ ܒܥ̈ܠܐ.[123] ܒܪ [ܡܫܝܚ

ܐܢܬ][124] ܠܐܠܗܐ ܡܫܒܚܐ ܀ [ܐܘ ܡܪܘܬܐ ܕܝܠܟ[125] ܟܠ ܒܥܘܬܐ][126] [ܡܫܘܒܚܬܐ[127] ܐܡܝܢ][128] ܀

120 D: ܦܝܠܣܘܦܝ

121 D: ܠܡܚܝ̈ܢܝ

122 D: ܚܝ̈ܘܬܐ

123 DE: ܕܒܥܠܐ

124 D: ܗܒܬ

125 C om. this word.

126 AD om. this bracketed phrase.

127 D om. this word.

128 ABEF om. this brackted phrase.

* ❖ ܕܠܗ [ܟܕ ܕܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ. ܕܪܫܐ ܕܦܓܪܐ ܥܡ ܢܦܫܐ ❖ Start of H

ܥܡܟܝܢ ܐܘ ܢܦܫܐ ܕܘܝܬܐ ܕܐܡܪ ܠܟ ܡܕܡ ܕܥܒܕܬ ܠܟ ܘܠܝ. ܘܟܬܒܐ[2] ܕܐܝܟܐܠܟܝ[3] ܘܐܡܪ[4]

ܠܟܝ.[5] ܕܒܕܡܐ[6] ܠܐܡܬܝ[7] ܬܝܒܘܬܐ[8] ܠܐ ܡܬܪܓܫܝܢ. [ܘܒܕܡܐ ܠܐܡܬܝ][9] [ܒܡܗܝܡܢܘܬܐ

ܗܕܐ][10] ܡܗܝܡܢܝܢ.[11] ܟܕ ܕܝܢ[12] ܡܣܒܪܝܢ ܐܘ ܢܦܫ ܕܘܝܬܐ ܕܒܬܪܝܨܘܬܐ[13] | ܡܫܬܟܚܝܢ[14] fol. 24v

ܕܒܛܠܡܘܬܐ[15] ܪܕܝܢ. ܟܕ[16] ܡܣܒܪܝܢ ܕܢܘܪ ܡܢ ܟܠܢܫ[17] ܣܢܝܩܝܢ. ܡܫܬܟܚܝܢ ܕܢܘܪ ܡܢ ܟܠܢܫ[18]

ܡܦܠܝܢ. ܒܗܝ[19] ܕܬܝܒܘܬܐ[20] ܕܕܘܡܐ ܠܐܠܗܐ ܠܐ ܡܬܪܓܫܝܢ. ܘܟܕ ܡܣܒܪܝܢ ܕܢܘܪ[21] ܡܢ ܟܠܢܫ[22]

ܛܠܡܝܢ.[23] ܡܫܬܟܚܝܢ ܕܓܒܪ[24] ܡܢ ܟܠܢܫ[25] ܒܝܫܝܢ.[26] ܘܟܕ ܡܣܒܪܝܢ ܕܛܠܡ ܡܢ ܟܠܢܫ[27] ܢܣܝܢ.[28]

ܠܢܘܪܬܐ ܕܝܢ[29] ܡܫܬܟܚܝܢ[30] ܕܣܘܢܪܝܢ[31] ܘܢܡܣܝܢ.[32] ܘܟܕ[33] ܡܣܒܪܝܢ ܐܢܐ ܘܐܢܬܝ[34] ܐܘ ܢܦܫܐ[35]

ܕܕܝܢܝܢ. ܡܫܬܟܚܝܢ ܕܒܛܠܡܐܘܬܐ[36] ܡܛܠܡܝܢ. ܘܟܕ ܡܣܒܪܝܢ ܕܠܐܠܗܐ ܦܠܚܝܢ. ܡܫܬܟܚܝܢ

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[1] D om. this bracketed phrase.
[2] CDH: ܘܟܬܒܐ ܐܝܟ
[3] D: ܕܐܝܟܐܠ ܠܟܝ
[4] D: ܐܡܪ
[5] D: ܠܟ
[6] D: ܕܒܕ
[7] D: ܐܡܬܝ
[8] D: ܬܝܒܘ
[9] D om. this bracketed phrase.
[10] BCFH: ܒܗܕܐ ܡܗܝܡܢܘܬܐ; D: ܘܒܗܕܐ ܡܗܝܡܢܘ; and E: ܗܕܐ ܡܗܝܡܢܘܬܐ
[11] E: ܡܗܝܡܢܝܢ ܒܗ
[12] D om. this word.
[13] D: ܕܒܬܪܝܨܘ and EH: ܕܒܬܪܝܨܘܬܐ ܡܗܠܟܝܢ
[14] D: ܡܗܠܟܝܢ. ܡܫܬܟܚܝܢ and F: ܡܗܠܟܝܢ. ܡܫܬܟܚܝܢ
[15] D: ܕܒܛܠܡܘ
[16] BC: ܘܟܕ
[17] D: ܟܠ and H: ܟܠ ܐܢܫ
[18] D: ܟܠ and E: ܟܠ ܐܢܫ
[19] D om. this word.
[20] D: ܒܬܝܒܘ
[21] BC: ܕܛܠܡ ܡܢ ܕܢܘܪ
[22] D: ܟܠ and H: ܟܠ ܐܢܫ
[23] BC: ܛܠܡܝܢ ܣܓܝ
[24] D: ܕܢܘܪ and E: ܕܓܒܝܫܝܢ ܢܘܪ
[25] D: ܟܠ and FH: ܟܠ ܐܢܫ
[26] E om. this word.
[27] D: ܟܠ and H: ܟܠ ܐܢܫ
[28] DE: ܡܣܝܒܝܢ
[29] D om. this word.
[30] C: ܡܫܬܟܚ̈ and D: ܡܫܬܟܚܝܢ ܕܢܘܪ ܡܢ ܟܠ
[31] D: ܣܘܢܪܝܢ
[32] D om. this word.
[33] DE: ܟܕ
[34] AF: ܘܐܢܬ
[35] D: ܢܦܫ
[36] D: ܕܛܠܡܐܘ

ܕܠܐܝ̈ܢܐ ܡܬܒܣܡܝܢ. ܘܟܕ ܐܢܐ ܘܐܢܬܝ, ܐܘ ܢܦܫܐ. ܕܐܬܝܢ ܓܝܪ ܟܠܗܝܢ[37] ܗܦܟܝܢ ܕܢܘܗܪܝܢ[38] ܠܣܘܪܬܐ ܕܝܠܗ[39] ܡܬܚܬܡܝܢ.[40] ܕܐܬܝܢ ܓܝܪ ܟܠܗܝܢ[41] ܡܗܡܝܢ.[42] ܘܟܕ ܗܦܟܝܢ ܐܘ ܢܦܫܐ ܕܡܠܟܘܬܐ[43] ܕܫܡܝܐ[44] ܢܐܬܝܢ. ܠܣܘܪܬܐ ܕܝܠܗ[45] ܡܬܚܬܡܝܢ[46] ܕܒܟܗܢܐ ܡܬܬܢܝܚܝܢ. ܘܒܕܡܐ[47] ܠܐܡܬܝ,[48] ܒܗܠܝܢ ܒܢ̈ܬܐ ܡܗܠܟܝܢ ܠܗ ܢܒܝܐ.[49] ܟܕ ܐܢܬܝ,[50] ܢܦܫܝ[51] ܙ̈ܟܐ ܐܢܬܝ. ܘܐܢܐ ܐܡܠ ܐܢܐ. ܗܘܦܠܐ ܕܫܪ̈ܪܐ ܗܘܝܢ.

ܗܟܢܐ ܐܘ ܢܦܫܝ ܚܒܝܒܬܝ, | ܢܫܠܚ ܕܚܘܒ̈ܝܢ ܗܠܝܢ. ܘܢܫܪܐ ܒܐܘܪ̈ܚܐ ܫܦ̈ܝܪܬܐ ܕܡܪܚܡܝܢ ܠܐܠܗܐ. fol. 25r
ܕܟܠܢ ܡܡܗܠ[52] ܬܬܦܓܥ.[53] ܘܪ̈ܚܡܐ ܓܝܪ ܠܘܬܗ ܢܥܡ[54] ܠܝ. ܢܦܫܐ ܡܬܦܓܥܬܐ[55] ܘܣܡܐ ܠܘܬ ܟܠܗܝܢ.[56] ܐܝܟ ܕܗܘ ܦܫܩ. ܢܦܫܐ ܡܬܚܫܒܢܘܬܐ[57] ܘܥܡܐ. ܕܟܠܢ ܬ̈ܚܫܒܘܗܝ:[58] ܡܕܒܪܝܢ ܠܝ. ܐܢܐ ܕܝܠܗ[59] ܘܐܢܬܝ, ܐܘ ܢܦܫܝ. ܟܕ ܣܘܥܪ̈ܢܐ ܕܟܠܗܝܢ ܥܒܐܢܬ[60] ܡܠܝܢ.[61] [ܕܢܗܦܟܐ ܠܝ][62] ܗܦܟܢܐ ܠܘܬܗ ܠܐ ܡܥܟܒ. ܐܢܕܝܢ[63] ܒܡܚܫܒܐ ܡܬܟܗܢܝܢ:[64] ܘܥܒܐܢܬ ܦܘܩܕ̈ܢܘܗܝ,[65] ܢܛܪܝܢ.[66] ܪ̈ܚܡܐ ܘܣܓ̈ܝܐܐ ܓܝܪ ܠܘܬܗ ܡܗܝܡܢܝܢ.[67] ܐܢܕܝܢ[68] ܦܘܩܕ̈ܢܘܗܝ, ܠܐ ܢܛܪܝܢ. [ܐܢܐ ܘܐܢܬܝ,][69] ܠܐܒܕܢܐ ܥܪܩܝܢ. ܠܐ ܓܝܪ[70]

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[37] D: ܟܠ and H: ܟܠ ܐܢܝܢ
[38] AB: ܘܢܘܗܪܝܢ
[39] D om. this word.
[40] C: ܡܬܚܬܡܝܢ
[41] D: ܟܠ and H: ܟܠ ܐܢܝܢ
[42] FH: ܡܗܡܝܢ ܣܝܡ
[43] D: ܕܡܠܟܘܬ
[44] D: ܫܡܝܐ
[45] D om. this word.
[46] C: ܡܬܚܬܡ̈ܝ
[47] D: ܘܟܕ and E: ܒܕܡܐ
[48] D: ܐܡܬܝ
[49] C: ܢܒܝܝܢ and DH: ܢܒܝ ܐܢܐ
[50] B: ܐܬܝ
[51] D: ܐܘ ܢܦܫܝ
[52] D: ܢܡܗܠ
[53] C: ܬܬܦܓܥܬܐ
[54] BC: ܡܥܡ
[55] D: ܡܗܦܓܥܐ E: ܡܬܦܓܥ ܬ̇ܐ
[56] D: ܟܠ and H: ܟܠ ܐܢܝܢ
[57] C: ܡܬܚܫܒܢ̈ܘ and D: ܡܬܚܫܒܢܘ
[58] A: ܬ̈ܚܫܒܘ
[59] DE om. this word.
[60] D om. this word and E: ܐܢܬܘ
[61] E: ܕܡܠܝܢ
[62] D: ܕܢܗܦܟܝܢ
[63] DEH: ܐܦ ܕܝܢ
[64] A: ܡܬܟܗܢ̈ܘ and E: ܡܬܟܗܢܘ ܗܘܝܢ
[65] C: ܦܘܩܕܢ̈ and DE om. this word.
[66] DE: ܡܗܠܟܝܢ
[67] D: ܕܡܗܝܡܢܝܢ and E: ܢܗܝܡܢܝܢ
[68] BCDH: ܐܦ ܕܝܢ
[69] D: ܟܕ ܠܟܠܗ and E: ܒܕܡܐ ܠܟܠܗ
[70] D om. this word.

ܡܥܡܕܝܢ[71] ܐܘ ܢܦܫ. ܕܡܦܪܫ ܬܘܕܝܬܐ ܕܟܝܢܬܐ ܠܐܠܗܐ. ܐܦ ܡܢ ܟܠܗܝܢ ܡܫܬ̈ܘܕܝܬܐ[72] ܒܝ̈ܫܬܐ
ܠܐ ܡܬܚܪ̈ܪܝܢ.[73] ܐܦ ܐܝܟܐ ܘܐܝܟܢ، ܐܘ ܢܦܫ ܟܝܢܐܝܬ [ܠܐܠܗܐ ܝܕܘܥܬܐ][74] ܕܟܝܢܬܐ[75] ܡܦܪܫܝܢ.
ܢܗܝܪܐܝܬ ܠܐܠܗܐ[76] ܚܙܝܢ. ܐܢܕܝܢ[77] ܒܐܣܟܡܘܬܐ[78] ܘܦܪ̈ܨܘܦܬܐ[79] ܡܗܠܟܝܢ. ܠܬܚܘܡܐ[80]
ܕܟܗܢܐ[81] [ܐܝܟܐ ܘܐܝܟܢ،[82]][83] ܡܫܬܘܕܝܢ. ܐܢܕܝܢ[84] ܒܕܝܢܘܬܐ[85] ܘܓܒܓܒܘܬܐ[86] ܠܐܠܗܐ ܦܠܚܝܢ.
ܒܗܘܢ ܡܠܟܘܬܐ[87] ܐܝܟܐ | ܘܐܝܟܢ، ܟܝܢܐܝܬ ܢܛܪܝܢ. ܟܕ ܕܝܢ[88] ܐܝܟܐ ܘܐܝܟܢ، ܐܦ[89] ܒܝ̈ܫܬܐ fol. 25v
ܘܐܦ[90] ܠܛܒ̈ܬܐ ܡܩܪܒܝܢ. [ܕܦܘܪܩܢܗܘܢ[91] ܡܢ ܐܠܗܐ ܟܝܢܐܝܬ[92]][93] ܢܣܒܝܢ.

ܡܕܝܢ ܠܛܒ̈ܬܐ ܚܝܒܝܢ ܠܡܗܡܢ. ܠܡܗܡܢ[94] ܕܝܢ[95] ܠܛܒ̈ܬܐ ܦܩܝܕܝܢ.[96] ܘܠܡܬܪܚܩܘ[97] ܡܢ
ܒܝ̈ܫܬܐ. [ܠܐ ܓܝܪ ܙܕܩ ܠܢ[98]][99] ܐܘ ܢܦܫ[100] ܕܟܕ ܚܛܝܢ ܕܢܬܚܒܠ[101] ܠܐ ܒܐܕܡ ܘܠܐ ܒܡܠܐܟܐ. ܠܐ
ܐܢܫ[102] ܡܥܒܕ[103] ܡܠܐܟܐ ܕܢܛܪܐ ܒܢܡܘܣܗ ܟܠܗ ܐܦ ܚܕ ܠܐ ܝܕܥܝܢ. ܐܢܕܝܢ[104] ܒܦܘܩܕܢܘܗܝ[105]
ܕܡܥܡܕܝܢܐ ܢܛܪܝܢ ܕܟܘܐ ܠܝ ܡܠܐܟܐ ܒܝ̈ܫܬܗ ܠܐ ܡܥܒܕ.[106] ܕܡܦܪܫ ܕܝܢ[107] ܬܘܕܝܬܐ ܠܐܠܗܐ

71 E: ܡܥܬܕܝܢ
72 E om. this word.
73 B: ܡܬܚܪ̈ܪܝܢ ܚܕ and C: ܡܬܚܪܝܢ
74 D: ܝܕܘܥܬܐ ܠܐܠܗܐ
75 D: ܠܐ
76 D: ܠܗ ܠܐ
77 DE: ܐܦ ܕܝܢ
78 D: ܒܐܣܟܡܘ
79 D: ܘܦܪܨܘܦ
80 D: ܠܚܘܡ
81 D: ܟܗܢܐ
82 BCEFH: ܘܐܝܟܢ، ܐܘ ܢܦܫ
83 D: ܟܝܢܐܝܬ ܐܘ ܢܦܫ
84 DH: ܐܦ ܕܝܢ
85 D: ܒܕܝܢܘ
86 D: ܘܓܒܓܒܘ
87 D: ܡܠܟܘ
88 DE om. this word.
89 D om. this word.
90 D: ܐܘ
91 E: ܦܘܪܩܢܗܘܢ
92 E om. this word.
93 D: ܡܢ ܐܠܗܐ ܦܘܪܩܢܗܘܢ ܐܝܟܢܐ
94 D: ܒܕܠܡܗܡܢ
95 D om. this word.
96 E: ܦܩܝܕܝܢ ܚܢܢ
97 D: ܘܠܡܪܚܩ
98 AEFH om. this word.
99 D om. this bracketed phrase.
100 D: ܐܘ ܢܦܫ ܠܐ ܙܕܩ
101 B: ܕܢܚܒܠ and D: ܕܢܚܒܘܠ
102 D om. this word.
103 D: ܡܚܝܐ
104 CEH: ܐܦ ܕܝܢ and D: ܐܦ
105 D: ܦܘܩܕ̈ܢܐ
106 D: ܡܚܝܐ
107 DE om. this word.

ܦܩܕܝܢ.[108] ܘܕܢܛܪ ܦܘܩܕܢܘܗܝ، ܣܢܝܩܝܢ. ܐܢܕܝܢ[109] ܠܐܝܠܝܢ ܕܡܫܬܟܠܝܢ ܒܗ ܘܦܠܚܝܢ ܠܗ ܥܒܝܕܝܢ.

ܘܐܦ[110] ܐܠܗܐ ܫܘܒܩܢܐ ܥܒܕ ܠܗ. ܐܢܕܝܢ[111] ܠܐ ܥܒܝܕܝܢ. ܬܫܘܬ ܡܢܥܘܬܐ ܘܡܕܠܠܐ ܗܘܝܢ.

ܡܢܗܘܢ ܕܝܢ ܗܟܢܐ[112] ܐܡܪ. ܕܥܒܕܘ ܘܢܬܥܒܕ ܠܟܘܢ. ܘܬܘܒ[113] ܐܢ ܠܐ[114] ܬܥܒܕܘܢ ܠܐ ܢܬܥܒܕ

ܠܟܘܢ. [ܡܛܠ ܗܢܐ][115] ܙܕܩ ܠܢ ܐܘ ܢܥܒܕ ܨܒܝܢܬܗ، . ܕܢܗܘܐ ܡܬܚܫܒܢܘܬܐ[116] ܘܫܡܥܐ. ܘܢܣܒ

ܠܓܠܢܐ.[117] ܐܝܟܢܐ ܕܡܫܝܚܐ ܐܡܪ. ܘܢܫܡܪ ܐܘܠܨܢܐ ܘܚܫܘܬܐ. ܐܝܟ ܕܐܦ[118] ܗܘ[119] ܫܡܪ

ܡܛܠܬܗ.

fol. 26r

ܠܐ | ܓܝܪ[120] ܡܫܟܚܝܢ[121] ܐܘ ܢܥܒܕ. ܠܡܥܒܕ ܨܒܝܢܗ[122] ܕܐܠܗܐ.[123] ܥܡܐ ܕܕܠܗܘܒܠܐ

ܕܫܪܪܐ ܗܘܝܢ. ܐܢܕܝܢ[124] ܐܢܐ ܘܐܢܬ، ܐܘ ܢܥܒܕ [ܒܥܒܕܐ ܫܦܝܪܐ ܡܬܢܚܝܢ.][125] [[ܐܢܐ ܘܐܢܬ،][126]

ܥܒܕܐܢܬ]][127] ܒܚܘܒܐ ܡܬܬܢܝܚܝܢ.[128] ܐܢܕܝܢ[129] [ܥܒܕܐܢܬ ܨܒܝܢܗ[130] ܕܐܠܗܐ[131]][132] ܥܒܕܝܢ.

ܐܢܐ ܘܐܢܬ، ܥܒܕܐܢܬ[133] ܡܠܟܘܬܗ[134] ܝܪܬܝܢ. ܕܓܒܝܠܬܗ ܕܝܢ[135] ܕܡܠܟܐ ܗܢܐ ܐܘ ܢܥܒܕ ܗܘܝܢܐ

ܠܗ. ܐܝܟ ܕܢܪܬܐ ܡܠܘܬܐ ܒܥܒܕܐ ܠܡܦܪܩ ܒܗ. ܒܐܘܠܨܢܐ ܕܝܢ ܗܫܐ ܐܬܐܡܪ[136] ܕܘܠܐ[137]

ܠܡܥܒܕ [ܠܡܠܟܘܬܐ ܕܫܡܝܐ.][138] ܘܐܦ ܒܐܘܠܨܢܐ ܘܠܐ[139] ܠܡܥܒܕ ܠܗ̇. ܠܐ ܙܕܩ ܠܢ ܐܘ ܢܥܒܕ

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108 EFH: ܦܩܝܕܝܢ
109 DH: ܐܢ ܕܝܢ
110 C: ܘܐܦ
111 D: ܘܐܢ and H: ܐܢ ܕܝܢ
112 D: ܗܟܢ
113 DE: ܘܐܡܪ
114 E om. this word.
115 AEF: ܡܛܠܗܢܐ
116 D: ܡܬܚܫܒܢܐ
117 DH: ܠܓܠ ܐܢܐ
118 D om this word.
119 C: ܗܘ ܐܡܝܢ and D: ܕܗܘ
120 D om. this word.
121 D: ܡܫܟܚܝܢ
122 D: ܨܒܝܢ
123 D: ܐܠܗܐ
124 BCH: ܐܢ ܕܝܢ and D: ܐܢ
125 E: ܢܥܒܕ ܥܒܕܐ ܫܦܝܪܐ
126 E om. this bracketed phrase.
127 D: ܐܢܬ
128 E: ܡܬܢܝܚܝܢ ܣܓܝ
129 D: ܘܐܢ and H: ܐܢ ܕܝܢ
130 D: ܨܒܝܢ
131 D: ܐܠܗܐ
132 E: ܨܒܝܢܗ ܕܐܠܗܐ ܥܒܕܐܢܬ
133 D: ܐܢܬ
134 BCE: ܡܠܟܘܬܗ ܕܐܠܗܐ
135 D om. this word.
136 C: ܐܬܐܡܪ
137 DE: ܘܠܐ
138 D: ܠܗ ܠܡܠܟܘܬ ܫܡܝܐ
139 D: ܡܕܝܢ ܘܠܐ

ܕܒܢܝ̈ܢܫܐ ܢܬܬܐܚܕ.[140] ܐܡܪܐ ܕܝܢ[141] ܕܬܫܒܘܚܬܐ ܪ̈ܒܐ ܕܢܩܪܒ ܠܐܠܗܐ. ܡܢ ܟܠܗܘܢ ܬ̈ܫܒܚܬܐ

ܕܒܠܒܐ ܗܢܐ ܢܦܫܗ[142] ܡܪܝܡ. ܘܡܬܬܝܬ[143] ܕܢܦܩܐ ܐܢܬܝ. ܘܢܣܒ ܟܠܝܠܐ ܕܙܟܘܬܐ. ܐܢܕܝܢ[144]

ܐܢܐ ܠܐ ܡܬܬܝܬ[145] ܒܥܘܒܐ ܕܢܦܩܐ ܠܐ ܡܥܟܒ. ܕܠܗܪ[146] ܕܟܝܘܬܐ ܦܣܩܝܢ. ܘܕܢܚܡ ܡܢ

ܠܡܐܘܬܐ ܣܒܝܢ. ܡܢܐ ܕܝܢ[147] ܕܐܬܪܚܡ[148] ܡܢ ܚ̈ܛܐ ܒܢ̈ܬܐ. ܐܘ ܢܦܫ. ܗܢܕܝܢ[149] ܠܐܠܗܐ.

ܐܦܝ [ܠܘܩܒܠ ܐܦܝ][150] ܚܙܝܢ.

ܒܗܢܐ ܕܒܫܡܝܘܬܗ[151] ܕܫܠܝܛܬܐ ܡܗܠܟܝܢ. ܘܢܘܪܐ[152] ܒܢܘܗܪܗ[153] ܕܡܫܝܚܐ[154] ܠܐ

ܡܫܡܫܝܢ.[155] ܐܢܕܝܢ[156] ܒܪܘܟܐ | ܕܫܠܝܛܬܐ ܡܢ ܠܥܠ ܬܬܛܠܠ.[157] ܗܢܕܝܢ [ܠܢܘܗܪܗ ܕܡܫܝܚܐ][158] fol. 26v

ܡܠܐܟܬ ܚܙܝܢ.[159] ܗܟܢܐ ܕܝܢ[160] ܐܘ ܢܦܫ ܒܡܠܐ ܕܪܘܚܐ ܢܕܝܢ. ܘܬܛܠܒ[161] ܠܡܪܟܒܐ. ܐܠܐ ܕܝܢ[162]

ܕܪܘܚܐ: [ܗܢܘ ܕܝܢ:][163] ܡܟܝܟܘܬܐ:[164] ܚܘܒܐ:[165] ܕܟܝܘܬܐ:[166] ܡܪ̈ܚܡܢܘܬܐ:[167] ܟܘܢܐ:[168]

ܟܐܢܘܬܐ:[169] ܡܪܝܪܐ:[170] [ܬܡܝܡܘܬܐ: ܢܛܪܘܬܐ: ܡܣܝܒܪܢܘܬܐ: ܡܫܡܠܝܘܬܐ: ܗܕܪܐ:][171] ܗܠܝܢ

ܕܝܢ[172] ܐܘ ܢܦܫ. ܟܕ ܡܬܕܒܪܝܢ ܒܗܘܢ. ܕܢܕܚܝܢ[173] ܫܠܝܐ ܒܡܪܟܒܐ[174] ܠܐ ܡܫܡܫ.

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140 D: ܢܐܚܘܕ
141 D om. this word.
142 B: ܢܦܫܝ
143 D: ܘܡܩܪܒ
144 D: ܐܢ and EH: ܐܢ ܕܝܢ
145 D: ܡܩܪܒ
146 BCEFH: ܕܠܗܪ ܕܝܢ and D: ܠܡܠܗܪ
147 D om. this word.
148 D: ܕܪܚܡ
149 B: ܗܕܝܢ
150 C om. this bracketed phrase.
151 D: ܕܒܫܡܝܐ
152 DEH: ܕܢܘܪܐ
153 D: ܒܢܘܗܪ
154 D: ܡܫܝܚܐ and E: ܕܡܫܝ̈ܚ
155 C: ܡܫܡ̈ܫܝ and D: ܡܫܝܢ
156 DH: ܐܢ ܕܝܢ
157 D: ܢܬܛܠܠ and E: ܡܬܛܠܠ
158 D: ܢܘܗܪ ܡܫܝܚܐ
159 D: ܚܙܐ
160 D om. this word.
161 C: ܘܬܬܛܠܒ
162 CD om. this word.
163 AEFH: ܗ̱ and D om. this word.
164 D: ܡܟܝܟܐ ܗܘ
165 CDE: ܘܚܘܒܐ
166 D: ܘܕܟܝܘܬܐ
167 D: ܘܡܪ̈ܚܡܢܘܬܐ
168 D: ܘܟܘܢܐ
169 BCD: ܘܟܐܢܘܬܐ
170 D: ܘܡܪܝܪܐ
171 D: ܘܬܡܝܡܘܬܐ. ܘܢܛܪܘܬܐ. ܘܡܣܝܒܪܢܘܬܐ. ܘܡܫܡܠܝܘܬܐ. ܘܗܕܪܐ
172 D om. this word.
173 C: ܕܢܗܘܝܢ
174 DE om. this word.

ܗܐ[175] ܡܢ ܗܫܐ ܐܢܐ ܘܐܢܬܝ، ܐܘ ܢܦܫ. ܚܙܝ ܕ̈ܒܝܫܐ[176] ܢܗܘܐ ܠܟ. ܘܠܐ ܐܢܬܝ، ܬܐܪܓܝܢ.

ܘܐܦܠܐ ܐܢܐ ܐܓܒܠ ܡܕܡ. ܠܒܪ ܡܢ ܗܢܐ ܕܐܡܪܟܝ ܠܟ. ܒܪ ܕܝܢ ܐܢܬܝ، ܬܐܪܓܝܢ ܘܐܢܐ ܐܓܒܠ.

ܠܚܪ̈ܢܐ ܢܣܬܒܠ. ܘܐܟܝ[177] ܒܦܘܡ ܡܠܟܘܬܐ.[178] ܘܐܟܝ [ܬܫܒܘܚܬܐ ܕܠܗܘܢܐ.][179] ܐܢܐ ܘܐܢܬܝ، ܐܘ

ܢܦܫ، ܥܘܐܠܬ[180] ܡܡܠܠܝܢ. [ܡܛܠ ܗܢܐ][181] ܠܐ [ܙܕܩ ܠܟ][182] ܕܢܗܘܐ ܡܕܡ ܠܒܪ ܡܢ [ܝܨܦܝܢܗ

ܕܐܠܗܐ.][183] ܕܗܢܐ[184] ܕܐܬܐ ܡܫܝܚܐ ܒܥܘܒܕܘܗ ܘܡܠܐܟ̈ܘܗܝ، ܡܕ̈ܝܢܬܐ ܒܝܬܗ. ܢܥܬܘܐ[185] ܕܟ̈ܠܝܠܐ

ܢܣܒ. ܘܒܒܗܘܢ ܒܢ̈ܝܫܐ[186] ܠܥܠܡܐ ܢܗܘܐ. ܘܝܪ̈ܬܐ[187] ܒܡܠܟܘܬܐ ܢܗܘܐ. ܠܗ ܡܛܠ ܕܥܦܝܢ. ܐܠܐ

ܕܢܗܘܐ ܒܗ ܕ̈ܫܡܗܘܢ، ܥܡ̈ܡܐ. ܘܒܠܡ ܥܘܐܠܬ ܢܘܪܐ ܘܢܗܪܘܪ ܘܢܚܡܘ. ܠܗ ܘܠܐܒܗܘܢ، ܘܠܪܘܚܗ[188]

| ܡܫܝܚܐ: [[ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ [[[ܐܡܝܢ. [ܫܠܡ ܠܕܘܒܐ ܬܠܡܝܕܘܬܝ ܐܘ fol. 27r

ܡܪܘܬܐ][189]]][190]]][191] ❖

[175] C: ܗܐ ܕܝܢ
[176] D: ܕ̈ܒܝܫ
[177] D: ܐܟܝ
[178] D: ܡܠܟܘ
[179] D: ܫܘܒܚ ܠܗܘܢܐ
[180] D: ܐܓܒܣ
[181] AE: ܡܛܠܗܢܐ
[182] E: ܙܕܩܠܟ
[183] D: ܝܨܦܝܢ ܐܠܗܐ
[184] BC om. this word and E: ܗܢܐ
[185] D: ܢܥܘܐ
[186] D: ܒܢ̈ܝܫܗܘܢ and E om. this word.
[187] D: ܕܝܪ̈ܬܐ
[188] D: ܘܠܪܘܚܐ
[189] C: ܫܠܡ ܡܪܘܬܐ ܐܘ ܡܪܝ: ܠܓܒܘܬܐ ܕܒܘܬܐ and H om. this bracketed phrase.
[190] D om. double bracketed phrase.
[191] E om. this triple bracketed phrase.

* ✣ ܐܓܪܬܐ ܕܚܒܪ. ܡܫܝܚܐ ܠܐܢܫܐ ܕܢܚܬܐ ܘܡܫܕܪܐ ܡܢ ܒܡܬܡܝܢܘܬ ܡܠܦܢܐ ✣[1] Start of G

ܐܚܘܟ ܚܒܪ. ܡܫܝܚܐ ܣܠܩܐ ܘܡܩܠܩܠ ܒܫܢܝܬܗ ܫܓܪܬܐ ܢܚܝܬܐ ܠܒܘܒܝܐ ܕܪܓܠܝܟ ܡܦܪܫ. ܒܠ ܗܝ ܕܡܠܟܬ ܠܝ ܕܐܬܒܘܒ ܐܚܕܪ ܠܟ ܐܘܣܝܚܘܢ ܒܐܬܘܬܐ: ܐܠܘܠܐ ܕܐܬܝܕܥܬ ܠܟ ܠܐ ܡܬܝܕܥܢܐ: ܡܬܝܐܠ ܗܘܝܬ ܡܢ ܡܪܕܘܬܐ ܕܒܢܐ ܗܘܐ ܡܢܕܪܐ. ܐܠܐ ܒܢܐ ܐܢܐ ܡܢܟ ܕܬܒܪܝܢ ܒܝܠܘܬܐ ܕܢܬܝܗܒ ܠܟ ܕܐܬܦܬܚ ܦܘܡܟ ܘܐܡܠܠܐ ܡܠܬܟ ܘܦܬܓܡܟ.

ܝܘܬ ܡܚܝܠ ܦܬܓܡܐ. ܘܡܠܠ ܒܡܝܡܪܢܘܬ ܠܡܫܠܡܢܘܢ. ܘܡܢܐ ܕܦܪܫܐ ܐܢܬ ܚܙܐ ܕܒܢܬܐ ܘܬܪܬܝܢ ܘܠܐ ܡܬܡܬܠܐ ܐܢܬ ܣܠܩܘܢ: ܠܐ ܬܬܡܨܐ ܠܟ. ܐܠܐ ܡܢ ܘܠܐ ܬܬܟܠ ܠܟ. ܘܒܡܢ ܡܢ ܐܠܗܐ ܕܢܬܝܗܒ ܠܟ. ܠܡܬ ܒܪ ܕܒܒܐ ܘܠܐ ܡܟܝܟ. ܘܠܐ ܕܚܫܠ ܘܠܐ ܢܦܫ. ܘܠܐ ܕܢܦܫ ܕܠܐ ܡܬܦܬܚ ܠܗ. ܡܛܠ ܕܐܠܗܐ ܡܪܚܡܢܐ ܗܘ ܘܡܪܚܡ ܒܠܝܢ ܘܠܐܠܝܢ ܕܡܬܬܟܠܝܢ ܘܡܒܥܠܝܢ.

ܫܘܐܠܗ: ܐܢ ܕܝܢ ܒܚܕ ܕܐܠܦ ܐܝܬܘܗܝ: ܘܐܦ ܐܠܦ ܕܒܚܕ ܗܘܝܐ. ܚܕ ܕܝܢ ܒܒܚܕ ܐܝܬܘܗܝ ܘܠܐ ܒܚܕ. ܘܚܕ ܐܝܬܘܗܝ ܒܒܚܕ. ܐܢܕܝܢ ܟܒܠ ܠܚܕ ܠܐ ܬܗܘܐ. ܡܕܝܢ ܡܢܝܢ ܠܚܕ ܗܘܐ. ܐܢ ܕܝܢ ܬܠܬ ܠܚܕ ܬܗܘܐ. ܡܕܝܢ ܘܬܢ ܠܚܕ ܠܐ ܗܘܐ. ܐܢ ܕܝܢ ܟܠܚܕ ܒܚܕ ܬܗܘܐ. ܡܕܝܢ ܚܕ ܠܡܫܡܫܬ ܠܐ ܗܘܐ. ܡܛܠ ܕܐܝܟ ܕܕܡܝܐ ܚܕ ܠܬܠܬ: ܗܟܢܐ ܕܡܝܐ ܚܕ ܠܡܫܡܫܬ. ܡܛܠ ܕܚܕ ܠܡܫܡܫܬ ܕܠܐ ܕܡܝܐ. ܐܠܐ ܡܬܝܕܥܝܢ ܚܕ ܢܦܫܝܢ. ܚܝܠ ܕܝܢ ܕܚܕ ܐܝܬܘܗܝ ܘܠܐ ܕܚܕ. ܘܚܝܐ ܕܚܕ ܐܝܬܘܗܝ: ܘܠܐ ܕܟܠܚܕ. ܡܛܠ ܕܟܠܚܕ ܠܐ ܐܝܬܘܗܝ ܚܕ. ܐܢܕܝܢ ܚܕ ܚܕ ܬܗܘܐ: ܚܕ ܠܚܕ ܠܐ ܗܘܐ. ܡܛܠ ܕܚܕ ܠܚܕ ܠܐ ܕܡܝܐ. ܘܐܦܠܐ ܡܫܡܫܬ ܠܚܝܠ ܡܬܦܬܟܐ. ܡܛܠ ܕܡܫܡܫܬ ܠܐ ܐܝܬܘܗܝ ܕܚܝܠ. ܐܢܕܝܢ ܬܦܫܘܛ ܬܠܬ ܡܢ ܚܕ ܬܪܝܨ. ܘܐܢܕܝܢ ܒܚܕ ܬܗܘܐ: ܒܚܕ ܠܐ ܬܗܘܐ. ܡܛܠ ܕܚܕ ܫܘܫܠܐ ܗܝ ܕܚܕ. ܘܐܝܟ ܕܡܬܝܕܥܐ ܚܝܠ ܡܢ ܐܠܦ: ܗܟܢܐ ܡܬܝܕܥܐ ܚܝܠ ܡܢ ܟܠܚܕ. ܐܝܟ ܕܡܬܝܕܥܐ ܚܝܠ ܡܢ ܬܠܬ: ܗܟܢܐ ܒܚܕܐ ܕܪ ܡܢ ܚܝܠ. ܐܢܕܝܢ ܚܝܠ ܘܐܠܦ ܒܚܕܝܢ ܟܠܚܕ ܘܚܝܠ ܠܐ ܗܘܝܢ. ܐܢܕܝܢ ܡܢܘܝܢ. ܡܕܝܢ ܚܕ ܘܚܕ ܡܒܠܒܠܝܢ. ܐܢܕܝܢ ܚܝܠ ܠܚܕ ܗܘܝܐ: ܘܐܦܠܐ ܦܘܫ ܠܚܕ ܗܘܝܐ. ܐܢܕܝܢ ܦܘܫ ܠܚܕ ܗܘܝܐ: ܘܐܦ ܚܝܠ ܠܚܕ ܗܘܝܐ. ܐܢܕܝܢ ܚܝܠ ܠܐ ܬܗܘܐ. ܡܕܝܢ ܚܕ ܘܬܘ ܡܫܘܐܝܬ ܗܘܝܢ. ܚܕ ܕܝܢ ܕܐܠܦ ܐܝܬܘܗܝ ܘܠܐ ܕܚܕ. ܚܝܠ ܕܝܢ ܕܚܕ

[1] ABCDEF om. this chapter.

ܐܝܬܘܗܝ: ܘܠܐ ܕܒܪܐ. ܡܛܠ ܕܣܝܡܬ ܠܒܪ ܗܘܐ. ܒܪܡ ܕܝܢ ܕܐܝܬ ܐܝܬܘܗܝ ܘܠܐ ܕܒܪܐ. ܟܠܚܕ ܕܝܢ ܕܒܪܐ

ܐܝܬܘܗܝ. ܡܛܠ ܕܒܪܐ ܕܡܫܡܠܝܬ ܐܝܬܘܗܝ: ܘܠܐ ܕܢܐܠܦ.

ܠܐ ܓܝܪ ܡܕܪܟ ܐܢܫ ܫܘܡܠܐ ܕܗܠܝܢ ܐܬܘܬܐ: ܐܠܐ ܢܛܪ ܡܕܡ ܕܡܣܬܪܩ ܟܝܡ ܠܗܘ ܠܐܠܦ

❖ ܘܫܠܡ ܥܠ ܫܘܡܠܐ ܕܗܘܐ ܓܒܪܝܐܝܠ ܫܠܝܚܐ ܒܫܘܒܚܐ ❖ * End of GH

❖ ܬܘܒ ܕܝܠܗ[1] [ܒܪ ܕܝܠܗ][2] ܕܒܪ ܡܢܝܚܐ. ܡܡܠܠܐ[3] ܕܥܠ[4] ܕܘܒܪ̈ܐ ܕܢܝܚܘܬܐ. ܕܒܟܐ ܡܢܗ

[ܘܡܢܝܚܐ ܫܡܥܘܢ][5] ܕܐܬܟܬܒ ܠܗ ❖

[ܥܠ ܗܕܝܢ[6]][7] ܕܟܬܒܬ ܠܝ ܐܘ ܐܚܝ ܘܚܒܝܒܝ. ܡܪܐ ܕܝܠܝ [ܘܡܢܝܚܐ ܫܡܥܘܢ ܡܠܦܢܐ[8]][9] ܕܝܪ̈ܢܐ[10] ܕܐܦܘܩ ܡܢ ܥܠܡܐ ܘܐܗܘܐ ܝܚܝܕܝܐ. ܘܝܪ̈ܢܐ[11] ܕܬܬܟܬܒ ܠܝ ܕܐܝܟܢܐ[12] ܙܕܩ[13] ܠܝ ܕܐܗܘܐ ܡܬܕܒܪ.

ܐܢܐ ܕܝܢ ܡܚܠܐ ܐܟܬܘܒ[14] ܠܟ. ܠܐ ܙܕܩܐ.[15] ܡܛܠ ܦܘܪ̈ܬܡܐ ܕܐܝܬ ܒܕܘܒܪܐ ܗܢܐ. ܐܝܬ ܕܝܢ[16] ܡܘ̈ܪܒܐ ܣܓܝ̈ܐܐ ܕܡܢ ܫܪ̈ܝܐ. ܘܪܦܝܘܬܐ ܕܡܢ ܐܢ̈ܫܐ ܪ̈ܘܒܐ ܕܗܫܐ ܢܦܩܝܢ. ܘܕܚܝܠܐ[17] ܕܕܠܡܐ ܬܚܙܐ ܡܕܡ ܕܠܐ ܘܠܐ ܘܬܗܦܘܟ ܠܒܣܬܪܟ. ܐܢܐ ܕܝܢ[18] ܕܡܫܡܠܝܐܝܬ ܢܦܩ ܡܢ ܥܠܡܐ ܗܢܐ ܘܢܗܘܐ[19] ܝܚܝܕܝܐ. ܡܫܬܒܪܢܘܬܐ[20] ܗܝܡܢܘܬܐ ܡܬܒܥܝܢܐ ܠܗ. ܡܛܠ ܕܐܝܬ ܐܡܬܝ ܕܢܙܪܐ ܡܕܡ[21] ܕܠܐ ܫܦܝܪ. ܡܛܠ ܕܓܠܝܗܘܢ ܒܢܝ̈ܢܫܐ [ܠܘ ܫܦܝܐܝܬ ܐܝܬܝܗܘܢ.][22] ܡܛܠ ܕܐܝܬ ܚܛܗ̈ܐ. ܘܐܝܬ ܡܣܟܠܐ. ܐܝܬ[23] ܕܚܝ ܘܐܝܬ ܕܡܝܬ.[24] [ܘܐܝܬ ܕܡܝܬ.[25]][26] ܘܐܝܬ ܕܚܝ. ܐܝܬ[27] ܕܚܣܪ.

[1] ABCEF om. this word.
[2] D om. this word.
[3] D om. this word.
[4] D: ܥܠ
[5] BC: ܡܢܝܚܐ ܫܡܥܘܢ and DEF: ܘܡܢܝܚܐ ܫܡܥܘܢ
[6] BCF: ܗܝ ܕܝܢ and E: ܗܝ
[7] D: ܥܠܝܗܝ ܕܝܢ
[8] DF: ܘܡܠܦܢܐ
[9] BC: ܡܪܝ ܫܡܥܘܢ ܡܢܝܚܐ ܘܡܠܦܢܐ
[10] BCDE: ܕܝܪ̈ܢܐ ܐܢܐ
[11] BCDE: ܕܝܪ̈ܢܐ ܐܢܐ
[12] D: ܕܐܝܟܢ
[13] D: ܘܠܐ
[14] E: ܕܐܟܬܘܒ
[15] DE: ܙܕܩ ܐܢܐ
[16] D om. this word.
[17] BCD: ܘܕܚܝܠ ܐܢܐ
[18] D om. this word.
[19] BCD: ܕܢܗܘܐ
[20] B: ܡܫܬܒܪ ܢܘܬܐ
[21] E: ܡܢ ܡܕܡ
[22] D: ܠܐ ܫܦܝܪ
[23] DE: ܘܐܝܬ
[24] ABCDEF: ܕܡܝܬ
[25] ABCDEF: ܕܡܝܬ
[26] E om. this bracketed phrase.
[27] DE: ܘܐܝܬ

ܘܐܝܬ ܕܕܡܟܝܢ. [ܘܐܝܬ ܕܕܡܟܝܢ][28]]][29] | [ܘܐܝܬ ܕܥܝܪ.][30] ܐܝܬ[31] ܕܡܬܩܒܪ [ܘܠܐ ܐܝܬܘܗܝ][32] fol. 27v

ܘܐܝܬ ܕܠܐ ܡܬܩܒܪ ܘܐܝܬܘܗܝ. ܐܝܬ[33] ܕܡܕܪܟ ܘܡܕܪܡ ܠܗ[34] ܢܕܒ. ܘܐܝܬ ܕܠܐ ܡܕܪܟ ܘܡܕܪܟ.

ܐܝܬ[35] ܕܥܒܬܪ ܘܡܕܪܡ ܠܝܬ ܠܗ. ܘܐܝܬ ܕܡܫܡܫܝܢ ܘܓܠܠܕܡ[36] ܥܒܬܪ. ܗܠܝܢ ܥܠܗܘܢ[37] ܡܢܓܢܣܘܗܝ

ܕܓܢܣܐ ܗܘܝܢ.

ܗܘ ܕܝܢ ܕܡܣܬܟܠܢܘܬܐ ܢܦܫ ܡܢ ܟܠܗܝܢ ܕܢܦܠܘܢ ܠܐܠܗܐ. ܘܗܝ ܠܗ ܢܕܢܐ[38] ܘܠܐ ܟܐܢܫܐ.

ܟܕ ܥܒܕ ܗܠܝܢ ܕܡܫܠܐ. ܘܠܓܝ ܗܠܝܢ ܕܡܫܝܢܐ.[39] ܕܐܝܬܝܗܘܢ:[40] ܗܡܟܢܘܬܐ ܥܪܝܪܘܬܐ: ܘܡܫܦܪܐ

ܘܫܘܒܐ: ܟܕ ܢܣܘܐ ܢܚܝܫ ܟܠܠܗ ܘܒܐܝܣܟܡܐ[41] ܙܢܐ ܟܐܠܗܐ. ܘܐܝܟ ܐܟܠ ܘܐܝܟ ܥܒܬܐ ܘܐܝܟ

ܟܐܘܪܚܐ ܡܣܠܝܢ. ܣܥܒܕܗ ܡܢ ܐܠܗܐ. ܠܐ[42] ܢܦܫܗܘܢ.[43] ܟܕ ܦܐܡ ܦܘܡ ܚܝܠܘܗܝ ܬܫܒܘܚܬܗ[44]

ܕܟܗܢܐ. ܘܕܟܡܐ[45] ܟܗܢܐ. ܘܓܘܦܢܗ[46] ܕܡܠܟܘܬܐ.[47] ܕܫܓܢܐ ܠܝܬ ܠܗ.

ܐܢܬ ܕܝܢ ܐܘ ܣܟܠܐ ܟܡܠܝܢ ܢܪ ܘܡܟܠ ܦܓܪܝܢ[48] ܘܓܠܦܝܢ ܟܟܒܐ ܕܡܕܢܚܝܢ ܠܐܠܗܐ.

ܟܕ ܕܝܢ ܗܟܢܐ[49] [ܡܢܟ ܐܢܬ.][50] ܠܗ ܟܡܓܠ ܗܘܢܐ. ܟܕܡܐ[51] ܕܐܬܝܐ[52] ܠܡܒܘܬܐ ܘܡܟܕܪܐ ܟܡܢ.

ܘܡܬܟܢܫܐ ܠܟ ܠܠܡܐܢܐ[53] ܕܣܢܐ.[54] ܘܓܠܠܡ ܡܢܟܐ ܘܬܫܬܥܝܬܐ. ܘܡܕܝܢܬܐ ܦܠܛܐ. ܠܐ ܟܢܙ[55]

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[28] D om. this bracketed phrase.
[29] E om. this double bracketed phrase.
[30] DE om. this bracketed phrase.
[31] DE: ܘܐܝܬ
[32] D: ܘܠܝܬܘܗܝ
[33] DE: ܘܐܝܬ
[34] AB: ܕܠܐ
[35] E: ܘܐܝܬ
[36] BCD: ܘܡܟܠ ܡܕܪܡ
[37] BC: ܥܠܗܝܢ
[38] BC: ܢܕܢܐ ܕܟܢܫܗܘܢ D: ܟܢܐ ܢܕܢܐ ܗܘ and E: ܕܢܕܢܐ ܗܘ
[39] D: ܕܡܫܝܢܐ
[40] D: ܕܗܢܘܢ
[41] C: ܘܒܐܝܣܟܡ
[42] B om. this word.
[43] A: ܢܦܫܗܘܢ
[44] D: ܬܫܒܘܚܬܐ
[45] DE: ܕܟܡܐ
[46] D: ܘܓܘܦܢܗ
[47] D: ܡܠܟܘܬ
[48] BCDEF: ܟܦܓܪܝܢ
[49] D: ܗܟܢ
[50] D: ܡܢܟܬ
[51] D: ܟܕ
[52] D: ܐܬܐܬ
[53] C: ܠܠܡܐܢܐ and D: ܠܠܡܐܢܝܢ
[54] D: ܣܢܐ
[55] DE om. this word.

fol. 28r

ܬܫܡܫ ܐܘ ܣܓܝܐܐ ܕܒܢܝܢܫܐ ܒܥܠ[56] ܐܝܟ ܠܡܠܟܘܬܐ[57] | ܕܢܨܚܐ.[58] ܘܐܠܐ ܦܪܘܫܘܬܐ ܦܘܫܩܐ[59]
ܒܠܚܘܕ[60] ܡܕܝ̈ܢܬܐ ܒܟܠܗܝܢ ܘܐܘܠܝ̈ܢܐ. ܐܝܠܝܢ[61] [ܐܝܟܐ ܐܢܬ][62] ܕܬܝܒܐ ܚܝ̈ܐ ܕܪܘܚܢܐ.[63] ܠܘܬ
ܦܘܩܕܢܘܗܝ:[64] ܕܡܫܝܚܐ. ܘܐܢܫܝ̈ܢ[65] ܕܠܐ[66] [ܠܘܬ ܐܢܬ.][67] [ܪܘܚܐ ܐܝܬܝܟ][68] ܒܗ ܚܝ̈ܐ. [ܐܢ
ܕܝܢ[69]][70] ܡܕܡ ܕܡܫܝܚܐ ܦܩܕ. ܐܢܬ [ܐܪܐ ܐܢܬ.][71] ܗܘܝܬ ܡܫܡܠ ܒܠܒܘܒܗ. [ܘܐܢ
ܒܠܒܘܒܗ][72] [ܕܡܫܝܚܐ ܐܝܬܝܟ.][73] ܐܝܕܐ ܫܘܬܦܘܬܐ ܐܝܬ ܠܟ ܥܡܗ. ܢܫܩ[74] ܐܘܠܝ̈ܢܐ:
ܘܐܦܠܐ ܢܫ̈ܐ. ܕܬܬܝܪܬܐ ܒܡܫܝܚܐ.[75] ܡܫܝܚܐ ܕܝܢ ܗܟܢܐ[76] ܐܡܪ. ܕܒܐܘܠܝ̈ܢܐ ܗܠܟܐ ܘܠܐ
ܠܝ ܠܡܥܠ ܠܡܠܟܘܬܐ.[77] ܗܠܟܐ ܕܝܢ[78] ܐܡܪܘ. ܕܢܬܒܬܒ ܘܢܡܥܠ ܒܝܕܗ[79] ܠܡܠܟܘܬܐ.

ܗܐ ܐܘܕܥܬܟ. ܒܠܚܘܕ[80] ܕܐܝܬ ܒܘܟܪܐ ܗܢܐ. ܕܠܝܬ ܡܟܝܠ ܕܬܦܘܩ ܐܘ ܠܐ[81] ܬܦܘܩ.
ܡܛܠ[82] ܕܝܢ[83] ܕܚܝܠ ܫܘܒܚܟ ܕܐܬܝܗܒ ܠܟ ܡܕܡ ܕܚܙܐ ܠܡܩܡܬܟ. ܢܦܩܬ ܠܟ ܦܬܓ̈ܡܐ ܗܠܝܢ.
ܐܢ ܬܫܪ ܐܢܘܢ ܠܒ ܘܬܫܒ. ܘܐܢܕܝܢ[84] ܠܐ [ܠܘܬ ܐܢܬ][85] ܒܛܝܠܘ[86] ܒܚܠܝܢ[87] ܘܐܦ ܦܘܪܫܢܐ ܗܝ
ܡܦܩܬܟ. ܐܠܐ ܡܦܩܢܐ[88] ܠܟ ܣܓܝܐܐ. ܕܠܐ ܬܗܘܐ[89] ܡܦܩܬܟ ܦܘܪܫܢܐ. ܘܠܐ ܬܐܡܪ

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56 C: ܥܠ and E: ܥܒܕ ܥܠ
57 D: ܠܡܠܟܘܬ
58 D: ܢܨܚܐ
59 CD: ܦܘܫܩ
60 D om. this word.
61 D: ܐܢ
62 D: ܐܝܟܢ
63 E: ܪܘܚܢܐ
64 A: ܦܘܩܕܢܘ̈ and D: ܦܘܩܕܢܐ
65 D: ܘܐܢ and E: ܘܐܢ ܗܘ
66 D: ܠܐ
67 D: ܠܘܬܟ
68 D: ܪܘܚܬ
69 D om. this word.
70 EF: ܐܝܠܝܢ
71 D: ܐܪܐܬ
72 B om. this bracketed phrase.
73 D: ܐܝܬ ܕܡܫܝܚܐ
74 D: ܡܕܡ ܢܫܩ
75 D: ܠܡܫܝܚܐ
76 D: ܗܟܢ
77 A: ܠܡܠܟܘ̈
78 D om. this word.
79 D: ܒܗ
80 DE: ܥܠ ܡܕܡ
81 C: ܕܠܐ
82 D: ܥܠ
83 D om. this word.
84 B: ܘܐܢ ܘܐܢܕܝܢ D: ܘܐܢ and E: ܘܐܢ ܕܝܢ
85 D om. this bracketed phrase.
86 BC: ܒܛܝܠ ܗܘ
87 B: ܒܚܠܝܢ
88 BCDE: ܡܦܩܢ ܐܢܐ
89 D: ܬܗܘܐ

ܒܠܒܢ. ܕܐܠܗܐ ܡܪܚܡܢܐ ܗܘ ܘܫܒܩ ܠܗ ܚܛܗ̈ܘܗܝ. ܐܢܐ ܕܝܢ[90] ܕܬܚܝܠ ܒܠ | ܫܘܒܩܢܐ. ܚܛܗ̈ܐ fol. 28v

ܒܠ ܚܛܗ̈ܐ ܡܘܬܦ. ܐܢܐ ܕܝܢ ܐܡܪܢܐ.[91] ܕܐܝܟ ܐܢܫ ܠܐ[92] ܢܗܘܐ ܐܝܟ ܦܛܪܘܣ ܘܦܘܠܘܣ. ܠܐ

ܘܐܦ[93] ܠܗ ܕܝܢܐ ܕܙܕܝܩܐ ܐܝܬܘܗܝ.[94] ܡܫܟܚܐ ܕܝܢ ܕܬܗܘܐ ܡܪܚܡ ܠܗ[95] ܠܐܢܫ[96] ܡܢ ܐܠܗܐ.

ܗܫܐ[97] ܫܡܥܬܘܢ ܐܘ ܚܒܝܒܝ. ܘܗܟܢ ܡ̈ܠܐ ܗܠܝܢ ܕܐܡܪܬ[98] ܐܢܐ ܠܟܘܢ. ܘܗܘܝ ܡܫܡܥܢܐ[99]

ܕܢܬܪܚܡܘܢ ܡܚܛܝܐ: ܘܗܘܝ ܡܪܚܡܢܐ[100] ܕܢܗܘܘܢ ܒܠܒܝ ܪ̈ܚܡܐ.[101] ܗܘܝ ܕܒܢܝܐ ܕܬܚܝܒܘܗܝ[102]

ܠܐܠܗܐ. ܗܘܝ ܒܗܝܡܢܐ ܕܒܥܠܘܬܗ[103] ܬܬܟܫܦܘܢ. ܗܘܝ ܡܬܬܟܫܦܢܐ[104] ܕܒܥܠܕܒܒܢ[105] ܕܢܬܪܚܡܘܢ

ܡܪܚܡܢܐ.[106] ܗܘܝ ܫܦܠܐ ܒܚܕܐ ܢܦܫܢ. ܕܢܬܪܚܡܘܢ ܡܪܚܡܢܐ. ܐܘܕܐ ܒܟܠܗܝܢ ܒܚܛܗ̈ܝܢ ܡܢܗ

ܐܠܗܐ ܕܫܒܩ ܠܢ. ܫܒܘܩ[107] ܠܐܚܘܢ ܣܟܠܘܬܗ:[108] ܘܐܠܗܐ[109] ܫܒܩ ܠܢ ܣܟܠܘ̈ܬܢ. ܚܝܦ

ܕܬܫܬܒܚܬܐ ܕܬܬܒܥܐ ܡܢ ܐܠܗܐ: ܚܝܦ ܕܡܪܢܐ. ܕܢܫܬܘܕܐ[110] ܠܟܢ. ܗܘܝ ܐܡܝܢ ܒܨܘܡܐ ܕܬܫܢܐ

ܢܦܫܢ. ܫܠܝܡܘ[111] ܠܥܢܝ̈ܢ. ܒܟܦܢܐ ܘܒܨܘܚܝܐ[112] ܕܬܬܚܫܠ ܢܦܫܢ. ܚܒܘ ܠܢ ܐܘܠܨ̈ܢܐ.

ܕܒܐܝܕ̈ܝܗܘܢ[113] [ܡܬܟܪܟܝܢ ܒܠܠ̈ܝܐ.][114] ܐܝܟܢܐ ܠܥܢ̈ܝܐ.[115] ܕܠܐ ܬܬܚܫܒܘܢ ܒܟܢܫܐ.

ܢܗܘܐ[116] ܙܗܝܪܝܢ ܒܟܠܗܘܢ ܒܝܬܢܝܐ. ܕܒܡܣܟܢܘܬܐ[117] ܬܬܟܫܦܘܢ. ܐܡܬܝ ܗܕܡ̈ܝܢ

fol. 29r ܕܒܐܪܟܐ. | ܕܒܟܠܡܐ ܕܒܗܬܐ ܢܘܒܠܘܢ ܠܢ ܘܢܕܪܐ[118] ܘܫܘܬ̈ܦܐ. ܗܟܝܠ ܪܫܡ ܠܡܚܣܢܐ ܕܢܬܚܡܝܢ.

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90 D om. this word.
91 D: ܐܡܪ ܐܢܐ
92 BC om. this word.
93 D: ܘܠܐ
94 D: ܗܘ
95 D om. this word.
96 BCD: ܠܒܪܢܫܐ
97 BCEF: ܗܫܐ ܕܝܢ
98 D: ܕܐܡܪ
99 D: ܡܫܡܥܝܢ
100 D: ܡܪܚܡܝܢ
101 D: ܪܚܡܝܢ
102 A: ܕܬܚܝܒܘܗ̄
103 E: ܕܒܥܠܘܬܗ ܗܘ
104 D: ܡܬܟܫܦܝܢ
105 BE: ܡܢ ܒܥܠ ܕܒܒܢ CF: ܒܥܠܕܒܒܢ and D om. this word.
106 A: ܡܪܚܡܢ̄
107 B: ܫܒܩ
108 A: ܣܟܠܘ̄ and D: ܣܟܠܘܬܗ ܕܚܒܪܢܐ
109 D om. this word and E: ܕܐܠܗܐ
110 D: ܕܢܫܬܘܕܐ
111 D: ܫܠܝܡ
112 D: ܘܨܘܚܝܐ
113 C: ܕܒܐܝܕ̈ܝܗܘܢ and D: ܕܒܐܝܕܝܗܘܢ
114 D: ܒܠܠ̈ܝܐ ܡܬܟܪܟܝܢ
115 D: ܠܥܢܝܐ
116 D: ܢܗܐ
117 E: ܘܒܡܣܟܢܘܬܐ
118 DE: ܘܢܕܪܐ ܠܟܐ

ܠܐ ܬܬܚܝܡ ܠܐܢܫ ܒܡܕܡ. ܕܠܐ ܬܬܚܝܡ ܒܕܓܠܐ[119] ܕܡܗܝܡܢ[120] ܡܢ[121] ܚܠܡܐ. ܗܘ̈ܝ ܢܝܫܐ[122]

ܘܒܘܣܡܐ[123] ܠܘܬ[124] ܟܠܢܫ.[125] [ܕܢܝܫܝܢ[126] ܡܥܝܢܐ][127] ܒܡܠܟܘܬܗ. ܐܢ ܒܝܘܡ ܡܘܬܟ. ܘܐܫܠܐ

ܠܥܠܡܐ ܗܢܐ ܘܠܟܠܡܕܡ[128] ܕܒܗ.

[ܐܝܟܐ ܕܝܢ][129] ܕܙܪܥ ܥܡܠܐ ܒܝܬ ܬ̈ܓܪܐ.[130] ܐܠܗܐ ܗܘ̇ ܒܝܬ ܒܢ̈ܝܢܫܐ. ܐܝܟܐ[131] ܕܙܪܝܥ[132]

ܠܡܣܟܢܐ ܣܒܝܥܘ[133] ܡܢ ܣܒܥ̈ܬܐ. ܘܕܝܠܗ̇ ܦܘܪܢ̈ܣܘܗܝ ܠܓܒܪܐ ܗܘ̇ ܠܡܣܟܢܐ. [ܐܝܟܐ ܕܝܢ][134]

ܕܓܘ̈ܠܐ[135] ܡܣܒ ܠܐܠܗܐ.[136] ܐܝܟܢܐ ܗܘ̇ ܕܠܐ ܦܐܪ̈ܐ. ܘܕܡܒ̈ܪܐ[137] [ܡܣܒ ܠܗ.][138] ܦܐܪ̈ܐ[139]

ܕܗܢܐ.[140] ܕܠܐ[141] [ܗܟܢ ܐܢܘܢ.][142] ܡܥܩܐ ܗܝ[143] ܡܣܟܢܘܬܗ̇[144] ܕܡܣܟܢܐ. ܘܡܣܟܢܘܬܗ[145] ܕܥܬܝܪܐ

ܡܥܩܐ[146] ܡܢܗ̇. ܠܓܒܪܐ ܥܓܘܙܐ ܠܓܒܗ̇ ܒܡܪ ܒܗ. ܘܠܒܫܐ[147] ܘܒܘܣܡܐ[148] ܡܐܣܐ ܠܗ̇. ܕܢܦܫ

ܒܥܩܪ̈ܬܐ ܘܡܚܕܐ ܠܗܘܢ.[149] ܒܡܘܬܪܗ[150] ܕܗܢܐ[151] ܠܐ ܡܬܗܦܟ. ܕܗܢܐ ܠܕܝܢܐ. ܒܬܪ ܡܕܒܪ̈ܐ

ܕܐܒܗܘ̈ܗܝ[152] ܠܐ ܢܠܒܫ ܒܢ ܐܝܠܝܢ ܕܡܢ ܠܒܪ ܡܬܚܙܝܢ ܕܚܠܝܡܝܢ. ܘܡܢ ܠܓܘ ܣܦܝܩܝܢ. ܠܐ

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119 D: ܒܕܓܢ
120 D: ܡܗܝܡܢ
121 D: ܕܡܢ
122 D: ܢܝܫ
123 D: ܘܒܘܣܡ
124 D: ܥܡ
125 D: ܟܠ ܐܢܫ
126 C: ܕܢܝܫܢ
127 D: ܕܡܥܝܢܐ ܢܝܫܢ
128 B: ܘܠܟܠ ܡܕܡ and D: ܘܠܟܠ
129 D: ܘܗ̇
130 D: ܦܠܚ̈ܐ ܘܬ̈ܓܪܐ and E: ܐܟܪ̈ܐ ܘܬ̈ܓܪܐ
131 D om. this word.
132 D: ܘܕܙܪܝܥ
133 BC: ܣܒܝܥ ܗܘ
134 D om. this bracketed phrase.
135 D: ܘܕܕܓܘ̈ܠܐ
136 D: ܠܗ
137 BDE: ܘܕܡܒܒ̈ܪܐ
138 E: ܡܣܒܠܗ
139 D: ܦܐܪ̈ܝ
140 D: ܗܢܐ
141 BC: ܠܐ and D om. this word.
142 D: ܗܟܢܐ ܠܝܬ ܠܗܘܢ
143 D om. this word.
144 D: ܡܣܟܢܘܬܐ
145 D: ܘܡܣܟܢܘܬܐ
146 C: ܡܥܩܐ ܗܝ
147 D: ܘܕܠܒܫ
148 D: ܘܓܘܫܡ
149 D: ܠܗ ܠܗܘܢ
150 D: ܒܡܘܬܪ
151 D: ܗܢܐ
152 C: ܕܐܒܗܘ̈ܗܝ

ܬܠܚܘܢ[153] ܐܚܬܐ ܥܠ ܐܚܘܢ. ܕܠܐ ܬܬܚܫܠܐ ܡܢ ܡܪܢ. [ܐܠܗܐ ܕܝܢ[154]][155] ܕܡܬܕܒܪ[156]

ܫܒܠܘܬܐ[157] ܕܚܒܪܬ ܠܗ. ܒܗܠܐ[158] ܗܘ | ܡܠܐܟܘܬ. fol. 29v

ܟܒܪܐ ܣܗܕܘܬܐ ܦܠܚܐ ܗܘ ܬܪܝܢܐ. ܘܕܠܟܢ ܐܚܘܬܐ ܒܠܒܗ. ܠܕܐ ܗܘ ܕܐܚܕܢܐ.

ܣܕܝܐ[159] ܢܣܝܐ. ܪܘܣܗ ܕܐܠܗܐ ܬܬܢܝܚ[160] ܒܗ. ܣܕܝܐ[161] ܢܓܠܐ.[162] ܕܣܘܦܪܢܐ ܗܝ

ܬܐܟܦܪܘܬܗ. ܣܕܝܐ[163] ܡܬܘܪܐ. ܢܡܬܬܪ̈ ܐܩܦܐ[164] ܕܟܢܝܫܗ.[165] ܘܐܢܝܐ[166] ܕܡܥܒܕܒ[167]

ܠܒܘܫܗ.[168] ܪܝܫܗ ܕܗܘܢܐ ܕܠܐ ܢܘܬܪ̈.[169] ܠܐ ܬܬܟܢܫ ܣܢܝܢ ܒܕܟܠܗܬܐ. ܡܫܠܠ[170] ܕܒܢܝܐ ܗܘ[171]

ܕܣܘܦܪܢܐ. ܗܝ ܬܘܪܝܐ[172] ܒܟܠܝܢ. ܘܫܘܟܠܠܗ[173] ܕܐܠܗܐ ܬܫܪܐ ܒܢ. ܒܟܒܐ ܫܒܩܐ

ܘܡܘܗܒܬܐ ܐܝܬܘܗܝ.[174] ܗܘ ܕܐܝܟ ܢܓܒܝܗ[175] ܕܐܠܗܐ[176] ܡܦܪܫ. ܪܚܡܬܐ[177] [ܡܬܓܪܢܐ

ܐܝܬܘܗܝ.][178] ܗܘ ܕܪܚܐ ܠܢܫܐ. ܥܒܕܐ ܕܝܢ[179] ܘܡܚܝܝܢܐ[180] ܐܝܬܘܗܝ.[181] ܗܘ ܕܪܚܡܐ ܠܗ ܒܪܘܚܗ.

ܕܐܝܟ ܒܡܘܒܕܢܐ ܦܪܘܩܐ. ܬܠܡܝܕܐ ܗܘ ܕܗܘ ܕܐܝܟ ܒܪܗܘܬܐ. ܘܬܪܝܨܘܬܗ ܒܐܪܐ ܕܠܒܟܐ ܠܐ

ܡܘܡܝܢ.

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[153] D: ܬܐܚܘܕ
[154] F om. this word.
[155] D: ܗܘ
[156] D: ܕܕܒܪ
[157] D: ܫܒܠܐ
[158] D: ܒܗܠ
[159] D: ܕܪܝܐ
[160] D: ܢܣܝܐ
[161] D om. this word.
[162] D: ܘܢܓܠܐ
[163] D: ܕܪܝܐ
[164] D: ܐܩܦ
[165] D: ܟܢܝܫܗ
[166] D om. this word.
[167] D: ܘܕܡܥܒܕܒ
[168] E om. this word.
[169] D: ܢܘܬܪ̈ ܗܝ and E: ܢܘܬܪ̈ ܗܘ
[170] D: ܟܠ
[171] C om. this word.
[172] D: ܬܘܪܝ
[173] CD: ܘܫܘܟܠܠ
[174] D: ܗܘ
[175] D: ܢܓܒܝ
[176] D: ܐܠܗܐ
[177] BD: ܪܚ ܡܚܐ
[178] D: ܗܘ ܡܬܓܪܢܐ
[179] D: ܗܘ
[180] D: ܘܡܚܝܐ
[181] D om. this word.

ܛܘܒܘܗܝ[182] ܠܐܢܫܐ ܕܐܫܬܘܝ[183] ܠܛܝܒܘܬܐ. ܘܗܠܝܢ ܒܡܗܝܡܢܘܬܐ.[184] ܛܘܒܘܗܝ[185] ܠܐܢܫܐ

ܕܡܫܝܚܐ[186] ܘܒܐ ܠܛܘܒܢܘܬܐ. ܘܐܬܦܩܕܝ ܡܢ ܫܠܝܚܐ ܘܗܘܝܐ ܕܡܫܝܚܐ. ܛܘܒܘܗܝ[187] ܠܐܢܫܐ

ܕܐܬܚܪܪ ܡܢ ܟܠܗ ܚܒܝܒܘܬܐ. ܘܢܣܒ ܚܐܪܘܬܐ.[188] ܛܘܒܘܗܝ[189] ܠܐܢܫܐ ܕܐܫܬܥܒܕ[190] ܠܐܠܗܐ

ܘܗܘܝܐ ܒܛܝܒܘܬܗ. ܕܒܫܡܗ | ܒܡܫܠܡܘܬܐ ܗ̇ܘܐ. ܐܢܗ̣ܘ[191] [ܕܙܕܩܐ ܐܢܬ][192] ܐܘ ܚܒܝܒܝ. ܕܬܕܥܐ fol. 30r

ܠܫܢܐ[193] ܕܢܦܫܘܬܐ. ܓܪܘ ܡܕܡ ܚܠܝܨܝܢ[194] ܬܫܡܫܬܐ ܗ̇ܘ ܕܟܗܢܐ. ܘܐܡܪ ܒܠܘܩܝܢ. ܕܐܢܫܐ[195]

ܕܡܢܐ[196] ܠܬܫܡܫܬܐ ܡܫܡܫܢܘܬܐ.[197] ܘܠܘܩܪܐ ܕܠܐ ܕܟܝܐ. ܘܬܫܠܡܘܬܐ ܕܠܐ ܡܫܠܡܬܐ. ܘܐܡܪ ܒܠܘܩܝܢ

ܕܟܕ[198] ܗܢܘ[199] ܦܘܪܩܢܐ[200] ܕܐܠܝܢ[201] ܕܡܪܝܢ. ܦܩܕ ܠܢ ܕܗܪܟܐ[202] ܐܫܬܘܢ ܘܠܐ ܬܗܡ. ܘܬܘܒ

ܐܦܢܐ ܫܢܝܢ ܠܓܘܫܡܐ[203] ܕܢܛܪ̈ܝ[204] ܕܓܒܘܬܐ. ܒܗܘܢ ܡܠܟܘܬܐ[205] ܐܬܘܬܗ[206] ܦܪܗܣܝܐ[207]

ܕܟܕ ܐܠܗܐ ܘܡܠܐܟܘܗܝ:[208] ܢܘܗܪܐ ܡܦܪܓܐ ܕܠܒܝܫܝܢ ܙܕܝܩܐ. ܫܢܐ ܕܠܝܬ ܠܗܘܢ[209] ܥܠܡܐ.[210]

ܡܢܐ[211] ܕܗܠܝܢ ܘܗܠܝܢ[212] ܓܪܬ ܒܡܬܪܒܝܬܗܝܢ. ܒܗܢ ܠܗ[213] ܠܟܠܐ ܕܕܚܠܝܢܬܐ[214] ܕܟܠܗܘܢ.[215] ܬܘܒ ܡܢ

ܠܟܠܐ ܕܢܚܡܝ ܢܦܫܬܐ. ܘܟܠܠ ܡܫܟܐ ܘܓܢܬܗ ܫܠܝܐ.

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[182] D: ܛܘܒ
[183] C: ܕܐܫܬܘܝ̈ and D: ܕܫܘܐ
[184] D: ܒܡܗܝܡܢܐ
[185] D: ܛܘܒ
[186] A: ܕܡܫܝܚ̈
[187] C: ܛܘܒܝܗܝ and D: ܛܘܒ
[188] D: ܠܚܐܪܘܬܐ
[189] D: ܛܘܒ
[190] D: ܕܫܥܒܕ
[191] D: ܐܢ
[192] D: ܙܕܩܬ
[193] CDF: ܠܫ̈ܢܐ ܗܢܐ
[194] C: ܚܠܝܨ and E: ܐܚܠܝܨܝܢ
[195] D: ܕܗ̇ܘ
[196] D: ܕܙܢܐ
[197] D: ܢܫܘܐ
[198] DE om. this word.
[199] E: ܕܗܢܘ
[200] D: ܦܘܪܩܢ
[201] D: ܐܠܝܢ
[202] D: ܕܗܪܟܢ
[203] D: ܠܓܘܫܡ
[204] D: ܢܛܪ̈ܝ
[205] D: ܡܠܟܘ
[206] A: ܐܬܘܬܐ̈ and D om. this word.
[207] D: ܦܪܗܣܝܐ ܗܘ
[208] A: ܘܡܠܐ̈ܟܘ
[209] D: ܠܗܘܢ
[210] D: ܥܠܡ
[211] C: ܡܢܐ ܕܡܦܪܓܝܢ
[212] D: ܘܗ̇ܘܢ
[213] D om. this word.
[214] D: ܕܕܚܠܬ
[215] D: ܠܟܠܗܘܢ

ܗܕܐ ܕܝܢ ܗܘܝܬ ܥܕ ܐܘ ܐܚܘܢ ܚܢܢܐ. ܕܝܬܪ ܡܢ ܡܐܟܠܐ ܘܡܫܬܝܐ. ܒܗܪܓܐ[216]
ܘܒܣܝܡܐ[217] ܗܢܐ.[218] ܡܬܚܙܐ[219] ܡܬܒܐ ܕܢܚܫܬܐ. ܢܘܪܐ ܕܝܢ[220] ܟܕ ܡܫܬܠܗܒܐ. ܟܕ[221] ܪܗܛ[222]
ܚܠܫܗ ܡܬܝܐ ܕܒܒܐ.[223] ܘܒܪܩܐ ܟܕ ܡܬܐܠܝܐ ܒܓܘܫܐ ܘܓܝܗܘܐ.[224] ܒܝܪ ܫܘܠܗܒܐ[225] ܕܪܓܬܗ.
ܐܢܕܝܢ[226] [ܝܗܒܐ ܐܢܬ][227] ܕܠܐ ܢܐܬܘܢ ܒܠܝܢ ܢܫܘܬܐ. | ܟܕ ܬܐܡܪ ܠܐ ܬܕܓܠ. ܘܐܢ[228] fol. 30v
ܬܫܬܪܪܐ ܗܘܐ ܒܥܘܕܪܢܝ.[229] ܘܬܗܘܐ ܡܠܬܟ ܐܝܢ ܐܝܢ ܘܠܐ ܠܐ.[230] ܘܟܠ ܡܠܘ̈ܗܝ ܕܡܫܝܚܐ ܠܐ
ܬܥܒܪ. ܘܠܐ ܬܗܘܐ ܚܘܬܟ ܒܥܠܬܐ. ܘܡܫܐܪܐ ܠܒܪܢܫ ܒܟ.

ܗܐ ܦܩܕܬܟ ܠܐ ܬܬܠܟܐ. ܐܓܘܪ ܠܫܡܟ ܒܬܘܠܘܬܐ. ܘܡܬܝܢ[231] ܒܚܠܒܐ ܐܡܥܬܝ.
ܘܫܪܬܟ[232] ܡܠܠ ܗܘܝܬ ܣܟܠ ܒܢܕܒܬܐ. ܡܪܢ ܕܝܢ ܗܟܢܐ[233] ܐܡܪ: ܕܠܘ ܡܕܡ ܕܥܐܠ[234] ܠܦܘܡܐ
ܡܣܝܒ ܠܗ ܠܒܪܢܫܐ. ܐܠܐ ܡܕܡ ܕܢܦܩ ܡܢ ܦܘܡܐ. ܘܓܠܝܐ ܗܝ[235] ܕܠܘ ܡܐܟܠܐ ܘܡܫܬܝܐ
ܡܣܝܒܝܢ ܠܗ[236] ܠܒܪܢܫܐ. ܟܕ ܒܢܕܒܬܐ ܐܟܠ ܘܫܬܐ ܐܠܐ ܚܘܪ ܡܛܠ ܐܝܢܐ ܡܕܡ ܕܗܘܐ ܡܛܠܗܘܢ.
ܡܢܐ ܕܐܬܬܥܝܪ ܐܢܬ ܒܡܐܟܠܬܐ[237] ܡܫܬܠܡܬܐ[238] ܘܓܣܟܐܘܬܗ[239] ܕܣܒܪܐ.[240] ܐܠܝܐ ܠܗ
ܡܚܝܠ ܕܢܒܥܐ ܠܗ ܒܣܘܦܐ. ܘܐܢ ܣܢܐ ܠܐܣܝܘܬܐ ܕܡܫܪܬܝܢ[241] ܡܢܗ ܣܦܩ ܒܗܘܢ. ܘܡܢ ܫܗܡܐ
ܗܘܝܐ ܗܢܝܬܐ.[242] ܘܡܢ ܗܢܝܬܐ ܢܒܥܐ ܒܚܠܕܒܒܘܬܐ.[243] ܘܡܚܝܠ ܢܦܠ ܒܢܝܢܐ ܒܚܠܡܝܢ
ܒܝ̈ܫܬܐ.

216 BC: ܡܢ ܗܪܓܐ
217 BCDEF: ܕܒܣܝܡܐ
218 C om. this word.
219 D: ܬܦܫ
220 D om. this word.
221 D om. this word.
222 D: ܘܪܗܛ
223 D: ܘܕܒܒܐ
224 D: ܘܓܝܗܐ
225 D: ܫܘܠܗܒ
226 D: ܐܢ
227 D: ܝܗܒܬ
228 C: ܐܢ
229 C: ܒܥܘܕܪܢ
230 E: ܘܠܐ
231 C: ܘܡܬܝܢ ܒܬܘܠܘܬܐ and E: ܘܡܬܢܝܢ
232 BC: ܘܫܪܬܐ
233 D: ܗܟܢ
234 C: ܕܥܠ and E: ܠܥܐܠ
235 D om. this word.
236 D om. this word.
237 E: ܒܡܐܟ̈ܠܐ
238 E: ܘܡܫܬܝܬܐ ܡܫܠܡ̈ܐ
239 E: ܘܓܣܟܐܘܬ
240 E: ܣܒܪܐ
241 C: ܕܡܫܪ̈ܬܝܢ
242 C: ܗܢܝܬܐ ܘܡܢ ܗܢܝܬܐ
243 D: ܒܚܠܕܒܒܘܗܝ

ܡܛܠܗܕܐ[244] ܒܟܠܗܘܢ ܩܕ̈ܝܫܐ ܐܘܠܦܘ ܠܗܠܝܢ ܒܠܗܘܢ ܘܐܬܚܫܒܘ[245] ܒܢܝܪܘܬܐ. ܘܫܘܡܐ.

ܘܒܡܗܝܪܘܬܐ.[246] ܐܝܟ ܕܢܫܬܡܠ ܦܓܪܐ ܘܢܬܟܠܠ ܗܘܢܐ. ܘܢܗܘܐ | ܪܚܡܗ[247] ܕܒܪܢܫܐ.[248] fol. 31r

ܒܐܡܝܢܘ[249] ܠܘܬ ܐܠܗܐ. ܠܐ ܓܝܪ[250] ܡܣܝܒܪ[251] ܠܦܓܪܐ ܢܒܝܐ. ܕܣܦܩ ܒܐܝܠܝܢ ܕܐܓܠܝܢ ܢܘܚܐ

ܘܥܬܝܕ ܣܓܝܐܐ. ܘܐܦܠܐ[252] ܠܦܓܪܐ ܡܦܪܢܣܐ ܗܢܐ[253] ܒܗܦܟܐ. ܕܣܦܩ[254] ܒܐܝܠܝ̈ܢܐ[255] ܕܐܝܬ

ܠܗܘܢ ܒܗܦܟܐ. ܐܫܬܘܕܝ ܠܝ[256] ܡܫܝܚܐ [ܐܘ ܣܦܝܪ ܦܬܓܡ̈ܐ ܗܠܝܢ.][257] ܘܕܒ ܠܝ ܕܕܝܢܐ ܕܓܠܝܢ

ܣܓܝܐ [ܐܝܬܝܗ̇ ܪܗܘܬ ܒܪܗܘܡܐ.][258] ܘܐܝܢܐ[259] ܕܪܒܐ[260] ܠܗ̇ ܩܐܡ ܒܠܚܐܢܐ ܡܫܝܚܝܐ. ܠܐܠܗܐ ܕܝܢ

ܬܫܒܘܚܬܐ ܕܝܗܒܠܗ[261] ܘܩܘܬܐ ܥܠ ܥܕܐ ܗܢܐ ܐܡܝܢ[262] ❖ [[ܫܠܡ, ܘܫܠܡ ܟܠܗ [ܐܘ ܣܦܝܪ

ܦܘܪܫܐ ܡܫܝܚܝܐ][263]]][264] ❖

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[244] BCEF: ܡܛܠ ܗܕܐ and D: ܘܠܗܕܐ
[245] BC: ܐܬܚܫܒ
[246] B: ܘܒܡܗܝܪ ܘܒܡܗܝܪܘܬܐ
[247] D: ܪܚܡ
[248] D: ܒܪܢܫܐ
[249] D: ܒܐܡܝܢ
[250] DE om. this word.
[251] D: ܡܣܝܒܐ
[252] B: ܘܐܦ ܠܐ
[253] E: ܕܗܢܐ
[254] E: ܣܦܩ
[255] D: ܒܐܝܠܝܢ
[256] D om. this word.
[257] D: ܦܬܓܡ̈ܐ ܗܠܝܢ ܐܘ ܣܦܝܪ
[258] D: ܒܪܗܘܡܬܐ ܗܝ
[259] D om. this word.
[260] D: ܘܕܪܒܐ
[261] BCD: ܕܝܗܒ ܠܗ
[262] ABCEF om. this word.
[263] ABEF om. this bracketed phrase.
[264] D om. this double bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܒܬܪ ܡܫܝܚܐ. ܗܘܢ ܐܓܪܬܐ ܕܫܕܪ ܠܘܬ ܒܘܒܘܣ ❖

ܟܠ ܗ̇ܘ ܕܫܠܝܛܘܬܐ[2] ܐܘ ܐܚܝ ܘܫܒܩܢ ܡܢ̇ܝ ܒܟܘܦ. ܕܝܚܝܕܐ[3] ܕܐܟܘܠ.[4] ܐܢܫܘ[5] ܕܝܢ[6] [ܕܝܚܝܕܐ ܐܢܬ][7]
ܕܠܐ[8] ܬܟܘܠ. ܡܛܠ ܕܐܝܬ ܒܡܣܘܬܐ ܒܡܠܘܬܢ.[9] ܡܛܠ ܕܐܢܐ ܡܟܐܬ ܐܢܬ ܚܝܐ ܐܢܬ. ܐܢܕܝܢ[10]
[ܝܚܝܕܐ[11] ܐܢܬ][12] ܕܬܚܐ. ܡܘܬܐ ܒܝܫܐ [ܡܐܬ ܐܢܬ][13] ܐܙܕܗܪ ܕܝܢ[14] ܕܠܐ ܬܗܘܐ ܚܢܢܐ
ܢܓܘܓܬܐ ܘܬܬܕܪܒ ܡܢ ܟܠܟܠܐ. ܠܐ[15] [ܡܢ ܡܬܘܡ][16] ܬܫܝܡ[17] ܪ̈ܓܠܝܟ ܒܕܘܒܪܬܐ.[18] ܒܕܡܐ[19]
[ܕܢܕܒ[20] ܐܢܬ][21] ܐܝܟܐ [ܣܐܡ ܐܢܬ ܠܗ̇.][22] ܕܠܡܐ ܬܬܥܪܒ[23] ܘܬܦܠ. ܘܬܗܘܐ ܡܦܘܠܬܟ
ܪܒܐ. ܫܘܠܛܢ ܕܝܢ ܕܕܘܠܐ ܢܗܘܐ | ܠܐܟܢܘܦ ܕܝܢ[24] ܠܐ[25] [ܠܚܒܪ ܠܐ ܬܬܥܪܒ.][26] ܪ̈ܓܠܝܟ ܕܝܢ[27] fol. 31v
ܟܠ ܐܪܥܐ ܢܗ̈ܘܢ. ܘܕܫܥܪܐ[28] ܒܫܡܝܐ ܡܕܝܪ.[29] ܦܘܡܟ[30] ܒܒܪܝܬܐ ܢܗܘ. ܘܡܦܩܬܟ ܕܓܥܐ
ܢܬܠܚܡ.[31] ܠܐ ܕܝܢ[32] ܬܬܡܫܘܪ ܠܡܐܙܠ ܠܡܫܬܘܬܗ[33] ܕܡܠܟܐ.[34] ܐܠܐ ܐܬܦܫܛ ܕܥܦܪܐ[35]

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1 D om. this bracketed phrase.
2 DE: ܕܫܠܝܛܘܬ ܠܗ
3 BCDE: ܕܝܚܝܕܐ ܐܢܐ
4 E: ܕܐܟܘܠ ܠܡܫܝܚܘܬܐ
5 C: ܐܢܫ
6 E om. this word.
7 D: ܕܝܚܝܕܬ
8 BCEF: ܠܐ
9 E: ܒܡܠܬܢ
10 BC: ܘܐܢ ܕܝܢ D: ܘܐܢ and EF: ܘܐܢܕܝܢ
11 BC: ܕܝܚܝܕܐ
12 D: ܝܚܝܕܬ
13 D: ܬܡܘܬ
14 D om. this word.
15 CE om. this word.
16 D: ܡܬܘ
17 E: ܠܐ ܬܫܝܡ
18 D: ܒܕܘܒܪܟ
19 D: ܒܕ
20 B om. this word.
21 D: ܬܕܒ
22 D: ܬܣܝܡܝܗ̇
23 D: ܬܥܪܒ
24 D om. this word.
25 C om. this word.
26 D: ܡܢܗ ܬܥܪܒ and E: ܬܬܥܪܒ ܠܚܒܪ
27 D om. this word.
28 A: ܘܕܫܥ̈ܪ
29 E: ܕܝܪ
30 E: ܘܦܘܡܟ
31 BCDF: ܢܠܚܡ
32 D om. this word.
33 D: ܠܡܫܬܘܬܐ
34 D: ܡܠܟܐ
35 BC: ܕܥܦܪܝܐ and D: ܕܥܦܪ

ܕܡܫܒܚܐ[36] ܬܗܘܐ. ܐܝܕܝܢ[37] ܬܦܠܘܫ ܐܪܚܝܢ ܠܓܒܐܝܬ.[38] ܡܢ ܒܬܪܝܢ ܠܐܣ̈ܬܪܐ ܬܦܢܘܢ. ܡܢ

ܢܗܘܪܐ ܕܝܢ[39] ܠܚܫܘܟ ܠܐ ܬܬܥܒܐ. ܘܡܢ ܗܠܝܢ ܬܠܬܐ ܕ̈ܝܢܐ[40] ܕܦܪܝܫܝܢ ܡܢܗ. ܐܪܝܡ ܢܦܫܟ. ܘܡܢ

ܢܗܘܪܐ ܕܒܚܫܘܟܐ ܗܘ ܕܡܢܗ ܦܪܝܫ ܐܘܟܡܐ ܕ̈ܝܢ. ܠܓܡܪ[41] ܠܐ ܬܬܗܦܟ.[42] ܒܬܪܝܢ ܕܝܢ[43] ܒܠܚܐ

ܢܗܘܐ. ܕܠܟܐ ܢܬܗܘܢ ܠܫܠܝܐ. ܘܢܬܒܝܢܘܢ ܘܢܫܠܘܢ. ܒܗ ܕܝܢ[44] ܒܢܝܐ ܡܬܦܫܩܘܢ[45] ܡܠܘ̈ܗܝ.

ܗܢܝܢ ܐܠܐ ܗܘ ܕܢܦܩ ܒܗ. ܐܝܟ ܐܢܝܢ ܘܦ̈ܘܪܢܝܢ ܒܥܠ̈ܬܐ ܘܒܡܕܒܪܐ.[46] ܕܐܬܝܐ ܚܝܐ ܕܠܝܬ ܠܗܘܢ

ܥܡܠܟ ܐܝܕܝܢ[47] ܬܒܥܐ ܢܦܫܐ ܬܬܪܐܬ ܬܫܥܒܘܕܐ.[48] ܠܐ ܬܗܘܐ[49] ܐܝܕܝܢ ܒܫܘܒܚܐ ܐܠܐ ܒܥܡܠܐ.

ܗܢܘ ܕܬܚܐ ܠܚܝܐ. ܕܠܐ ܢܬܚܫܝܢ ܒܒܝܬ[50] ܐܚܪܢܐ. ܘܠܐ ܬܦܘܫ[51] ܡܢ ܬܘܡ ܒܪܫܐ[52] ܕܬܬܠ[53]

ܫܡܥܘܢܐ[54] ܐܚܪܝܐ.[55] ܡܢ ܒܟܢܫܬܐ.[56] ܕܫܠܝܛ ܒܗ ܗܘ ܡܠܟܘܬܐ. ܐܪܝܡ ܢܦܫܟ | ܕܠܐ ܬܬܥܘܬ. fol. 32r

ܦܘܫ ܠܡܐܟܠ ܡܪܝܪܐ ܘܠܫܡܐ. ܐܘ ܕܬܐܟܘܠ ܕܒܫܐ ܘܢܨܘܬ. ܠܢܫܘܠ ܕܝܢ ܡܠܐܟܘܬ ܗܘܦܬ ܡܬܕܒܪ.

ܐܝܕܝܢ[57] ܐܬܗܡܣܬܝܢ[58] ܠܡܪܢܐ[59] ܒܪܬܐ.[60] ܥܦܪܐ ܠܗ ܐܠܘܢ ܡܢ ܕܐܚ̈ܐ ܐܝܕܝܢ[61] ܠܐ ܬܟܠܬ[62]

ܠܡܪܢܐ. [[ܗܦܘܟܐ ܠܒܪ ܠܗ ܠܡܟܒܫ. ܦܘܫ ܠܗ ܕܝܢ[63] ܕܬܬܟܒܫ][64] ܗܦܘܟܐ[65] ܘܬܬܟܬܪ.]][66] ܡܢ

ܕܬܟܒܫ ܕܡܫܟܐ ܘܬܬܡܫܟܢ. ܒܟܠ ܒܡܘܪܬܢ. ܘܬܩܘܡ ܒܡܘܪܬܢ ܘܒܟܠ ܕܒܡܘܪܬܢ. ܘܐܕܘܪܐ ܕܠܐ ܢܬܦܘܢ

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[36] D: ܡܫܒܚܐ
[37] BC: ܐܢ ܕܝܢ and D: ܐܢ
[38] D: ܠܓܒܐ
[39] D om. this word.
[40] BC: ܕ̈ܝܢܐ
[41] D: ܗܢ
[42] D: ܬܗܦܘܟ
[43] D om. this word.
[44] D om. this word.
[45] D: ܢܬܦܫܩܘܢ and E: ܡܬܦܫܩܝܢ
[46] D: ܘܒܕܡܒܪܐ and E: ܘܠܐ ܒܡܕܒܪܐ
[47] BC: ܐܢ ܕܝܢ and D: ܐܢ
[48] D: ܬܫܥܒܕܐ
[49] D: ܬܗܐ
[50] D: ܒܝܬ
[51] D: ܢܦܘܫ
[52] D: ܒܪ
[53] D: ܬܬܠ
[54] D: ܫܡܥܘܢ
[55] D: ܐܚܪܝ
[56] BC: ܒܟܢܫܬܐ ܕܝܢ
[57] D: ܐܢ
[58] B: ܐܬܗܡܣܬ
[59] C: ܠܡܪܢܐ ܠܡܪܢܐ
[60] C: ܠܒܪܬܐ
[61] BC: ܐܢ ܕܝܢ and D: ܘܐܢ
[62] BCE: ܬܟܠ ܐܢܬ
[63] D om. this word.
[64] B om. this bracketed phrase.
[65] F om. this word.
[66] C om. this double bracketed phrase.

ܕܒܘܪ̈ܐ ܘܐܢܓܠܘܢ ܕܓܒܪܝܢ. ܘܠܒܪ̈ܘܢ ܕܟܪܝܘܬܢ ܘܬܬܡܫܡܫܢ.[67] ܢܗܘܐ ܕܓܒܪܝܢ ܕܠܐ ܣܠܩܐ. ܐܝܟ ܕܢܗܘܐ ܠܡܫܡܫܢ̈ܐ. ܘܢܬܐܡܪܘܢ ܡܢܗ ܥܒܝܕܬܐ ܕܫܠܝ̈ܚܐ.[68] ܐܡܝܪܬܐ ܕܝܢ[69] ܡܗܝܪܐ ܥܒܝܕܬܐ ܡܣܠܡܝܢ. [ܘܐܡܠܝܢ ܕܠܐ][70] ܐܘܡܢܝܢ. [ܒܐܒܐ ܒܠ ܒܐܒܐ][71] ܡܗܡܡܝܢ. ܐܢܫܐ[72] ܕܝܢ ܣܠܩܬܐ ܠܡܣܩܠܐ ܠܚܝܝܢ.[73] ܘܙܕܩܐ ܠܡܫܡܫܢ̈ܐ ܡܗܝܪܝܢ.[74]

ܐܢܬ[75] ܐܘ ܣܚܝܪ. ܠܐ ܢܦܫܟ ܘܬܬܓܒܐ ܗܠܝܢ ܘܠܐ ܬܗܡܐ. ܘܠܐ ܬܬܟܦܦ ܒܢ̈ܫܐ. ܘܬܬܟܢܘܫ ܡܢ ܐܘܠܨ̈ܢܐ[76] ܕܓܐܕܘܢܘܗܝ[77] ܡܬܟܪܠܝܢ ܒܠܒܠܐ. ܗܠܝܢ ܕܝܢ ܒܠܗܘܢ[78] ܒܪ ܬܫܒܚܬܐ ܐܢ̈ܫܝܢ. ܬܬܡܟܟ ܠܡܫܘܚܬܐ[79] ܕܐܢܫܐ ܘܡܢ̈ܝܐ. ܐܢܫܐ[80] [ܕܝܢ[81] ܕܡܫܬܘܫܠ][82] | ܬܬܓܒܐ ܗܠܝܢ. fol. 32v
ܘܡܡܠܠܗ[83] ܒܒܪܐ ܢܗܘܐ. ܐܦ ܒܠ ܥܒܕܐ ܡܫܬܠܛ.

ܬܬܓܒܐ ܕܓܒܗܬ ܡܢܝ ܕܐܦܝܣ ܠܝ. ܗܐ ܦܩܕܬ ܠܟ ܐܓܒܝܐ ܕܢܒܝܬ. ܠܓܒܪܐ ܪܘܚܢܐ ܐܢܬܘܢ.[84] ܗܘ ܕܐܡܝܢܘ[85] ܒܪܚܡܘܗܝ[86] ܒܡܗܝܪܐ ܡܕܝܪ. ܦܓܪܐ ܕܝܢ[87] ܐܢܬܘܢ[88] ܗܘ ܕܐܪܡܝܢܘܬܐ ܒܐܡܝܢܘ ܗܢܝܟ ܕܒܬܪ ܒܡܫܠܐ ܪܘܚܢܐ ܐܢܬܘܢ. ܡܠܦܢܐ [ܕܡܒܪ ܘܡܠܦ.][89] ܐܪܒܐ ܒܢܬܪܬܐ[90] ܕܡܠܝܐ ܒܡ̈ܠܐ ܘܙܕܪܐ.[91] ܐܢܬܘܢ[92] ܒܢܝܐ ܕܓܠܝܢ ܡܢ ܒܠܗܘܢ ܡܬܬܪܬܐ. ܒܢܡܐ ܕܒܐܡܒܩܐ ܫܠܝܚ̈ܐ ܦܠܛ ܐܢܬܘܢ ܠܓܒܪܐ ܕܡܪܝܚ ܘܫܒܩ. ܠܓܒܪܐ ܠܒܒܪܐ ܐܢܬܘܢ.[93]

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[67] F: ܘܐܙܕܗܪ ܕܠܐ ܘܬܬܡܫܡܫܘܢ
[68] E: ܫܠܝ̈ܚܐ
[69] D om. this word.
[70] D: ܘܕܠܐ
[71] D: ܒܐܒ ܒܠ ܒܐܒ
[72] E: ܐܢܫ
[73] E: ܠܚܡ
[74] E: ܡܗܝܪ
[75] BCF: ܐܢܬ ܕܝܢ
[76] F: ܐܘܠܨ̈ܢܐ ܕܝܢ
[77] D: ܕܓܐܕܘܢܘܗܝ
[78] E: ܒܠܗܘܢ
[79] D: ܠܡܫܘܚܬܐ
[80] D: ܗܘ
[81] D om. this word.
[82] C: ܕܡܫܬܘܫܠ ܕܝܢ
[83] D: ܘܡܡܠܠܘܗ
[84] D: ܗܘ
[85] D: ܕܐܡܝܢ
[86] D: ܪܚܡܘܗܝ
[87] D om. this word.
[88] D: ܗܘ
[89] C: ܕܡܠܦ ܕܡܒܪ
[90] C: ܒܐܢܬܪܬܐ and F: ܒܢܬܪ̈ܬܐ
[91] C: ܘܙܕܪ̈ܐ
[92] BC: ܐܢܬܝ
[93] D: ܗܘ

ܗܘ ܕܝܗܒܐ ܠܣܥܘ̈ܗܝ،[94] ܕܦܓܪܐ ܘܡܬܥܠ ܠܐܪ̈ܙܐ. ܕܡܫܠ ܒܡܪܒܐ ܐܝܬܘܗܝ،[95] ܗܘ ܕܝܗܒܐ ܠܗ ܒܪܘܚܗ.

ܕܢܣܩ ܡܢ ܐܠܗܐ ܐܝܬܘܗܝ.،[96] ܗܘ ܕܡܫܡܠ ܘܫܠܡ. ܡܟܝܦܘܬܐ[97] [ܐܝܬܘܗܝ ܒܟܠ][98] ܕܓܠܒ ܦܟܐ

ܘܠܐ ܢܚܬ. ܣܘܟܐ ܐܝܬܘܗܝ.،[99] ܗܘ ܕܡܪܒܐ ܠܟܠܢ.[100] ܐܝܟ ܝܠܕܐ ܐܒܘܟ ܘܐܟ ܒܢ̈ܝܐ. ܡܪܚܡܢܘܬܐ

ܐܝܬܘܗܝ.[101] ܗܝ ܕܟܠ ܒܟܠ ܢܦܫ. ܕܓܡܝܪܘܬܐ ܐܝܬܘܗܝ[102] ܗܝ ܕܠܐ ܡܬܚܫܒ ܒܟܠ ܐܝܟ ܡܕܡ ܕܓܒܝ.

ܡܫܡܠܝܐ ܐܝܬܘܗܝ،[103] ܗܘ ܕܠܒܪ ܡܢ ܟܠܗ[104] | ܕܐܠܗܐ.[105] ܫܡܠܝܘܬܐ ܐܝܬܘܗܝ،[106] ܗܘ ܕܦܫܝܛܐ ܡܢ fol. 33r

ܒܢ̈ܬܐ. ܘܡܫܟܪ[107] ܦܠܓܘܬܐ. ܫܡܝܐ ܐܝܬܘܗܝ،[108] ܗܘ ܕܫܐܠ ܡܢ ܟܠܗܝܢ ܡܣܬܒܪܬܐ ܒܢ̈ܬܐ.

ܡܫܝܢܐ ܐܝܬܘܗܝ.،[109] ܗܘ ܕܡܫܝܢ ܡܢ ܟܠܗܝܢ ܐܪ̈ܓܫܬܐ. ܥܠܝܐ ܐܝܬܘܗܝ:[110] ܗܘ ܕܥܠܝܐ ܠܘܬ

ܢܦܫܗ. ܘܡܛܠ[111] ܐܠܗܐ ܒܠܚܘܕ ܗܘܐ ܒܢܝܢܗ. ܢܨܝܚܐ ܐܝܬܘܗܝ.،[112] ܗܘ ܕܢܨܚ ܒܬܪܝܬܘܬܗ ܘܠܐܢܫ̈ܐ

ܡܢܨܚ. ܕܢܨܚ ܠܡܢܨܚܢܐ ܐܝܬܘܗܝ،[113] ܗܘ ܕܠܒܪ ܡܢ ܟܠܗ[114] ܕܐܠܗܐ.[115] ܫܪܝܪܐ ܐܝܬܘܗܝ،[116] ܗܘ

ܕܡܫܪܪ ܐܘܠܨ̈ܢܐ [ܘܡܫܪܪܘܬܐ ܕܐܝܬܘܗܝ][117] ܒܠܗܘܢ. ܒܪ ܡܘܕܐ ܘܡܫܪܪ ܠܐܠܗܐ. ܡܫܠܡܢܐ[118]

ܐܝܬܘܗܝ.[119] ܗܘ ܕܫܠܡܐ [ܠܐܢܫ̈ܐ[120] ܡܫܠܡܐ.][121] ܬܡܝܡܐ [ܫܪܝܪܐ ܐܝܬܘܗܝ،[122]][123] ܗܘ

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[94] D: ܠܣܥܘ̈ܐ
[95] D: ܗܘ
[96] D: ܗܘ
[97] D: ܡܟܝܦܐ
[98] D: ܒܟܠܗ ܗܘ
[99] A: ܐܝܬܘܗܝ and D: ܗܘ
[100] D: ܠܟܠ ܐܝܟ
[101] D: ܗܝ
[102] D: ܗܝ
[103] A: ܐܝܬܘܗܝ and D: ܗܘ
[104] D: ܡܢ ܟܠ
[105] D: ܐܠܗܐ
[106] A: ܐܝܬܘܗܝ and D: ܗܘ
[107] D: ܘܡܫܟܪ
[108] A: ܐܝܬܘܗܝ and D: ܗܘ
[109] D: ܗܘ
[110] D: ܗܘ
[111] E: ܘܡܛܠ
[112] A: ܐܝܬܘܗܝ and D: ܗܘ
[113] A: ܐܝܬܘܗܝ and D: ܗܘ
[114] D: ܡܢ ܟܠ
[115] D: ܐܠܗܐ
[116] D: ܗܘ
[117] D: ܕܐܝܬܝܗ
[118] A: ܡܫܠ̈ܡ ܡܫܠܡܢܐ
[119] D: ܗܘ
[120] F: ܠܐܢܫ̈ܐ
[121] C: ܡܫܠܡܐ ܠܐܢܫ̈ܐ ܘܡܫܠܡܐ and E: ܘܡܫܠܡܐ ܠܐܢܫ̈ܐ
[122] A: ܐܝܬܘܗܝ and D: ܗܘ
[123] C: ܐܝܬܘܗܝ ܫܪܝܪܐ

ܕܒܫܠܗܘ̈ܗܝ܆[124] ܪܒܐ. ܘܡܣܬܝܒܠ[125] ܕܢܠܒܟܐ[126] ܐܝܟ ܗܘ̇ ܡܢܗ. ܡܣܝܒܪܢܐ ܫܪܝܪܐ ܐܠܗܘܬܗ܆:[127] ܗܘ[128]

ܕܡܢ ܒܬܪ ܕܒܟܪ[129] ܬܘܒ[130] ܠܐ ܫܠܝܐ.[131] ܕܒܟܪ[132] ܥܠܡܐ ܐܠܗܘܬܗ܆:[133] ܗܘ ܕܠܓ̈ܒܪܐ ܡܫܡ.

ܐܝܟܢܐ ܕܥܬܝܪܐ ܐܠܗܘܬܗ܆:[134] [ܗܘ ܕܠܚܫܗ ܡܣܒ. ܘܠܐܣ̈ܝܐ ܡܕܡ.][135] ܚܬܝܪܐ ܐܠܗܘܬܗ܆.[136]

ܗܘ [ܕܡܫܒܚܢܐ[137] ܚܬܝܪ.][138] ܡܫܒܚܢܐ ܐܠܗܘܬܗ܆[139] ܗܘ ܕܚܬܝܪ ܒܒܢ̈ܝܬܐ. ܠܒܝܪܐ ܥܬܝܪܐ

ܐܠܗܘܬܗ܆:[140] ܗܘ ܕܐܬܪ ܘܠܐ ܡܬܢܟܠ. ܕܬܠܒܝܟ ܟܠ ܠܒܚܡܗ | ܐܠܗܘܬܗ܆.[141] ܗܘ [ܕܗܘܢܐ ܡܠܐ.][142] fol. 33v

ܘܡܫܡܪ ܢܫܡ̈ܬܐ[143] ܟܫܝܪܬܐ.[144] ܫܬܝܪܐ ܐܠܗܘܬܗ܆[145] ܗܘ ܕܡܫܬܡܥܪ ܒܡܕܡ[146] [ܕܠܐ[147]

ܕܠܗ.][148] ܕܬܐܪܡ ܐܦܬܡ ܐܠܗܘܬܗ܆.[149] ܗܘ ܕܒܡ[150] ܟܠܢܫ[151] ܐܝܟ ܝܓܝܠܗ ܗܘܐ [ܐܠܗܐ ܬܐܪܬܐ]

ܐܠܗܘܬܗ܆.[152] ܗܘ ܕܢܣܡ ܠܕܘܩܐ. ܒܠܒܒܗܘܢ[153] ܕܐܠܗܐ ܐܠܗܘܬܗ܆.[154] ܗܘ ܕܗܘܢܐ ܒܢ̈ܝܢܫܐ.[155]

ܒܬܘܠܬܗ ܕܡܫܒܚܢܐ[156] ܐܠܗܘܬܗ܆.[157] ܠܒܢܝܐ[158] ܕܢܛܪ ܢܒܝ̈ܘܬܐ: ܬܫܒܘܚܬܐ[159] ܕܝܢ ܢܗܘܐ ܠܐܠܗܐ.

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[124] A: ܕܒܫܠܗܘܗ̈
[125] C: ܘܡܣܬܝܒܠ ܗܘ
[126] BCDE: ܕܡܠܟܐ
[127] A: ܐܠܗܘܬ̈ and D: ܗܘ
[128] E om. this word.
[129] E: ܕܒܟܪ
[130] D om. this word and E: ܬܘܒܝ
[131] C: ܫܠܝܐ
[132] D: ܒܟܪ
[133] A: ܐܠܗܘܬ̈ and D: ܗܘ
[134] A: ܐܠܗܘܬ̈ D: ܗܘ and C: ܐܠܗܘܬܗܘܢ
[135] C: ܗܘܢ ܕܠܚܫܗܘܢ ܡܣܒܝܢ. ܘܠܐܣ̈ܝܐ ܡܕܡܝܢ
[136] A: ܐܠܗܘܬ̈ and D: ܗܘ
[137] B: ܕܡܫܒܚܢܐ ܕܡܫܒ and C: ܕܡܫܒܚܢܐ
[138] D: ܕܚܬܝܪ ܡܫܒܚܢܐ
[139] D: ܗܘ
[140] A: ܐܠܗܘܬ̈ and D: ܗܘ
[141] D: ܗܘ and F: ܐܠܗܘܬ̈
[142] D: ܕܡܠܐ ܗܘܢܐ
[143] C: ܠܟ ܢܫܡ̈ܬܐ
[144] D: ܟܫܝܪܐ
[145] A: ܐܠܗܘܬ̈ and D: ܗܘ
[146] D om. this word.
[147] D: ܕܠܐ
[148] BC: ܕܠܝܬ ܠܗ
[149] A: ܐܠܗܘܬ̈ and D: ܗܘ
[150] A: ܕܒܡ
[151] D: ܟܠ ܐܢܫ
[152] D: ܗܘ
[153] D: ܒܠܒܒܐ
[154] A: ܐܠܗܘܬ̈ and D: ܗܘ
[155] E: ܠܒܢ̈ܝܢܫܐ
[156] E: ܕܡܫܒ̈
[157] D: ܗܘ ܗܘ
[158] C: ܗܘ ܠܒܢܝܐ and D om. this word.
[159] AD: ܬܫܒܘ̈

ܗܘ ܕܡܫܝܚ[160] ܕܢܦ̇ܫܗ[161] ܚܠܦ ܥܠ̈ܡܐ ܕܟܠܗ. ܒܛܝܒܘܬܗ ܘܒܪ̈ܚܡܘܗܝ:[162] ܠܟܠܢ[163] ܟܠܢܫ[164] ܐܢܫ

܀ [ܐܘ ܦܘܪܩܢܐ ܒܗܕܝܢ[165] ܒܝ̈ܠܘܬܟ][166] ܀

160 D: ܕܡܫܝܚܐ
161 C: ܕܢܦܫܗ
162 AF: ܘܒܪ̈ܚܡܗ܇
163 DE om. this word.
164 E: ܠܟܠܢܫ
165 F: ܒܗܕܡ
166 AD om. this bracketed phrase.

❖ ܕܝܠܗ [ܟܕ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ ܥܠ ܗܝܡܢܘܬܐ ❖

ܫܘܪܝܐ ܘܡܫܝܚܘܬܐ ܘܫܘܠܡܐ [ܕܟܠ ܡܕܡ][2] ܐܝܬܘܗܝ.[3] ܗܘ ܕܢܣܒܗ [ܐܢܫ ܘܢܕܪܐ][4] ܘܢܫܬܥܒܕ ܠܐܠܗܐ. ܥܠ ܐܦܢ ܥܠܡܝܢ[5] ܠܡܥܒܕܘܬܗ ܕܡܫܒ ܠܗܬܢ. ܐܝܬ ܕܝܢ ܐܘ ܒܢܝܢܫܐ. ܕܒ[6] ܠܡܕܡ [ܕܢܣܒ ܠܝ][7] ܐܠܗܐ ܕܥܒܕܢܝ ܒܨܠܡ ܕܡܘܬܗ. ܘܟܠܡܐ[8] ܕܐܝܬ ܒܥܠܡܐ ܘܒܥܒܕܐ ܥܒܕ̈ܐ ܡܘܕܡܝܢ.[9] ܘܥܒܕܢܝ ܡܪܐ ܥܠ ܟܠܡܕܡ.[10] ܘܡܠܐܟ̈ܐ[11] ܐܩܝܡ ܠܡܫܡܫܘܬܝ ܘܫܡܫܐ ܘܣܗܪܐ ܘܟܘܟܒ̈ܐ ܠܡܢܗܪܘ ܠܝ ܘܡܠܟܘܬܗ[12] ܝܗܒ ܠܝ. ܘܡܢܘܢ[13] ܐܝܬ ܠܝ | ܕܬܦܪܘܩ ܠܒܢܘܗܝ.[14] ܐܘ ܒܢܝܢܫܐ. ܗܢܐ ܡܛܠ ܐܘܕܐ ܠܗ ܘܒܢܝ ܠܥܡܗ. ܘܐܫܬܥܒܕ[15] ܠܗ ܘܢܛܪ ܦܘܩܕ̈ܢܘܗܝ:[16] ܘܡܬܪܗܝ ܘܕܚܠ ܡܢܗ. ܡܛܠ ܕܕܝܢܗ ܩܫܐ. ܘܬܒܥܬܗ ܚܪܝܦܐ. fol. 34r

ܘܡܫܡܥܢ[17] ܘܠܐ ܪܚܡ. ܘܐܝܟ ܪܚܡ ܡܘܕܐ ܘܡܫܬܠ. ܘܡܥܒܪ[18] ܘܡܚܝܢ. ܘܐܝܟ ܫܪܐ ܕܠܐ ܡܘܕܝܢ. ܡܫܪܐ ܘܡܫܡܫܝܢ. ܘܐܝܟ ܫܪܐ ܕܡܬܬܪܝܡ ܘܡܫܬܐܠܝܢ ܡܫܡܠ ܘܡܫܡܠܝܢ. ܘܠܗܢܐ[19] ܡܫܩܠ ܘܠܗܢܐ ܡܩܝܡ. ܡܛܠ ܕܓܠܗ[20] ܫܘܠܛܢܐ ܕܝܠܗ ܗܘ ܘܗܘܦܟܗ ܕܢܣܒ ܚܝܐ ܘܡܘܬܐ. ܘܗܘܦܟܗ ܕܕܪܐ ܘܠܐ ܡܘܕܐ. ܘܚܝܐ ܘܡܚܝܡ. ܗܪܟܐ ܡܚܝܐ ܠܡܢܝܪܘܬ ܙܘܝܗ ܘܫܘܒܚܗ. ܘܬܡܢ ܡܚܝܐ ܡܫܘܬܗ ܥܠ ܐܝܠܝܢ ܕܠܐ ܬܒܘ. ܠܐ ܟܢܪ[21] ܫܘܡܠܝܬܐ ܒܒܕ ܐܠܗܐ ܡܠܟܘܬܐ ܘܓܗܢܐ. ܡܠܟܘܬܐ ܕܝܢ ܠܒܢܝ̈ ܝܡܝܢܗ ܕܢܬܒܣܡܘܢ ܒܗ̇. ܘܓܗܢܐ [ܠܓܡܘܪܐ ܘܫܬܩܐ][22] ܕܢܫܬܢܩܘܢ ܒܗ̇.

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[1] D om. this bracketed phrase.
[2] EF: ܕܟܠܡܕܡ
[3] D: ܐܝܬܘܗ̇
[4] B: ܘܢܕܪܐ ܐܢܫ and C: ܘܢܕܪܐ ܐܢܫ ܒܠܒܗ
[5] E om. this word.
[6] D: ܕܒ ܠܝ
[7] E: ܕܢܣܒܠܝ
[8] D: ܘܟܠ ܡܐ
[9] C: ܠܝ ܡܘܕܡܝܢ
[10] CDF: ܥܠ ܡܕܡ
[11] E: ܡܠܐܟ̈ܐ
[12] CF: ܘܡܠܟܘܬܐ
[13] D: ܘܡܘܢ
[14] D: ܠܒܢܝ̈
[15] D: ܘܫܥܒܕ
[16] A: ܦܘܩܕ̈ܢܘ
[17] C: ܘܡܫܡܥܢܐ
[18] E: ܘܐܢܕܝܢ ܡܘܕܝܢ ܡܥܒܪ
[19] DE: ܠܗܢܐ
[20] D: ܕܓܠܗܘܢ and E: ܕܟܠ
[21] D om. this word.
[22] D: ܠܓܡܘܪܐ ܘܫܬܩܐ ܘܫܠܝܐ and E: ܠܫܬܩܐ ܘܓܡܘܪܐ

ܐܢܬ ܕܝܢ ܐܘ ܚܟܝܡܝ[23] ܠܟ ܘܐܬܒܩܐ. ܕܡܢ ܗܕܐ[24] ܬܬܦܝܣܐ. ܘܠܗܝ ܬܬܥܘܕܐ. ܠܚܟܝܡܐ

ܕܗܢܐ ܕܗܘܝܢܐ[25] ܕܝܚܝܕܝܘܬܐ.[26] ܘܗܢܝܢ[27] ܕܒܢܝܐ ܕܢܬܬܬܪ[28] ܠܓܒܐܝܬ. ܘܗܢܝܢ ܕܒܢܝܐ ܒܥܐܝܬ.[29]

ܐܠܐ ܕܝܢ[30] ܕܠܓܒܐܝܬ ܡܬܬܬܪ ܚܕܐ ܘܪܘܚ. ܘܐܠܐ[31] ܕܒܥܐܝܬ[32] | ܒܪܘܚܬܐ ܡܬܚܡܠܐ. fol. 34v

ܘܡܬܠܗܕܪܐ[33] ܕܚܩܐ ܢܚܘܢ ܘܚܫܠܐ[34] ܢܒܟܘܢ. ܡܛܠ ܐܢܐ ܕܕܟܝܢ ܗܘܐ[35] ܬܘܒ ܠܐ ܢܕܡܝ.

ܘܐܢܐ[36] ܕܐܝܟܢ ܬܘܒ ܠܐ ܢܗܡܐ. ܘܐܢܐ[37] ܕܢܦܠ ܢܩܪܒ ܬܒܝܘܬܐ ܘܢܬܡܠ.

ܗܠܝܢ ܕܝܢ ܒܠܗܘܢ. ܒܗܢܐ ܕܢܦܫܐ ܒܦܓܪܐ[38] ܡܫܬܡܠܝܢ.[39] ܒܕ[40] [ܕܝܢ[41] ܢܦܫܐ ܡܢ ܦܓܪܐ
ܥܒܕܝܢ[42] ܠܘܬ ܬܒܝܘܬܐ ܘܐܠܗܐ ܥܕܡܝܐ.][43] ܡܛܠ ܕܝܢ[44] ܗܝ ܕܐܝܬ ܠܗ ܐܕܢܐ ܕܢܫܡܥ ܢܫܡܥ.

ܡܕܝܢ ܐܚܝ ܢܫܠܘ ܕܗܒܝܢ ܘܢܕܪܐ ܬܘܪܝܐܝܬ ܒܐܘܪܚܗ ܕܡܫܝܚܐ. ܘܢܬܚܡ ܡܢ ܕܠܝܠܘܬܐ
ܘܢܒܥܐ[45] ܠܬܘܪܝܘܬܐ.[46] ܘܢܫܠܐ ܡܢ ܠܐܒܐܘܬܐ ܘܢܣܒܐ ܕܒܝܫܘܬܐ. ܘܢܚܒ[47] ܡܢ ܐܫܬܠܡܘܬܐ
ܪܘܚܘܬܐ. ܘܢܣܒ ܦܘܡܐ ܘܠܝܠܘܬܐ. ܘܢܚܘܫ ܡܢ ܣܟܠܘܬܐ [ܘܡܢ ܣܟܠܘܬܐ.][48] ܘܢܩܒܠ ܡܬܚܫܒܢܘܬܐ
ܘܫܦܝܐ. ܘܢܚܘܫ ܡܢ ܙܢܝܘܬܐ. ܘܢܕܟܐ ܒܡܟܝܟܘܬܐ. ܘܢܕܘܫ ܘܢܫܟܢܘܬ [ܘܢܣܒ ܠܡܣܟܢܐ:[49]][50]
ܗܘ ܕܠܗ ܘܠܐܟܦܗܝ ܘܠܪܘܚܗ ܡܫܝܚܐ: ܬܫܒܘܚܬܐ[51] ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ[52] ܘܣܓܕܬܐ[53]

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[23] B: ܚܟܝܡ
[24] C om. this word.
[25] D: ܕܗܘܝܢ
[26] D: ܝܚܝܕܝܘܬܐ
[27] BC: ܕܗܢܝܢ
[28] A: ܕܝܬ̈ ܕܝܬܝܬܪ
[29] E: ܬܬܬܪ ܒܥܐܝܬ
[30] C: ܕܝܢ ܕܝܢ
[31] D: ܘܕܡܬܬܪ
[32] D: ܒܥܐܝܬ
[33] BC: ܘܡܬܠ ܗܕܪܐ and D: ܘܠܗܕܪܐ
[34] D: ܘܠܩܠܐ
[35] C om. this word.
[36] D: ܘܗܘ
[37] D: ܘܗܘ
[38] D: ܒܦܓܪܐ ܗܝ
[39] E: ܡܫܬܡܠܝܢ. ܡܫܬܡܠܝܢ
[40] E: ܘܐܢ
[41] CE om. this word.
[42] E: ܥܒܕܝܢ ܠܗ
[43] D: ܥܒܕܝܢ ܢܦܫܐ ܡܢ ܦܓܪܐ ܠܘܬ ܬܒܝܘܬܐ ܠܐ ܥܕܡܝܐ
[44] BE om. this word.
[45] BC: ܘܢܒܥܐ ܠܗ F: ܘܢܒܥܐ ܠܗ
[46] BCDF: ܬܘܪܝܘܬܐ
[47] CDF: ܘܢܚܘܫ
[48] D: ܘܣܟܠܘܬܐ
[49] A: ܠܡܣ̈
[50] E: ܠܡܣܟܢܐ ܘܢܣܒ
[51] F: ܬܫܒܘ̈
[52] A: ܘܬܘܕ̈
[53] A: ܘܣܓܕ̈ and C: ܘܣܓܕܬܐ

ܘܪܘܪܒܐ[54] ܘܣܘܟܠܡܠܟܘܬܐ:[55] ܗܫܐ [ܘܒܟܠܙܒܢ ܘܠܥܠܡܥܠܡܝܢܐܡܝܢ][56] ❖ [ܒܗܕ ܠܕܘܟܐ
ܒܬܘܠܬܐ ܕܬܘܒܘ̈ܗܝ ܒܝܠܘ̈ܬܟ][57] ❖

[54] A: ܘܪܘܪܒ̈:
[55] BCE: ܘܣܘܟܠ ܡܠܟܘܬܐ
[56] ADF om. this bracketed phrase; C: ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ; and, E: ܘܒܟܠ ܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ
[57] DE om. this bracketed phrase.

❖ ܕܝܠܗ [ܗܘ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ ܥܠ ܚܘܒܐ ❖

ܐܚܪܢ ܬܠܬܐ | ܐܠܝܢ ܕܡܥܠܝ̈ܬܐ: [ܗܠܝܢ ܕܝܢ:][2] ܗܝܡܢܘܬܐ: ܘܣܒܪܐ ܘܚܘܒܐ: ܚܘܒܐ ܕܝܢ[3] ܪܒ ܘܡܥܠܝ fol. 35r
ܡܢ ܟܠ: ܡܛܠ ܕܗܘܝܘ ܡܫܝܚܐ. ܡܢܗ̇ ܕܝܢ ܗܒܠܐ[4] ܐܡܪ. ܕܚܘܒܐ ܕܪܒ ܡܢ ܗܘܐ ܠܥܠ. ܕܐܝܟ
ܢܣܒ ܢܦܫܗ ܚܠܦ ܪܚܡܘܗܝ. ܘܬܘܒ ܕܒܗܕܐ. ܢܒܥ ܟܠܗܝܢ[5] ܕܡܠܟܘ̈ܬܐ ܐܝܠܝܢ. ܟܕ [ܐܬܚܫܒ ܚܕ ܠܚܕ
ܘܬܘܒ[6] ܕܐܚܫܒ ܠܣܢܐܐ][7] ܐܡܟܢܐ ܕܐܝܟܢܐ ܐܫܬܘܕܝܘ. ܘܬܘܒ ܕܐܝܟ[8] ܡܫܬܘܕܝܢ ܠܗ ܒܦܘܩܕܢܐ ܠܡܪܐ.[9]
ܣܒܪܐ ܕܝܢ ܫܪܪܐ ܗܘܐ ܕܥܠܡܐ[10] ܕܥܬܝܕ ܐܝܟ. ܟܠ ܣܒܪܐ ܢܗܘܐ ܣܒܪ. [ܟܕ ܫܪܪܐ ܠܗ
ܘܡܬܚܙܐ.[11] ܕܥܠܡܐ[12] ܕܡܛܠ[13] ܐܠܗܐ ܦܬܚ][14] ܐܠܗܐ ܦܪܥ ܠܗ. ܘܐܝܟ ܢܣܒܬ ܣܒܪܬܐ
ܙܕܩܐ. ܘܝܬܝܪܐ ܕܬܘܒ ܘܡܬܘܒ[15] ܠܘܬ ܐܠܗܐ. ܠܐ ܢܦܘܩ ܣܒܪܐ ܘܐܡܪ. ܕܟܕ ܠܐ ܫܡܥ ܠܝ
ܐܠܗܐ. ܐܠܐ[16] ܕܢܗܘܐ[17] ܬܒܥܐ ܘܡܬܚܙܐ. ܕܐܝܟ ܬܐܒ ܚܕܐܝܬ ܡܩܒܠ ܠܗ ܐܠܗܐ. ܗܘ ܕܝܢ[18]
ܣܒܪܐ ܫܪܪܐ. ܕܐܝܟ ܐܢܐ ܣܒܪ ܟܠܗܝܢ ܒܬܘ̈ܬܐ. ܘܝܬܝܪܐ ܕܢܫܡܥܘܢ ܐܢܫ. ܘܬܦܢܝܬܐ[19] ܠܘܬ ܐܠܗܐ.
[ܠܐ ܢܗܘܐ ܣܠܩܐ ܘܐܡܪ. ܕܟܕ ܠܐ ܫܡܥ ܠܝ ܐܠܗܐ.][20] ܗܕܐ ܕܝܢ[21] ܡܫܬܡܠܝܐ ܗܝ ܕܣܠܩܐ.[22]

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[1] D om. this bracketed phrase.
[2] ADE: ܗ̈ܢ
[3] C om. this word.
[4] D: ܗܒܠ
[5] D: ܟܠ ܐܝܟ
[6] C: ܘܬܘܒ̈
[7] E: ܣܒܪܐ ܢܗܘܐ ܠܟܠܢ ܚܕ ܠܘܬ ܚܕ
[8] C: ܕܐܝܟ ܐܝܟ and E: ܐܝܟ
[9] C: ܠܡܪ
[10] BCD: ܕܥܠ ܥܠܡܐ
[11] C: ܘܡܬܚܙܐ
[12] D: ܕܥܠ ܥܠܡܐ
[13] D: ܡܛܠ
[14] A om. this bracketed phrase.
[15] C: ܘܡܬܘܒ̈ and D: ܘܡܬܘܒ
[16] C: ܐܠܗܐ
[17] BC: ܢܗܘܐ
[18] D: ܥܒܕ and E om. this word.
[19] D: ܘܬܦܢܝܐ
[20] DE om. this bracketed phrase.
[21] C om. this word.
[22] DE: ܕܣܠܩܐ ܕܐܡܪ ܠܗ ܠܐ ܫܡܥ ܠܝ ܐܠܗܐ

ܕܝܢܟܐ ܕܠܡܩܒܠܘܗܝ[23] ܡܢ ܬܝܒܘܬܐ ܐܝܟܢܐ ܕܝܢ[24] ܕܗܒܠܐ ܗܘ. [ܢܛܪ ܕܢܫܡܥܘܢ[25]][26] ܠܡܠܬܗ[27] | fol. 35v

ܕܡܪܢ[28] ܕܐܡܪ. ܕܠܐ ܝܕܥܢܐ[29] ܒܡܘܬܗ ܕܚܛܝܐ.[30] ܐܠܐ ܕܢܬܦܢܐ[31] ܡܢ ܒܘܠܗ ܘܢܚܐ.

ܗܝܡܢܘܬܐ ܕܝܢ ܠܘ ܗܝ ܗܝ ܕܢܗܝܡܢ ܐܢܫ ܕܐܝܬ ܐܠܗܐ ܗܕܐ ܕܝܢ [ܕܟܠܢܫ[32] ܗܝ.][33] ܘܐܦ

ܫܐܕܐ ܡܗܝܡܢܝܢ ܘܪܬܝܢ. ܐܠܐ ܒܡܦܩܐ ܒܦܘܡ: ܗܝܡܢܘܬܐ ܕܝܢ ܫܪܝܪܬܐ ܗܕܐ ܗܝ. ܕܢܗܝܡܢ

ܐܢܫ ܒܚܕ ܐܠܗܐ ܐܒܐ ܕܫܪܪܐ. ܗܘ ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ. ܘܒܒܪܐ[34] ܝܚܝܕܝܐ [ܝܫܘܥ

ܡܫܝܚܐ:][35] ܗܘ ܕܐܬܓܫܡ ܘܐܬܒܪܢܫ ܘܐܨܛܠܒ ܒܗ. ܘܡܝܬ ܘܩܡ ܠܬܠܬܐ ܝܘܡܝܢ ܐܝܟ ܕܟܬܝܒ. ܘܣܠܩ

ܠܫܡܝܐ ܘܝܬܒ ܡܢ ܝܡܝܢܐ ܕܐܒܘܗܝ. ܘܢܗܒܠܗ[36] ܥܘܠܡܐ ܒܫܘܒܚܐ ܘܒܐܪܥܐ. ܘܐܝܬܘܗܝ[37]

ܡܪܐ[38] ܕܡܠܐܟܐ ܘܕܝܢܝܢܐ. ܟܕ ܡܘܕܐ ܘܡܫܬܪܪ[39] ܒܗܝܡܢܘܬܐ[40] ܫܪܝܪܬܐ ܗܝ[41] ܕܐܫܠܡܘ[42]

ܠܢ ܐܒܗܬܢ. ܘܐܦ ܠܢ ܕܢܛܪ ܠܗܝܡܢܘܬܐ ܕܫܠܝܚܘܬܐ ܠܥܕܬܐ. ܕܒܦܘܡ ܒܐܢܫܘܬܐ ܘܡܫܝܚܝܢ

ܠܐܠܗܘܬܐ. ܟܕ ܛܒܝܐ ܠܗܘܢ [ܡܠܬܗ ܕܡܪܢ][43] ܕܐܡܪ. ܕܟܠ ܕܡܓܕܦ ܥܠ ܒܪܗ ܕܐܢܫܐ ܢܫܬܒܩ

ܠܗ. ܟܠ[44] ܕܝܢ[45] ܕܥܠ[46] [ܪܘܚܐ ܕܩܘܕܫܐ][47] ܢܓܕܦ[48] ܠܝܬ ܠܗ ܫܘܒܩܢܐ[49] ܠܐ [ܒܥܠܡܐ ܗܢܐ.][50]

ܘܠܐ ܒܗܘ[51] ܥܠܡܐ[52] ܕܥܬܝܕ. | ܚܙܝ ܕܝܢ ܐܚܝ ܢܬܛܪܪ ܒܡܫܝܚܐ:[53] ܘܢܗܘܐ ܗܝܡܢܘܬܟ[54] ܒܥܒܕܐ. fol. 36r

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[23] C: ܕܠܡܒܥܘܗܝ
[24] BC om. this word.
[25] BCF: ܘܢܫܡܥܘܢ
[26] D: ܢܫܡܥܘܢ ܘܢܛܪ
[27] D: ܠܡܠܬ
[28] D: ܡܪܢ
[29] BCDEF: ܝܕܥ ܐܢܐ
[30] E om. this word.
[31] D: ܕܢܬܦܢ
[32] D: ܕܓܠ ܐܢܫ
[33] E: ܕܟܠ ܐܢܫ
[34] F: ܘܒܒܪܗ
[35] A: ܝܫܘܥܡܫܝܚܐ
[36] D: ܘܢܗܒ ܠܗ
[37] D om. this word.
[38] D: ܘܡܪܐ ܗܘ
[39] DE: ܘܡܫܬܪܪ ܒܐܠܗܐ
[40] DE: ܗܝܡܢܘܬܐ
[41] E: ܗܕܐ ܗܝ
[42] BC: ܕܐܫܠܡ
[43] D: ܡܠܬ ܡܪܢ
[44] E: ܟܠ ܕܡܓܕܦ
[45] E om. this word.
[46] D: ܕܡܓܕܦ ܥܠ and E: ܥܠ
[47] D: ܪܘܚܩܘܕܫܐ
[48] C: ܢܓܕܦ ܠܗ ܢܫܬܒܩ and DE om. this word.
[49] A: ܫܘܒܩ̈ܢ
[50] E: ܒܗܢܐ ܥܠܡܐ
[51] DE om. this word.
[52] BCF om. this word and DE: ܒܥܠܡܐ
[53] D: ܒܡܪܢ
[54] C: ܗܝܡܢ̈ and E: ܗܝܡܢܘܬܐ

ܐܡܪ ܕܝܢ[55] ܠܛܘܒܢܐ ܦܘܠܘܣ ܗܟܢܐ.[56] ܕܗܝܡܢܘܬܐ ܕܠܐ ܥܒܕܐ ܡܝܬܐ ܗ̇ܝ. ܠܐ ܓܝܪ[57] ܡܫܬܪܪܐ ܗܝܡܢܘܬܐ ܕܠܐ ܥܒܕܐ. ܘܐܦܠܐ[58] ܥܒܕܐ ܡܫܬܪܪܝܢ[59] ܕܠܐ ܗܝܡܢܘܬܐ:[60] ܘܗܟܢܐ[61] ܡܛܠ ܢܬܬܟܝܠ ܘܠܐ ܢܬܪܦܐ. ܘܢܣܒ[62] ܠܣܒܪܐ ܐܝܟ [ܡܠܬܗ ܕܡܪܢ.][63] [ܠܐ ܓܝܪ ܐܝܬ ܕܪܒ][64] ܘܡܟܝܠ[65] ܡܢ ܣܘܟܠܐ. ܡܛܠ ܕܗܘܝܘ ܡܫܝܚܐ. ܘܐܢܕܝܢ[66] [ܣܘܟܠܐ ܗܟܢܐ][67] ܙܥܘܪ ܘܡܟܝܠ.[68] ܠܐ ܙܕܩ[69] ܕܢܬܠܐ ܠܐܢܫ. ܐܢܕܝܢ[70] ܐܠܗܐ[71] ܡܥܒܪ[72] ܪܘܚܗ ܥܠ ܚܛ̈ܗܐ ܘܥܠ[73] ܒܨܘܪܐ.[74] ܥܒܕܐ ܬܛܪ[75] ܙܕܩ ܠܗ ܕܢܥܒܪ ܪܘܚ ܥܠ ܐܝܠܝܢ ܕܡܬܗܦܟܝܢ ܒܗ. ܘܫܠܡܝܢ ܠܗ. ܗܟܢܐ[76] ܕܝܢ[77] ܙܕܩ ܠܗ ܕܒܡܫܝܚܐ ܢܬܕܡܐ ܒܟܠܡܕܡ.[78] ܡܛܠ ܕܗܘܝܘ ܡܫܝܚܐ ܐܡܪ: ܕܫܒܘܩܘ ܘܢܫܬܒܩ ܠܟܘܢ.

ܥܠ ܗܝܡܢܘܬܐ ܠܘܩ. ܡܢ ܗ̇ܝ ܒܚܢܦܘܬܐ ܘܡܢ ܬܪܥܝܬܐ ܕܟܝܐ. ܕܒܗ[79] ܒܗܝܡܢܘܬܐ ܐܬܦܢܝܢ[80] ܠܘܬ ܡܪܢ. [ܒܪ ܥܒܕܘܬܗ][81] ܡܟܠ[82] ܐܣܝܪܘܬܐ. ܒܠܚܘܕܝܗܘܢ ܕܝܢ[83] ܐܝܠܝܢ ܕܡܬܦܢܝܢ[84] ܗܘܘ ܠܘܬ ܡܪܢ. ܟܕ ܒܥܝܢ[85] ܗܘܘ ܕܢܬܐܣܘܢ ܗܟܢܐ[86] ܐܡܪ ܗܘܐ ܠܗܘܢ. ܡܗܝܡܢܝܬܘܢ[87] | ܕܡܫܟܚ[88] fol. 36v
ܐܢܐ ܗܕܐ ܠܡܥܒܕ. ܐܝܟ ܐܢܫ ܕܡܢܣܐ ܠܗܘܢ[89] ܕܐܢܘܢ ܥܢܝܢ ܒܗܝܡܢܘܬܐ ܐܘ ܠܐ. ܗܢܘܢ ܕܝܢ

55 D om. this word.
56 D: ܗܟܢ
57 D om. this word.
58 D: ܘܠܐ
59 E om. this word.
60 C: ܗܝܡܢ̈
61 BCDE: ܗܟܢܐ
62 E: ܢܣܒ
63 D: ܡܠܬ ܡܪܢ
64 D: ܠܝܬ ܪܒ
65 E om. this word.
66 C: ܘܢܕܝܢ; D: ܘܐܢ; and E: ܘܐܢ ܕܝܢ
67 D: ܕܣܘܟܠܐ ܗܟܢ and E om. this bracketed phrase.
68 B: ܘܟܠ ܘܙܥܘܪ; C: ܘܡܟܠ ܘܙܥܘܪ; and F: ܘܟܠ
69 C: ܙܕܩ ܠܗ
70 C: ܘܐܢܕܝܢ; D: ܐܢ; and E: ܐܢ ܕܝܢ
71 D: ܕܐܠܗܐ
72 DE: ܐܥܒܪ
73 D om. this word.
74 D: ܘܒܨܘܪܐ
75 D: ܬܛܪܐܬ
76 D: ܗܟܢ
77 D om. this word.
78 BC: ܒܟܠ ܡܕܡ and D om. this word.
79 DE: ܒܗ
80 D: ܦܢܝܢ
81 B: ܒܪܥܒܕܘܬܗ and C: ܒܪܥܒܕܘܬܗܘܢ
82 D: ܡܟܠ
83 D om. this word.
84 D: ܕܡܦܢܝܢ
85 E: ܒܥܝܢ
86 D: ܗܟܢ
87 B: ܡܗܝܡܢܝܢ ܐܢܬܘܢ; D: ܐܢ ܕܝܢ ܡܗܝܡܢܝܬܘܢ; and E: ܐܢܕܝܢ ܡܗܝܡܢܝܬܘܢ
88 D: ܕܡܫܟܚܐ
89 F om. this word.

[ܐܡܪܝܢ ܗܘܘ][90] ܐܝܟ ܡܪܝ،[91] ܡܗܝܡܢܝܢ. ܘܐܡܪ[92] ܗܘܐ ܠܗܘܢ ܡܪܢ. ܐܢܫܐ[93] ܕܗܝܡܢܘܬܗܘܢ ܢܗܘܐ ܠܟܘܢ. ܘܐܢܫ ܐܢܫ ܐܝܟ ܗܝܡܢܘܬܗ ܢܦܩ ܗܘܐ.

[ܚܙܐ ܐܢܬ][94] ܒܒܪܐ [ܕܟ ܚܠܡܗ[95]][96] ܕܗܝܡܢܘܬܐ[97] ܐܝܟ ܕܐܡܪܬ. ܕܐܢܫܐ ܕܗܝܡܢܝܢ ܘܡܦܩܝܢ[98] ܚܝ̈ܐ. ܘܬܘܒ ܕܗܝܡܢ ܐܒܪܗܡ[99] ܠܐܠܗܐ.[100] ܘܐܬܚܫܒܬ ܠܗ ܠܙܕܝܩܘ. ܗܘ ܐܝܟ ܕܐܘܕܥܬܢ[101] ܪܒܘܬܗ ܕܗܝܡܢܘܬܐ. ܐܢܕܝܢ[102] ܐܢܫ ܐܡܪ.[103] ܕܗܝܡܢ ܐܢܫ ܘܠܐ ܡܬܦܠܓ.[104] [ܠܐ ܐܝܬܘܗܝ][105] ܡܗܝܡܢܐ ܫܪܝܪܐ. ܦܛܪܘܣ ܕܝܢ[106] ܪܝܫܐ[107] ܕܫܠܝ̈ܚܐ.[108] ܟܕ ܐܡܪ ܠܡܪܢ. ܕܦܩܘܕ ܠܝ ܕܐܬܐ ܠܘܬܟ ܥܠ ܡ̈ܝܐ. ܐܡܪ ܠܗ ܡܪܢ ܬܐ. ܘܟܕ ܢܚܬ ܠܡ̈ܝܐ ܕܢܐܬܐ ܠܘܬܗ. ܫܪܝ ܕܢܛܒܥ.[109] ܘܐܚܕܗ[110] [ܡܪܢ ܒܐܝܕܗ][111] ܘܐܡܪ ܠܗ. ܥܠ ܡܢܐ ܐܬܦܠܓܬ ܙܥܘܪ ܗܝܡܢܘܬܐ. [ܚܙܐ ܐܢܬ][112] ܦܠܝܓܘܬܐ[113] ܡܢܐ ܡܒܝܕܐ. ܠܐ ܓܝܪ[114] ܒܥܓܠ [ܐܫܬܡܠܝ ܗܘܐ ܒܗܝܡܢܘܬܐ ܒܫܪܝܪܘܬܐ. ܡܛܠ ܕܪܘܚܐ[115] ܒܥܓܠ[116] ܠܐ ܐܫܬܡܠܝܬ ܗܘܬ ܒܠܒܗ.[117] ܡܢ ܒܬܪ[118] ܕܐܬܬ ܒܠܒܗ ܪܘܚܐ. ܗܝ ܡܟܝܠ ܠܐܝܕܐ | ܗܝܡܢܘܬܐ ܒܫܪܝܪܘܬܐ ܐܫܬܡܠܝܬ.[119] ܘܟܕ ܐܬܦܢܝ ܒܗܘܢ ܕܡܫܝܚܐ. fol. 37r

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[90] E: ܕܐܡܪܘ
[91] DE: ܡܪܢ
[92] DE: ܐܡܪ
[93] D: ܐܝܟ
[94] D: ܚܙܝܬ
[95] D: ܚܠܡܐ
[96] E: ܕܚܠܡܐ
[97] C: ܕܗܝܡܢܘܬܐ
[98] DE: ܢܦܩ
[99] C: ܐܒܪ̈
[100] D: ܒܐܠܗܐ
[101] C: ܐܘܕܥܬ̈
[102] BCDE: ܐܢ ܕܝܢ
[103] C: ܐܡܪܬ ܠܝ
[104] E: ܡܬܦܠܓ ܐܢܫ
[105] D: ܠܝܬܘܗܝ
[106] C om. this word.
[107] C: ܪܝܫܐ and D: ܪܫ
[108] D: ܫܠܝ̈ܚܐ
[109] D: ܠܡܛܒܥ
[110] E: ܐܚܕܗ
[111] BC: ܒܐܝܕܗ ܡܪܢ
[112] D: ܚܙܝܬ
[113] C om. this word.
[114] BC om. this word and D: ܕܝܢ
[115] D om. this word.
[116] D: ܕܒܥܓܠ
[117] D: ܒܠܒܗ ܪܘܚܐ
[118] D om. this word.
[119] D: ܡܠܬ

ܡܥܝܩ[120] ܗܘܐ ܠܗܘܢ[121] ܠܡܘܦܩ̈ܗܝ ܒܪ ܐܦܪܝ. ܕܓܠܬܪ ܙܥܪ ܘܡܣܟܢܢ. ܠܡܫܡܫܐ[122] ܦܐܪ ܗܘܐ

ܒܡܕܐ. ܕܒܪ ܒܡܘܦܩܐ ܬܠܐ ܗܘܐ.[123] ܢܢܥܡ ܗܘܐ[124] ܬ̈ܓܠ[125] ܡܪܗ.

ܡܟܝܠ ܣܝ ܒܡܟܐ[126] ܪܘܚܢܝ ܗܠܝܢ.[127] ܡܟܝܠ[128] [ܙܕܡ ܠܝ][129] ܕܢܒܛܠ ܘܬܬܒܛܠܛ[130] ܐܣܝܪ.

ܒܕܡܟܐ[131] ܕܢܡܘܣܐ[132] ܠܡܣܬܪܬܐ. ܘܡܫܒܚܢܘܗܝ ܠܥܠܝܢܐ ܕܐܡܪ. ܕܡܫܝܚܐ ܒܕܡܟܐ[133] ܠܣܪܬܐ ܗܘ

ܢܣܐ. ܘܕܡܬܟܠܡܐ[134] ܠܗ[135] ܠܐ ܨܒܝܐ ܒܗ ܢܦܫ. ܒܪ ܕܝܢ[136] ܗܠܝܢ ܫܘܪܢ̈ܬܐ. ܘܗܠܝܢ ܡܠܟ̈ܐ

ܐܝܬ ܠܝ.[137] ܠܐ ܙܕܡ ܠܝ ܕܢܥܠܐ ܘܢܫܡܟܐ. ܒܕܡܟܐ[138] ܕܢܙܪܝܢ[139] ܐܠܗܐ. ܠܡܓܒܐ ܕܗܘܢ. ܒܪ ܐܬܟܒܘܠܝܬ

ܒܗ ܢܘܪܐ[140] ܕܣܘܒܗ[141] ܕܡܥܝܢܐ. ܐܡܪ. ܕܣܡ ܠܒܝ ܒܓܘܗ ܘܡܓܘܡܥܡܐ ܐܣܝܬ ܢܘܪܐ. ܘܬܘܒ ܒܪ

ܒܟܐ ܕܢܙܪܝܢ[142] ܠܗܘ ܡܕܝܢ[143] ܕܡܬܠܠܗ [ܪܗܛ ܗܘܐ][144] ܐܡܪ. ܕܠܐ ܐܬܠ ܫܢܬܐ ܠܥܝܢ̈.

[ܘܐܦܠܐ ܢܡܬܠܐ ܠܓܒܢܝ.][145] ܒܕܡܟܐ ܕܐܫܬܦ ܐܬܪܐ ܠܡܪܝܐ. ܘܡܫܬܢܐ ܠܐܠܗܘܗ ܕܡܒܘܬ.[146]

ܠܗ[147] ܒܠܝܗܘܢ ܢܥܪܐ ܕܠܗܘܡܐ ܡܬܒܠܝܢ ܣܕܐ ܡܟܓܒܠܬܐ ܐܓܠܝܢ | ܘܐܦܠܐ ܒܗܘܕܐ ܕܒܐܪܒܐ fol. 37v

ܦܢܝܢ ܣܝ ܡܫܬܐ ܫܬܝܢ.

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[120] C: ܡܥܩ̈ ܦ

[121] D om. this word.

[122] BC: ܠܡܫܡܫܐ ܕܝܢ

[123] BC om. this word.

[124] C om. this word.

[125] D: ܠܬ̈ܓܠ

[126] C om. this word.

[127] E om. this bracketed phrase.

[128] D: ܡܕܝܢ

[129] E: ܙܕܡܠܝ

[130] B: ܘܢܬܒܛ and D: ܘܢܡܪܒ

[131] D: ܒܕ

[132] D: ܢܡܘܣܐ

[133] D: ܒܕ

[134] C: ܘܡܬܟܠܡܐ and D: ܘܕܡܬܟܠܡܠ

[135] D om. this word.

[136] BCD om. this word.

[137] F om. this word.

[138] D: ܒܕ

[139] D: ܢܙܪܝܢ

[140] D: ܢܘܪ

[141] C: ܕܣܘܒ̈ and D: ܣܘܒܗ

[142] BC om. this word.

[143] DE: ܡܕܐ

[144] B: ܪܗܛܗܘܐ

[145] E om. this bracketed phrase.

[146] C: ܕܡܒ̈

[147] D: ܠܗ ܒܢܪ

ܡܛܠ ܕܐܝܬ ܕܡܚܝܢܬ[148] ܘܠܐ ܚܝܬ. ܘܐܝܬ ܕܚܝ ܘܡܚܝܢܬ. ܡܛܠ ܕܐܝܠܝܢ[149] ܕܡܢܗܪܝܢ ܢܗܝܪܝܢ.

ܘܐܝܠܝܢ ܕܠܐ ܡܢܗܪܝܢ. ܣܡܘܟܝܢ: ܠܐܠܗܐ ܕܝܢ ܬܫܒܘܚܬܐ:[150] ܘܥܠܝܢ ܪ̈ܚܡܘܗܝ:[151] ܐܡܝܢ ❖ [ܡܪܝ

ܐܚܝܢ ܘܦܪܘܩܢܢ ܨܠܘܬܐ][152] ❖

[148] DF: ܕܡܚܝܬ
[149] D: ܕܐܟ̇ܠ ܘܐܝܠܝܢ and E: ܕܐܟ̇ܠܝܢ ܕܐܝܠܝܢ
[150] A: ܬܫܒܘ̈
[151] A: ܪ̈ܚܡܘ and D: ܪ̈ܚܡܘܗܝ ܘܚܢܢܗ ܠܥܠܡܝܢ
[152] D om. this bracketed phrase.

❖ ܕܝܠܗ [ܟܕ ܕܝܠܗ][1] ܕܒܟܕ ܡܫܝܚܐ[2] ܚܕܝܐ. ܠܘܩܒܠ[3] ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܬܠܡ̈ܝܕܐ ܚܢܢ ܕܡܫܝܚܐ

ܘܦܘܩܕܢܘܗܝ ܠܐ ܢܛܪܝܢ ❖

ܐܕܝܢ[4] ܬܠܡܝܕܘܗܝ[5] ܕܡܫܝܚܐ ܐܬܦܩܕܘܢ[6] ܒܦܘܩܕܢܘܗܝ[7] ܙܕܩ ܠܟܘܢ ܠܡܛܪ. ܡܫܝܚܐ ܕܝܢ ܗܘ ܡܠܟܐ[8] ܐܡܪ. ܕܐܢ ܡܚܒܝܢܬܘܢ ܠܝ ܦܘܩܕܢܝ ܛܪܘ. ܘܗܐ ܚܢܢ ܕܠܐ ܢܛܪܝܢ.[9] ܘܐܝܟܢ[10] ܐܝܬܝܢ ܡܚܒܢܘ̈ܗܝ ܘܬܘܒ ܐܡܪ ܕܒܗܕܐ ܢܕܥܘܢ ܒܢܝ̈ܢܫܐ[11] ܕܬܠܡ̈ܝܕܝ ܐܢܬܘܢ.[12] ܟܕ ܬܚܒܘܢ [ܚܕ ܠܚܕ:][13] ܘܗܐ ܚܢܢ ܣܢܝܢ ܠܚܕܕܐ. ܐܝܟܢ ܐܝܬܝܢ ܬܠܡܝܕܘܗܝ. ܘܬܘܒ ܐܡܪ ܕܠܗܘ ܡܢ ܕܚܫ ܐܢܐ ܘܡܚܘܝܢ[14] ܐܢܐ[15] ܠܗ. ܘܡܚܘܝܢܘܢ[16] ܢܦܫܐ ܠܡܬܚܙܝܘ. ܘܗܐ ܚܢܢ ܚܛܝܢܝܢ ܘܡܪܡܝܢ. ܘܐܝܟܢ[17] ܐܝܬܝܢ ܕܡܫܝܚܐ. ܟܕ ܗܠܝܢ ܫܡܥܝܢ. ܐܠܐ ܒܥܒܕܐ ܡܟܦܪܝܢ.

fol. 38r

[ܣܓܝܐܐ ܕܝܢ][18] ܕܐܡܪܝܢ ܕܬܠܡܝܕܘܗܝ[19] ܚܢܢ ܕܡܫܝܚܐ | ܘܦܘܩܕܢܘܗܝ ܠܐ ܢܛܪܝܢ. ܐܝܠܝܢ ܕܝܢ[20] ܕܐܡܪܝܢ ܗܠܝܢ [ܐܝܢܘܢ. ܕܟ̈ܠܗ ܐܝܬܝܗܘܢ][21] ܘܐܒܗ̈ܬܐ. ܟܕ ܗܦܟܝܢ ܒܥܒܕܝܗܘܢ ܕܡܫܝܚܐ ܕܟ̈ܠܗ ܐܝܬܝܗ:[22] ܘܦܘܩܕܢܘܗܝ[23] ܠܐ ܥܒܕܝܢ. ܘܡܬܥܠܝܢ[24] ܬܟܝܠܝܢ ܥܠ ܙܕܝܩܘܬܗܘܢ. ܘܒܥܘܕܪܢܐ[25] ܒܥܝܢ. ܘܠܐ ܢܕܥܝܢ ܕܗ̈ܘܐ ܕܡܫܝܚܐ [ܥܒܕܐ ܐܝܬܘܗܝ.][26] ܗܘܢܐ ܕܟ̈ܠܐ.

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[1] D om. this bracketed phrase.
[2] C: ܐܠܗܡܫܝܚ
[3] C: ܠܩܒܠ
[4] D: ܐܦ ܕܝܢ
[5] E: ܘܬܠܡܝܕܐ
[6] B: ܐܬܦܩܘܢ
[7] AC: ܦܘܩܕܢ̈ܘܗܝ
[8] D: ܗܘܝ
[9] E: ܢܛܪܝܢ ܚܢܢ
[10] C: ܐܝܟܢ
[11] D: ܐܢܫܐ
[12] C: ܐܢܬ
[13] D: ܠܚܕܕܐ
[14] D: ܘܡܚܘܝܢܐ
[15] E om. this word.
[16] BCE: ܘܡܚܘܝܢ ܐܢܬܘܢ
[17] E: ܐܝܟܢ
[18] D: ܣܓܝܐܐ
[19] ADEF: ܬܠܡܝܕܘ̈ܗܝ
[20] CD om. this word.
[21] D: ܕܟ̈ܠܗ ܐܝܢܘܢ
[22] A: ܐܝܬܝܗ̈ and D: ܗܘܝ: ܚܢܢ
[23] F: ܕܦܘܩܕܢܘܗܝ
[24] BC: ܘܡܬܥܠ ܗܘܐ and D: ܘܠܗܘܐ
[25] C: ܘܒܥܘܕܪܢܐ
[26] D: ܥܒܕܐ ܗܘ

ܗܕܐ ܕܝܢ[27] ܗܘܝܬܘܢ ܝܕܥܝܢ ܐܘ ܒܟܢܘܫܝܐ ܕܐܡܪܝܢ ܕܕܡܫܝܚܐ ܚܢܢ. ܕܐܦ ܦܘܠܘܣ,[28] ܠܐ ܢܛܪܬܘܢ.[29] ܠܡܠܟܘܬܗ ܠܐ ܒܐܠܗܬܘܢ.[30] ܐܡܪ ܕܝܢ[31] ܕܠܐ[32] ܢܛܪ ܦܘܠܘܣ,[33] ܕܐܠܗܐ ܢܓܡ ܡܢ ܦܘܪܫܢܐ ܘܗܘܝܐ ܠܗ[34] ܢܘܟܪܝܐ. ܘܚܝܠܐ ܕܠܐ[35] ܐܫܬܡܥ ܠܐܠܗܐ ܢܦܠ ܐܝܟ ܒܪܢܫܐ ܡܢ ܥܡܡܐ. ܘܡܢ ܢܡܘܣܐ[36] ܗܘܝܐ ܚܛܝܬܐ. [ܚܝܐ ܐܢܬ][37] ܕܐܝܠܝܢ ܕܠܐ[38] ܢܛܪܝܢ ܦܘܩܕܢܘܗܝ,[39] ܕܐܠܗܐ ܢܦܠܝܢ ܘܡܫܬܠܛܝܢ. ܘܗܘܝܢ ܠܗ ܢܘܟܪܝܐ. ܡܕܝܢ ܐܘ ܐܝܠܝܢ ܕܐܡܪܝܢ ܕܚܢܢ ܕܡܫܝܚܐ[40] ܐܢܬܘܢ.[41] ܐܦ ܦܘܩܕܢܘܗܝ,[42] ܠܐ ܢܛܪܬܘܢ[43] ܬܪܬܝܢ ܒܡܠܟܘܬܗ ܠܐ ܗܘܝܬܘܢ. ܘܐܦ ܬܪܬܝܢ ܕܡܫܝܚܐ [ܠܐ ܐܢܬܘܢ.][44] ܡܕܝܢ ܐܝܟ[45] ܚܛܝܐ ܐܢܬܘܢ. ܘܐܦ ܒܫܠܝܐ ܕܝܢ[46] ܐܢܬ ܕܛܒܪ ܦܬܓܡܐ. ܘܐܡܪ ܠܐ ܒܐܠܝܢ ܠܡܠܟܘܬܐ. ܐܠܐ ܒܪܐ ܡܢ [ܬܫܒܘܚܬܐ ܡܫܬܡܠܝܐ.][47] | ܘܡܬܦܫܩܢܐ ܕܝܢ[48] ܐܢܬ ܕܛܒܪ fol. 38v
ܒܬܪܬܐ ܘܠܬܫܒܘܚܬܐ ܡܫܬܘܐ. ܘܡܚܝܠ[49] ܡܢܐ[50] ܡܫܘܚܐ ܠܗܘܢ ܡܟܡܟܪܢܘܬܗܘܢ.[51]

ܘܬ ܐܝܟܢ ܚܢܢ ܕܐܢܬܘܢ ܕܕܡܫܝܚܐ.[52] ܒܝܫܘܬܟܘܢ[53] ܒܒܒܙܐ ܢܗܘܐ : [ܗܘܘ ܕܝܢ:][54] ܕܚܒ[55] ܠܚܕܪܐ.[56] ܐܝܟ ܕܡܚܪ ܐܠܦ ܠܝ. ܘܢܩܫܪ ܥܫܩܐ ܘܐܘܠܨܢܐ. ܐܝܟ ܗܘ[57] ܦܫܪ ܡܬܠܬܘܢ. ܘܡܚܘܠ ܒܬܪܒܐ ܐܠܝܨܐ. ܐܝܟ[58] ܕܗܘ ܐܡܪ ܠܝ. ܘܢܗܘܐ ܡܬܚܡܠܢܐ ܕܢܐܚܡ ܒܠܝܡ. ܢܦܠܐ ܕܓܒܘܬܐ

27 D om. this word.
28 A: ܦܘܠܘܣ̈
29 BCE: ܢܛܪܝܢ ܐܢܬܘܢ
30 B: ܟܠܝܢ ܐܢܬܘܢ
31 C om. this word.
32 E: ܕܠܐ ܟܠ
33 E: ܦܘܠܘܣ
34 D om. this word.
35 E: ܠܐ
36 E: ܢܡܘܣܐ
37 D: ܚܝܬ
38 C om. this word.
39 A: ܦܘܩܕܢܘܗܝ̈
40 E: ܕܡܫܝܚܐ
41 C: ܚܢܢ
42 AC: ܦܘܩܕܢܘܗܝ̈
43 BCE: ܢܛܪܝܢ ܐܢܬܘܢ
44 D: ܠܬܚܝܬܘܢ
45 C om. this word.
46 CD om. this word.
47 D: ܬܫܒܘܚܬܗ ܒܪܐ
48 E om. this word.
49 E: ܡܚܝܠ
50 A om. this word.
51 C: ܡܟܡܟܪܢܘܬܗ̈
52 DE: ܕܡܫܝܚܐ
53 A: ܒܝܫܘܬܟ̈
54 ADE: ܗ and F: ܗ̈
55 D: ܢܚܒ
56 BC: ܚܕ ܠܚܕ
57 DEF: ܕܗܘ
58 C: ܐܝܟ ܐܝܟ

ܐܝܟ ܕܢܣܝܘܗܝ[59] ܠܐܠܗܐ. ܠܢܟܝܘܬܗ ܕܝܢ ܕܐܠܗܐ ܡܐ ܕܡܒܪܢܝܬ ܒܐܝܕ. ܢܛܪ ܡܕܒܪܗ ܘܫܕܐ ܠܗܘ.

ܗܒܠܐ[60] ܘܡܚܐ[61] ܕܡܒܪ ܫܠܝܐ ܒܐܝܕ ܣܓܝ ܡܕܒܪܗ. ܘܡܣܬܡܟܢܐ[62] ܠܗܘ. ܕܗܘܐ ܕܝܢ ܒܢܝܢܐ[63]

ܗܘ ܕܡܦܪܢܣܢܘܬܐ ܡܟܠܝܢ. ܠܐܝܢܐ[64] ܕܐܟܠ ܕܓܒܐ ܒܗ [ܩܕܡܐ ܕܡܘܬܐ][65] ܠܡܦܪܢ ܒܗ:[66] [ܗܘܝ

ܕܝܢ:][67] ܬܠܝܢ ܡܦܪܥܘܬܐ. ܒܗ ܡܘܬܐ ܒܢܝܐ ܠܡܦܪܥ ܒܗܝܢ.

ܗܘ ܡܚܝܠ[68] ܐܚܪ [ܡܢ ܡܚܐ.][69] ܕܠܐ ܢܦܠܘܚ ܠܡܠܟܐ.[70] ܘܠܐ ܢܫܠܝܢ ܒܐܘܪܚܗ. ܐܠܐ

ܠܡܢܝܚܐ ܒܠܚܘܕܘܗܝ. ܘܒܗ ܢܕܪܐ. ܘܠܗ ܢܫܠܡ ܗܘ ܕܝܗܒ ܢܦܫܗ ܚܠܦܝܢ ܠܡܘܬܐ. ܘܡܟܠ ܚܫܘܒܐ

ܘܦܪܥܐ ܡܠܠܬܐ. ܘܠܒܪ ܕܡܘܬܐ ܕܡܕܒܪܐ. ܘܡܠܠ ܒܟܠ ܕܢܦܫܗ ܢܦܫ̈ܬܐ. | ܕܠܗ ܘܠܐܠܗܘܗܝ[71] fol. 39r

[ܘܠܪܘܚܗ ܩܕܝܫܐ:][72] ܫܘܒܚܐ:[73] [ܘܐܝܩܪܐ:][74] ܘܬܘܕܝܬܐ:[75]][76] ܢܗܘܐ. [[ܗܫܐ ܘܒܟܠܙܒܢ [ܘܠܥܠܡ

ܥܠܡܝܢ ܐܡܝܢ][77]][78] ❖ [ܐܬܕܟܪ ܠܢܘܚܐ[79] ܒܬܘܒܐ ܡܐ ܕܡܬܕܚܠ ܘܡܬܥܒܕ ܘܡܬܬܟܠ[80] ܒܟܠܗ

ܕܫܡܥܠ][81] ❖

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[59] E: ܕܢܣܐ
[60] CEF: ܗܒܠܐ ܕܝܢ and D: ܗܒܠ
[61] AB: ܕܢܘܡܚܐ and E: ܡܚܐ
[62] D: ܘܡܣܟܢ
[63] E: ܕܒܢܝܢܐ
[64] D: ܠܗܘ
[65] D: ܩܕܡ ܡܘܬܐ
[66] D om. this word.
[67] ADE: ܗ̄ and F: ܗ̈
[68] D om. this word.
[69] D: ܡܚܝܠ
[70] This word is written upside down in A.
[71] ABCDE: ܘܠܐܒܘܗܝ
[72] D: ܘܠܪܘܚܩܘܕܫܐ
[73] AF: ܫܘ̈
[74] A: ܘܐܝܩܪ̈ and F: ܘܐܝܩ̈
[75] A: ܘܬܘ̈
[76] D om. this bracketed phrase.
[77] E: ܘܠܥܠܡܝܢ
[78] D: ܠܥܠܡܝܢ ܐܡܝܢ
[79] F: ܠܢܘܚܐ ܠܢܘܚܐ
[80] C om. this word.
[81] DE om. this bracketed phrase.

❖ ܕܝܠܗ [ܚܕ ܕܝܠܗ][1] ܕܒܒܕ ܡܫܝܚܐ ܥܠ ܒܬܘܠܘܬܐ[2] ❖

ܒܬܘܠܘܬܐ ܕܡܟܝܪܬܐ[3] ܥܠ ܒܥܠܗ̇ ܠܒܘܫܐ ܘܫܘܦܪܐ ܗܘܝܐ. ܒܬܘܠܘܬܐ ܕܐܬܡܟܪܬ ܢܦܫܗ̇ ܠܡܫܝܚܐ.
ܐܝܟ ܡܬܚܫܠܐ. ܡܛܠܬܗ̇ ܠܒܥܠܐ ܗܘܝܐ. ܘܠܒܘܫܬܐ [ܕܢܦܫܐ ܠܟܐܦܐ ܡܬܬܒܪܐ. ܘܒܬܘܠܘܬܐ
ܕܡܬܦܪܢܐ][4] ܠܓܒܪܐ ܠܐ ܕܓܒܐ. ܘܓܡܓܝܬܐ ܒܠܘܪܐ ܡܬܚܒܪܐ. ܘܐܝܟ ܦܪܚܐ ܠܠܘܪܐ
ܡܬܬܓܒܪܐ.[5] ܡܠܚܫܐ[6] ܕܝܢ[7] ܡܢ ܡܬܢܐ ܗܘܝܐ. ܘܐܝܟ ܦܪܚܐ ܠܚܬܢܐ ܡܬܚܫܠܐ. ܗܟܢܐ[8] ܘܐܦ[9]
ܒܬܘܠܘܬܐ ܡܢ ܓܒܪܐ ܗܘܝܐ. ܘܐܝܟ ܦܪܚܐ ܠܓܒܪܐ ܡܬܚܫܠܐ. ܐܓܢܐ ܕܢܘܪܐ ܒܪ ܡܬܦܪܢܐ[10]
ܠܬܓܢܐ ܐܟܠܐ ܠܗ. ܗܟܢܐ[11] ܒܬܘܠܘܬܐ ܕܡܬܦܪܢܐ[12] ܠܓܒܪܐ ܬܐܡܪ. ܐܝܟܢܐ ܕܢܘܗ̇ ܕܐܓܢܬܐ
ܠܓܒܪܐ ܠܐܓܪܐ ܗܘ̣[13] ܕܡܣܒܪ. ܗܟܢܐ[14] ܢܘܗ̇ ܕܓܒܪܐ ܠܒܬܘܠܘܬܐ ܡܘܬܐ ܗܘ̣ ܠܡܢܪܐ.
ܒܬܘܠܘܬܐ ܢܓܦܬܐ[15] [ܥܡ ܓܒܪܐ ܒܢܝܢܐ ܠܐ ܒܓܕܐ.][16] ܗܟܢ[17] ܘܐܦ[18] ܢܫܝ̈ܐ ܢܓܦܐ ܒܢܝܢܐ
fol. 39v ܥܡ ܒܬܘ̈ܠܬܐ | ܠܐ ܒܓܕܐ.

ܒܬܘܠܘܬܐ ܕܐܓܠܐ ܘܥܬܝܐ ܥܡ ܓܒܪܐ. ܠܬܘܬܗ̇ [ܒܬܘܠܘܬܐ ܥܬܝܪܬܐ.][19] ܒܬܘܠܘܬܐ
ܢܓܦܬܐ ܥܬܝܪܐ ܗܝ̣ ܕܗܘܬ ܡܣܟܢܬܐ. [ܒܬܘܠܘܬܐ ܢܓܦܬܐ][20] ܠܐ[21] ܗܟܢܐ ܢܦܫܗ̇ ܠܡܫܝܚܐ ܐܦ̈ܝ
ܓܒܪܐ. ܘܠܐ ܠܡܐܟܠ ܘܠܡܫܬܝܐ ܒܥܠܗ̇. ܒܬܘܠܘܬܐ ܢܓܦܬܐ ܬܗܘܐ[22] ܕܗܢܝܐ ܡܢ ܐܝܠܝܢ

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[1] D om. this bracketed phrase.
[2] C: ܒܬܘܠܘܬܐ
[3] C: ܕܡܟܝܪܬܐ
[4] D: ܡܢ ܒܐܦܐ ܗܘܝܐ. ܘܐܝܟ ܓܠܝܦܐ ܒܓܐܦܐ ܬܓܒܪܐ. ܘܒܬܘܠܘܬܐ ܕܦܪܢܐ
[5] D: ܬܓܒܪܐ
[6] D: ܘܡܠܚܫܐ
[7] BC om. this word.
[8] D: ܗܟܢ
[9] BC om. this word.
[10] D: ܦܪܢܐ
[11] D: ܗܟܢ
[12] D: ܕܦܪܢܐ
[13] D om. this word.
[14] D: ܗܟܢ
[15] D: ܕܝܢ ܕܢܓܦܐ
[16] E: ܠܐ ܒܓܕܐ ܒܢܝܢܐ ܥܡ ܓܒܪܐ
[17] E: ܘܗܟܢ
[18] CE: ܐܦ
[19] D: ܥܬܝܪܐ ܒܬܘܠܘܬܐ
[20] D om. this bracketed phrase.
[21] D: ܘܠܐ
[22] D: ܗܘܝܐ

ܕܠܓܒܝܢ[23] [ܠܓܘܫܐ ܕܐܡܪ̈ܬܐ.][24] ܘܡܢ ܠܒܪ ܐܬܚܙܝܘܢ[25] ܕܐܪ̈ܥܐ[26] ܣܠܘ̈ܩܐ. ܐܝܟܢ[27] ܐܝܬ

ܒܬܘܠܬܐ ܕܗܘ ܚܝܐ ܠܒܪܐ ܠܒܫܐ ܘܡܦܝܣܐ ܒܡܗ. [ܠܐ ܐܬܚܙܝܗ̇][28] ܒܥܕܪܐ ܒܬܘܠܬܐ

ܕܓܒܝܬܐ. ܣܥܕܝܐ ܕܝܢ ܢܓܦܐ ܡܬܢܟܦ ܕܡܟܠܠ ܡܢ ܢܓܗܐ. ܘܒܬܘܠܬܐ ܢܓܦܬܐ ܡܬܢܓܦܐ ܕܬܬܚܒܠܐ

ܡܢ ܠܒܪܐ. ܐܝܟܢ ܕܠܐ ܡܢܐ. ܗܟܢܐ ܠܐ ܡܢܐ. [ܠܚܣܝ̈ܕܐ ܢܓܦܐ ܕܬܬܚܒܠܘܢ ܡܢ ܢܓܗܐ. ܗܟܢܐ ܠܐ ܡܢܐ[29]][30]

ܠܒܬܘ̈ܠܬܐ ܢܓܦܬܐ ܕܬܬܚܒܠܝܢ ܡܢ ܠܒܪܐ.[31] ܗܟܢ [ܠܗ̇ ܠܒܬܘܠܬܐ][32] ܕܬܗܘܐ ܠܒܪܐ. ܘܠܐ

ܕܬܬܚܒܠ[33] ܘܬܗܘܐ ܚܒܝܪܐ.

ܒܬܘܠܬܐ ܕܐܡܟܪܢ ܢܦܫܗ̇ ܠܡܫܝܚܐ.[34] ܗܟܢܐ[35] ܙܕܩ ܠܗ̇ ܕܬܗܘܐ. ܗܝ [ܢܓܦܐ ܘܕܓܒܐ][36]

ܘܡܟܝܟܐ ܘܡܣܝܒܪܢܐ. ܘܢܟܦܐ[37] [ܕܬܫܡܫܬܐ ܘܕܡܘܕܝܢܐ.][38] ܘܐܡܝܢܐ ܒܨܘܡܐ ܘܒܨܠܘܬܐ

ܘܒܥܒ̈ܕܐ ܕܐܢܫܝ̈ܐ. ܗܝ ܢܗܘܐ ܚܒܝܫܐ ܡܢ | ܒܬܘ̈ܠܬܐ ܢܓܦܬܐ:[39] ܕܢܣܐܒ ܠܗܝܢ ܒܢܓܦܘܬܐ[40] fol. 40r

ܘܐܦ[41] ܒܡܙܝܘܬܐ.[42] ܗܝ ܬܗܘܐ ܙܗܝܐ[43] ܡܢ ܟܠܗܝܢ. ܘܬܬܪܐܝܬ[44] ܗܝ[45] ܐܬܚܙܝܗ̇[46]

ܒܠܡܬܐ. ܗܝ ܬܗܘܐ[47] ܡܫܬܡܠܝܐ[48] ܘܡܫܬܡܠܝܐ: ܠܐܠܗܐ ܕܡܩܪܒ ܠܗ̇ ܘܡܩܝܡ ܡܢܗ̇ ܒܪܢܫܐ.

ܗܝ [ܬܗܘܐ[49] ܒܐܡܝܢܘ][50] ܩܪܝܐ ܒܬܫܡܫܬܐ ܕܒܬܘܠܬܐ ܩܕܝܫܬܐ. ܗܝ ܡܗܝܡܢܐ[51] ܕܒܡܗܝܡܢ

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23 E: ܕܠܚܒܝܢ
24 D: ܠܓܘܫ ܐܡܪܬܐ
25 D om. this word.
26 D: ܕܐܪ̈ܥܐ ܐܝܟ
27 BC: ܐܝܟ ܕܐܝܢ and D: ܐܝܟ
28 D: ܠܐܬܚܙܝܗ̇
29 C om. this word.
30 D: ܢܓܦܐ and E om. this bracketed phrase.
31 D: ܠܒܪܐ. ܘܡܢ ܐܘܟܠܐ ܠܒܬܘ̈ܠܬܐ ܢܓܦܐ ܕܬܬܚܒܠܘܢ ܡܢ ܢܓܗܐ
32 E om. this bracketed phrase.
33 B: ܬܬܚܒܠ
34 A: ܠܡܫܝܚ
35 D: ܗܟܢ
36 E: ܕܓܒܐ ܘܢܓܦܐ
37 E: ܟܦܐ
38 C: ܕܡܘܕܝܢܐ ܘܕܬܫܡܫܬܐ
39 C: ܕܒܬܘܠܬܐ ܘܢܓܦܬܐ
40 C: ܒܢܓܦܘܬܐ
41 D om. this word.
42 D: ܘܒܡܙܝܘܬܐ
43 E: ܙܗܝܐ
44 D: ܘܬܬܪܐ
45 D: ܕܝܢ ܗܝ
46 B: ܬܗܘܐ and D: ܗܝ
47 D: ܬܗܘ
48 D: ܡܫܬܡܠܝܢܐ
49 C: ܬܗܘ
50 D: ܒܐܡܝܢ ܬܗܘܐ
51 DE: ܡܗܝܡܢܐ

ܬܬܒܥܐ: ܟܕ ܕܝܢ ܗܟܢܐ[52] ܗܘܐ. ܐܬܐ ܠܡܕܝܢܬܗ ܕܐܠܗܐ ܘܡܪܐ ܒܗ. ܗܟܢܐ[53] ܒܥܙܪܐ ܙܕܩ ܠܓܬܠܘܬܐ ܕܢܦܘܩ.

ܐܠܦ ܕܝܢ ܕܗܘܝ،[54] ܠܓܒܪܐ. ܘܟܕ ܒܬܪ ܟܡ ܝܘܡ[55] ܢܦܩܘܢ ܕܢܦܘܩܢ ܒܬܪ ܡܬܪܐ. ܗܟܢܐ[56] ܙܕܩ ܠܗܘܢ ܕܢܙܕܗܪܘܢ ܡܢ ܢܟܠܬܗܘܢ ܕܥܐܕܪܐ. ܕܠܚܝܡ ܠܗܘܢ ܘܐܡܪܝܢ. ܕܦܩܕ ܠܗܘܢ ܐܠܗ ܗܝܡܢܘܬܐ ܠܓܒܪܐ. ܠܒ ܡܢ[57] ܕܠܡܥܬܕܘܬܗ ܒܪܚܘܬܐ. ܟܕ ܝܢܩܝܢ ܩܕܡ ܚܝܠܘܬܗܘܢ ܗܘܦܟܐ ܩܕܡܝܐ ܕܟܠ ܒܚܠܝܫܝܢ. ܘܓܒܓܬܐ ܕܗܘܝ، ܠܗܘܢ ܒܚܠܡܐ. ܟܕ ܡܚܘܝܢ ܠܗܘܢ ܗܢܝܢ ܒܬܘܠܘܬܐ ܕܙܕܝܩ. ܡܛܠ ܕܢܛܪ[58] ܒܬܘܠܘܬܗܘܢ.[59] ܐܢܬܝܢ ܕܝܢ[60] ܕܗܘܦܟܝܢ ܠܓܒܪܐ. ܘܡܬܠܒܬܝܢ ܓܒܓܒܬܝܢ. ܗܟܢܐ[61] ܩܕܝܫܬܐ ܝܓܒܬܝܢ ܠܡܗܘܐ.[62] [ܐܢܫܝܢ ܐܬܬܢܝܢ[63] ܕܗܘܝܬܐ][64] ܘܠܐ ܥܢܝܢ ܒܡܫܡܠܝܘܬܐ.[65] ܦܬܟܐܬ | ܡܢܬܝܢ ܠܗܘܢ ܠܚܫܐ[66] ܗܓܢܐ. ܘܡܕܥܕܝܢ ܠܬܚܝܢܝܢ.[67] ܐܢܝܢ[68] ܡܫܝܚܬܐ[69] ܐܬܬܢܝܢ[70] ܘܗܓܢܝܢ ܒܡܫܝܚܐ ܬܠܬܐ. ܝܬܒܘܬܗܘܢ ܩܕܡ ܠܐ ܡܗܝܡܢ.

fol. 40v

ܥܡܗܘܢ ܟܠ ܘܦܬܝܢ ܦܘܩܕܢ. ܬܚܝܢ ܒܕܝܪܝܢ[71] ܟܕ ܦܠܚܝܢ ܠܐܠܗܐ ܡܪܝܢ. ܘܐܢܫܝܢ ܠܡܦܩܕܢܝܢ.[72] ܕܢܣܒܐ ܒܗܘܢ ܡܫܝܚܐ. ܘܡܢܗ ܬܬܒܥܡ ܒܡܠܟܘܬܗ. ܐܝܟ ܗܢܝܢ ܒܬܘܠܘܬܐ ܕܐܢܫܪ[73] ܠܡܦܩܕܢܝܢ.[74] ܘܠܐ ܬܗܘܝܢ ܐܝܟ ܗܢܝܢ ܕܫܟܪ ܠܗܘܢ ܡܫܝܚܐ. ܘܐܝܟ ܐܢܝܢ ܡܫܝܚܐ ܘܕܚܢ ܒܠܦܬܓܡܝܢ.[75] ܕܓܠܝܡܕ[76] ܕܥܒܕܬܝܢ[77] ܚܠܐ ܘܡܦܠܗܝ ܩܕܡ ܡܫܝܚܐ. ܡܛܠܗܢܐ[78] ܠܐ ܬܬܒܥܝ

52 D: ܗܟܢ
53 D: ܗܟܢ
54 C: ܕܗܘܝܢ
55 D: ܝܘܡ̈
56 D: ܗܟܢ
57 F om. this word.
58 D: ܕܢܛܪ،
59 C: ܒܬܘܠܘܬܗܘܢ
60 C om. this word.
61 E om. this word.
62 E: ܠܡܗܘܐ ܠܓܒܪܐ
63 C: ܐܬܬܗܝ
64 D: ܘܐܝܟ ܕܝܢ ܕܩܦܝܢ ܐܢܝܢ
65 BCE: ܒܡܫܡܠܝܘܬܗܘܢ
66 C: ܚܫܐ
67 A: ܠܬܚܝܢܝܢ ܬܚܝܢ̈; C: ܬ̈ܚܝܢ; and E: ܠܬܚܝܢܝܢ
68 D: ܘܐܝܟ and E: ܘܐܢܝܢ
69 D: ܡܫܝܚܬܐ
70 D: ܐܢܝܢ
71 BCDE: ܒܕܝܪܝܢ
72 A: ܠܐ ܠܡܦܩܕܢܝܢ
73 DE: ܕܐܢܫܪ،
74 C: ܠܡܦܩܕܢܝܢ
75 C: ܒܦܬܓܡܝܢ
76 BCD: ܕܓܠܐ ܡܕܡ
77 C: ܕܥܒܕܬ̈
78 BC: ܡܛܠ ܗܢܐ; D: ܘܠܗܢܐ; and E: ܡܛܠ

ܡܕܡ ܒܠܐ ܨܒܝܢܐ. ܘܬܐܡܪܢ ܕܐܠܗܐ[79] ܠܐ ܚܙܐ ܠܗ. ܒܠܡܕܡ[80] ܐܠܐ ܘܡܦܪܫ[81] ܡܕܡ ܗ̇ܘ[82] ܕܠܗ

ܢܬܚܬܡ ܒܬܚܘܡܐ. ܡܛܠ ܕܗܘ̣ ܦܪܫ ܠܓܠܝܐ[83] ܐܝܟ ܒܥܒܕܘ̈ܗܝ.

ܘܡܬܚܙܝܢ ܡܪܢ[84] ܒܬܫܡܫܬܐ ܕܡܠܟܘ̈ܬܐ ܡܕܝ̈ܢܬܐ: ܕܐܢܛܝܘܟܘܣ: ܘܕܡܩܕܘܢܝܐ: ܘܕܐܪܡܝܐ

ܦܪܣܐ: ܘܕܡܕܝܐ. ܗ̇ܝ ܕܪܒܝܥܐ ܗܘܬ ܒܪܕܝܬܐ. ܒܠ ܐܝܟܐ[85] ܕܐܙܠܐ ܗܘܬ: ܘܕܡܬܪܬܝ، ܠܘܒܪܝܬܐ

ܘܕܐܬܬܝܗ̇ ܒܬܠܬܗ̇.[86] ܘܒܗ̇، ܒܬܘܬܠܬܐ ܕܝܘܒܐ ܗܘܬ ܒܡܕܝܢܬܐ. ܘܡܚܙܪ ܗܘܐ ܠܗ̇ ܐܠܗܐ ܒܠܒܘܡ

ܚܕ ܪܘܡܝܐ. ܕܗܦܟ ܗܘܐ ܠܗ̇ ܠܡܐܡܘܠܬܐ. ܒܗ ܕܝܢ ܒܬܫܡܫܬܐ | [ܕܕܐܝܟ ܗܠܝܢ][87] ܡܬܚܙܝܢ. fol. 41r

ܬܚܝܬܐ ܕܒܐ ܪܘܡܐ [ܡܬܚܙܝܢ[88] ܐܝܟܢ.][89] ܘܡܢܗܝܢ ܕܒܬܪ ܗܢܝܢ ܒܡܠܬܐ. ܐܠܗܐ[90] ܕܝܢ ܢܗܘܐ ܠܗܝܢ

ܡܚܙܝܢܐ ܒܓܠܝܢܐ:[91] ܗܘ ܕܠܗ ܫܘܒܚܐ.[92] ܘܥܠܝܢ ܪ̈ܚܡܘܗܝ،[93] ܠܥܠܡ[94] ܥܠܡܝܢ[95] ܐܡܝܢ ܀

[ܦܘܪܫܢ ܐܝܩܘܢ ܕܬܘܠܐ][96] ܀

79 E: ܕܐܠܠܗܐ
80 D: ܒܠ ܡܕܡ
81 D om. this word.
82 C: ܐܠܗܐ
83 D: ܠܓܠ ܐܝܟ
84 BC: ܡܪܬܝܢ
85 D: ܒܪ
86 C: ܒܬܗ
87 B om. this bracketed phrase.
88 F: ܡܬܚܙܝܐ
89 DE: ܡܬܚܙܝܢ
90 E: ܘܐܠܗܐ
91 D: ܒܓܠ ܡܕܡ
92 ABF: ܫܘ̈
93 B: ܪ̈ܚܡܘܗܝ
94 D om. this word.
95 D: ܠܥܠܡܝܢ
96 D om. this bracketed phrase.

❖ ܕܝܠܗ [ܚܕ ܕܝܠܗ][1] ܕܥܒܕ ܡܦܢܝܢܐ ܫܘܐܠܐ ܕܫܐܠܗ ܚܕ ܡܢ ܐܚ̈ܐ

ܥܠ [ܕܘܒܪܐ ܕܝܚܝܕܝܘܬܐ][2] ❖

ܐܡܪ ܠܝ ܐܘ ܚܒܝܒܝ ܕܐܡܪ ܐܢܬ ܕܫܒܩܬ[3] ܠܝ ܠܥܠܡܐ ܘܒܥܝܢܐ[4] ܕܐܝܟܢܐ ܐܚܝܐ. ܒܥܝܢܐ[5] ܕܐܫܐܠܟ ܘܐܡܪ ܠܟ. ܕܡܢܐ ܗܝ ܝܚܝܕܝܘܬܐ. ܘܡܢܘ ܥܠܡܐ ܕܫܒܩܬ ܠܟ. ܒܥܝܢܐ[6] ܕܐܕܥ.[7] ܘܐܟܕܝܢ[8] ܠܟ [ܒܪܝܟ ܐܢܬ.][9] ܫܐܠܬ ܘܐܡܪ[10] ܠܟ. ܥܠܡܐ ܕܝܢ ܐܝܬܘܗܝ[11] ܒܚܛ̈ܗܐ.[12] ܘܓܠܝܐ ܗܝ. ܕܐܟ ܒܚܛ̈ܗܐ ܠܐ ܗܘܘ ܠܘܬ ܗܘܐ ܥܠܡܐ. ܐܟܕܝܢ[13] ܠܡܬܪܢܐܝܬ ܡܢ ܥܠܡܐ ܢܦܫܝܬ.[14] ܠܐ ܠܟ ܘܠܥܠܡܐ. ܐܟܕܝܢ[15] ܐܝܟ ܕܐܡܪܬ[16] ܕܢܦܩܬ ܡܢ ܥܠܡܐ ܘܢܗܘܐ ܐܚܝ ܒܡܐܟܠܬܐ ܡܫܩܠܬܘܬܐ ܕܬܘܩܢܐ: ܒܡܥܒܕܬܐ[17] ܕܫܡܝܐ ܘܪܗܛ ܠܡܒܥܝܘ ܒܗܦܟܐ. ܘܦܢܐ ܝܩ̈ܪܬܐ ܠܒܪ ܡܢ ܗܘܢܝܗܘܢ[18] ܘܢܚܛ ܫܡܥܝܢܐ ܗܕܝܢܐ. ܘܪܗܛ[19] ܒܬܪ ܙܒܢܘܬܐ. ܗܢܐ ܟܠ ܟܠܗ ܠܐ ܢܦܩ ܡܢ ܥܠܡܐ. ܐܠܐ [ܒܥܠܡܐ ܡܬܟܒܫ ܒܕܡܝܐ][20] ܠܓܘܪܗ.

ܐܝܟܢܐ[21] ܕܠܡܬܪܢܐܝܬ ܢܦܩ ܡܢ ܥܠܡܐ ܕܢܗܘܐ ܝܚܝܕܝܐ. ܗܟܢܐ[22] ܙܕܩ ܠܗ | ܕܬܬܕܒܪ. fol. 41v

ܢܗܘܐ[23] ܡܫܘܪܝܐ[24] ܡܢ ܟܠܗܘܢ [ܝܨ̈ܦܘܬܗ ܕܥܠܡܐ][25] ܗܢܐ. ܘܡܢ ܟܠܗܘܢ ܡܢܝܢܘܬܗ[26]. ܘܠܐ ܢܗܘܐ

[1] AD om. this bracketed phrase.
[2] D: ܕܘܒܪ ܝܚܝܕܝܘܬܐ
[3] B: ܕܫܒܩ
[4] B: ܘܒܥܐܢܐ
[5] D: ܒܥܐ ܐܢܐ
[6] D: ܒܥܐ ܐܢܐ
[7] D: ܠܡܕܥ
[8] D: ܘܐܟ ܕܝܢ
[9] D: ܒܪܝܟܬ
[10] D: ܘܐܢܐ ܐܡܪ
[11] A: ܐܝܬܘܗܝ and D om. this word.
[12] D: ܒܚܛ̈ܗܐ ܗܘ
[13] CE: ܐܟ ܕܝܢ and D: ܐܟ
[14] B: ܢܦܫܢܐܝܬ and C: ܢܦܫܐܝܬ
[15] B: ܐܟ ܕܝܢ and D: ܘܐܟ
[16] E: ܐܡܪܬ ܠܟ
[17] BC: ܘܡܥܒܕܬܐ
[18] C: ܗܘ ܗܘܢܗ
[19] C: ܘܪܛ
[20] D: ܡܬܟܒܫ ܒܗ
[21] C: ܐܝܟܢܐ ܕܝܢ
[22] D: ܗܟܢ
[23] D: ܕܢܗܘܐ
[24] BCD: ܡܫܘܪܐ
[25] D: ܝܨ̈ܦܬ ܥܠܡܐ
[26] C om. this word.

ܙܢܐ ܐܚܪܢܐ ܐܦ ܒܡܫܝܚܐ. ܟܕ ܚܙܐ ܓܒܝܢܗ ܘܢܛܪ[27] ܦܘܩܕ̈ܢܘܗܝ:[28] ܘܟܕ ܡܬܕܪܫܐ[29] ܒܓܠܡܕܡ.[30] ܒܡܒܝܢܘܬܗ[31] [ܒܡܪܚܡܢܘܬܗ: ܒܚܘܒܗ:][32] ܐܢܕܝܢ[33] ܗܠܝܢ ܒܠܗܝܢ ܠܐ ܥܒܝܕ ܒܗ. ܗܘܐ ܠܗ ܢܘܟܪܝܐ ܡܢ ܡܠܟܘܬܗ.

ܒܗܕܐ ܗܝ ܒܥܕܢܐ ܠܫܢܝܐ. ܕܢܦܩ ܡܢ ܥܠܡܐ ܗܢܐ. ܘܠܟܪ [ܐܦܣܩܘܦܐ ܕܡܠܐܟ̈ܐ.][34] ܘܡܬܬܥܝܪ[35] ܕܐܬܝܬܘܗܝ:[36] ܥܐܕܐ[37] ܡܘܕܐ. ܐܢܕܝܢ[38] ܚܕܝܐ [ܫܪܝܪܐ ܐܬܝܢ:][39] ܒܗܠܝܢ[40] ܕܝܢ ܠܝ ܕܬܬܚܝܒ ܒܠܚܡܐ ܢܦܫܐ. ܘܒܥܠܬܐ ܥܣܩܬܐ. ܘܡܢܝܐ ܠܗܘܢ ܡܠܟܘܬܐ: ܐܒܝܫܬܐ ܕܝܢ ܘܡܢܝܢܐ. ܟܠ [ܬܘܪܥܝܬܐ ܕܢܦܫܐ][41] ܒܚܝܠ ܗܘܐ ܠܗܘܢ. ܡܛܠ ܡܢ [ܬܘܪܥܝܬܐ ܕܦܓܪܐ.][42] ܟܕ ܕܝܢ[43] ܡܬܩܢܝܢ ܗܘܘ ܒܗܕܐ. ܕܟܠ ܐܢܫ̈ܝ ܕܡܬܚܡܠ ܦܓܪܐ ܡܬܚܫܠܐ ܢܦܫܐ. ܐܦ[44] ܦܓܪܐ ܠܐ ܡܫܬܦܠ. ܐܝܟ ܒܗܠܝܢ ܣܓ̈ܝܐ ܕܪܚܡܬܐ. ܐܝܠܝܢ[45] ܕܐܣܝܪܝܢ ܒܣܪܐ ܗܢܐ ܕܪܚܡܬܐ. ܪܗܛܝܢ ܒܠܠܝܐ ܘܒܐܝܡܡܐ ܠܡܫܡܥܘ[46] ܦܘܩܕ̈ܢܘܗܝ.

ܚܕ̈ܝܢܐ ܕܝܢ[47] ܫܪܝܪܐ ܚܝ̈ܝܢ ܕܫܘܠܡܗܘܢ[48] ܠܦܓܪܐ. ܡܛܘܠ[49] ܕܢܬܒܥܘܢ [ܠܠܘܪܐ ܕܪܒܬܐ.][50] ܐܚܪܢܐ[51] ܗܘ ܕܝܢ [ܕܒܘܪܐ ܕܚܝܕܘܬܐ][52] ܘܐܚܪܢܐ[53] ܗܘ ܕܒܠܚܘܕܝܐ.[54] ܘܐܦ

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[27] D: ܢܛܪ
[28] A: ܦܘܩܕܢܘ̈
[29] D: ܢܬܕܪܫܐ
[30] D: ܒܓܠ ܡܕܡ
[31] A: ܒܡܒܝܢܘ̈ and D: ܒܡܘܒܝܢܗ
[32] D: ܘܒܡܪܚܡܢܘܬܗ ܘܒܚܘܒܗ
[33] BCDE: ܐܦ ܕܝܢ
[34] D: ܐܦܣܩܦܐ ܡܠܐܟ̈ܐ
[35] D: ܘܡܬܥܝܪ
[36] A: ܕܐܬܝܬܘ̈ and D om. this word.
[37] D: ܕܥܐܕܐ ܗܘ
[38] BCE: ܐܦ ܕܝܢ and D: ܘܐܦ
[39] D: ܐܬܝܢ ܫܪܝܪܐ
[40] E om. this word.
[41] D: ܬܘܪܥܝܬܗ ܢܦܫܐ
[42] D: ܬܘܪܥܝܬܗ ܦܓܪܐ
[43] BCDE om. this word.
[44] D: ܕܐܦ; E: ܐܦ ܕܝܢ; and F: ܒܗܝ ܘܐܦ
[45] F: ܘܐܝܠܝܢ
[46] B: ܠܡܥܒܕܘ and D: ܠܡܫܡܫܘ
[47] D om. this word.
[48] D: ܕܫܘܠܡܐ
[49] D: ܡܛܠ
[50] D: ܠܠܘܪ ܪܒܬܐ
[51] D: ܐܚܪܝܢ
[52] D: ܕܒܘܪ ܚܝܕܘܬܐ
[53] D: ܘܐܚܪܝܢ
[54] E: ܕܒܠܚܘܕܐ

ܒܡܠܟ̈ܐ ܕܝܢ ܡܫܬܟܚܝܢ[55] | ܡܫܬܠܛܐ.[56] ܘܐܦ ܡܕܝܢܬܐ ܕܝܢ[57] ܕܫܡܝܐ[58] ܡܠܟ̈ܐ[59] ܠܡܠܟܐ. fol. 42r

ܡܫܬܪܪܬܐ ܗ̇ܝ ܪܒܬܐ. [ܒܗ̇ܝ ܕܫܡܝܐ][60] ܠܗ̇ ܚܠܦ ܫܡܠܝܘܬܗ̇ܘܢ[61] ܕܒܢܝܢܫܐ: ܘܐܦ ܡܢܝܢܐ ܡܢܝ

ܥܣܪܝܢ ܒܪ ܝܘ̈ܡܐ ܡܬܠܡܢܐ ܘܦܘܫܪܐ. ܐܠܐ ܐܥܬܕܬ ܗܘܐ ܠܡܠܟܐ ܒܥܘܪܐ ܕܡܕܝܢܬܐ. ܠܐ

ܡܛܠ ܗܘܐ ܠܗ.

ܐܢܬ ܕܝܢ ܐܘ ܚܣܝܐ. ܟܕ ܡܕܝܢܬܐ ܕܡܠܟܐ ܐܪܥܢܝܐ ܡܣܪܪ ܐܢܬ. ܡܛܠ ܙܕܩ ܠܟ

ܕܬܬܠ ܡܕܝܢܬܟ[62] ܠܡܠܟܐ ܫܡܝܢܐ: [ܗܘܐ ܕܝܢ:][63] ܕܬܬܒܥ ܢܦ̈ܫܗ ܒܥܠܕܒܒܟ.[64] ܐܙܕܗܪ[65] ܕܝܢ

ܕܕܠܡܐ[66] ܡܫܬܟܚܝܢ[67] ܡܠܟ̈ܐ ܒܡܠܟܐ ܕܒܟܘܬܗ ܕܠܒܝܢ ܡܢܟ. ܘܬܬܗܦܟ ܠܐܣܦܩܘܠܛܪܐ[68] ܗܘܝܐ

ܕܡܠܐܟ̈ܐ ܠܓܝܣܝܢ.[69] ܐܠܐ ܙܕܩ ܠܟ[70] ܐܣܦܩܘܠܛܪܐ[71] ܕܡܠܐܟ̈ܐ ܠܓܝܣܝܢ. ܣܓܝܢ[72] ܕܓܡܠܐܟܐ

ܢܘܗܪܐ.

ܒܗܘ [ܬܫܒܘܚܐ ܕܫܡܝܐ ܘܩܘܠܣܐ ܕܡܠܟܘܬܐ][73] ܠܐ ܡܬܡܠܠ. ܘܦܘܩܕܢܘܗܝ[74] ܠܐܢܫܐ

ܕܠܗܕܐ ܐܫܬܘܝ، ܘܟܕ ܗ̇ܝ ܐܬܦܢܝ. ܐܢܬ ܕܝܢ ܐܘ ܚܣܝܐ ܒܢܫܐ ܕܪܘܚܐ ܐܙܕܡܢ. ܘܠܘܩܒܠ ܓܒܠܗ

ܒܡܪܟܒܐ ܐܬܩܪܝܬ. ܐܝܟ ܒܐܝܟܐ ܟܕ ܬܪܥܐ ܕܪ̈ܓܫܬܐ. ܘܡܫܝܚܘܗܝ، ܒܝܬ ܚܬܢܘ̈ܗܝ، ܘܬܬܡܟܢ.[75]

ܡܛܠ ܕܟܠ ܕܢܬܒܗܪ ܒܡܫܝܚܐ.[76] [ܐܢܬ ܕܝܢ][77] ܐܘ ܚܣܝܐ ܐܬܚܫܠ ܒܡܫܝܚܐ ܘܠܐ ܬܬܪܫܠ.

ܘܩܘܡ ܠܓܢܒܪܐܝܬ | ܠܘܩܒܠ ܣܛܢܐ ܘܚܪܘ ܡܢܟ. ܡܛܠ ܕܟܠ ܕܒܡܫܝܚܐ ܡܗܝܡܢ ܠܐ ܢܐܒܕ. [ܘܗ̇ܘ fol. 42v

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[55] C: ܡܫܬܟܚܝܢ
[56] C: ܡܫܬܪܪܬܐ
[57] D om. this word.
[58] E: ܫܡܝܐ
[59] E om. this word.
[60] D: ܒܕ ܫܡܝܐ
[61] E: ܫܡܠܝܘܬ ܗܘܢ
[62] B: ܡܕܝܢ ܐܬܟ and E: ܡܕܝܢܬܐ
[63] ADEF: ܗ̄
[64] D: ܒܥܠ ܕܒܒܟ
[65] C om. this word.
[66] C: ܕܠܡܐ
[67] C: ܡܫܬܟܚܐ ܗ̄ܘ and D: ܢܫܬܟܚܘܢ
[68] D: ܠܐܣܦܩܠܛܪܐ
[69] BC om. this word and D: ܕܠܓܝܣܝܢ
[70] BCDEF: ܠܟ ܕܝܢ
[71] D: ܐܣܦܩܠܛܪܐ
[72] D om. this word.
[73] D: ܬܫܒܘܚܐ ܫܡܝܐ ܘܩܘܠܣܐ ܡܠܟܘܬܐ
[74] D: ܡܕܝܢ ܦܘܩܕ
[75] C: ܘܬܬܡܟ ܒܟ
[76] BCDEF: ܒܡܫܝܚܐ ܢܬܒܗܪ
[77] D: ܘܐܢܬ

ܕܡܬܡܠܠܬܗ][78] ܡܐܬ ܚܝܐ. ܘܕܡܬܡܠܠܬܗ [ܡܬܡܚܝܢ ܡܬܬܪܝܡ.[79]][80] ܘܕܡܬܡܠܠܬܗ ܡܬܒܣܡܝܢ[81]

ܚܝܬ. ܘܕܡܬܡܠܠܬܗ ܡܫܬܥܢ ܡܬܬܚܝܢ.[82] ܘܕܡܬܡܠܠܬܗ ܡܬܬܥܒܠ ܡܬܪܡܝܢ.[83]

ܗܠܝܢ ܕܝܢ[84] ܟܠܗܝܢ ܡܫܝܚܐ ܐܫܬܘܕܝ ܠܢ. ܘܫܘܕܥܘܗܝ ܫܪܝܪܝܢ. ܘܐܝܠܝܢ ܕܐܬܬܥܒܕܘ ܘܡܚܠܐ

ܡܬܢܗܓ[85] ܠܗܘܢ ܘܡܬܬܚܫܒ[86] ܠܗܘܢ.[87] ܘܐܝܠܝܢ ܕܐܬܗܡܟܘ ܘܡܫܪܘ. ܐܦ ܗܘ ܕܐܝܬ ܠܗܘܢ

ܡܫܬܡܠ[88] ܡܢܗܘܢ. ܡܛܠ ܕܐܠܗܐ ܕܝܢܐ ܗܘ ܒܟܝܢܐ. ܘܠܓܠܝܙ[89] ܐܝܟ ܒܟܠܗ ܦܪܒ ܠܗ.

ܐܬܬܪܝܘ ܐܬܬܚܒܪܘ[90] ܐܦ ܚܫܒܢܐ ܘܠܐ ܬܬܕܡܟܘܢ. ܕܚܝܠܐ ܗܘ [ܥܒܕܬܐ ܕܡܫܡܠܝܬܐ.][91]

ܒܥܒܕܬܐ ܕܝܢ[92] ܗܘ. ܚܕܘܬܐ ܘܡܪܢܝܘܬܐ ܡܡܠܟܝܢ.[93] ܚܕܘܬܐ ܠܢܦܫܬܐ ܘܡܥܒܕܢܐ. ܘܡܪܢܝܘܬܐ ܠܦ̈ܓܪܐ

ܘܠܡܕܢܚܐ. ܐܝܬ ܕܝܢ ܐܦ ܚܟܝܡ. ܥܒܕ ܐܬܚܙܝ ܒܐܒܘܢܐ ܗܘܝܐ ܕܡܫܝܚܘܬܐ. [ܐܝܟܢܐ ܕܝܢ][94]

ܕܠܒܐܡܬ ܪܕܐ ܒܗ. ܚܝܐ ܡܢܝܚܐ ܠܗ. ܦܚܡܐ ܕܝܢ ܕܪܗܛܝܢ ܒܐܘܠܨܢܐ. ܐܠܐ ܚܕܘ[95] ܢܦܩ[96]

ܠܗ ܠܓܠܝܐ. ܘܐܦ [ܒܪܘܒܪܐ ܗܘܐ ܕܡܫܝܚܘܬܐ.][97] ܦܬ̈ܓܡܐ ܕܝܢ[98] ܕܪܗܛܝܢ. ܐܠܐ ܚܕ ܡܢ ܐܠܦ

ܢܦܩ ܠܗ [ܠܓܘܬܐ ܕܡܬܓܘܢܗܝ][99] | ܒܟܘܡ[100] ܕܐܝܟ ܢܒܥܐ [ܠܫܒ̈ܩܘܗܝ ܕܦܓܪܐ.][101] ܒܡܛ̈ܠܐ ܕܝܢ fol. 43r

ܘܐܘܠܨ̈ܢܐ ܡܥܒܕܢ[102] ܕܢܦܩܐ ܐܝܟܢ. ܒܠܒܕ ܡܟܬܒܢܘܬܗ[103] ܕܡܫܝܚܐ: ܠܐ [ܠܒܪ ܐܝܟ ܡܥܒܕܢ][104]

ܠܡܦܠܚ. ܘܢܗܘܬܐ ܒܠܒܕ[105] [ܡܟܬܒܢܘܬܐ[106] ܕܠܫܒܘܬܐ[107]][108] ܐܝܟ ܕܡܫܝܚܐ ܐܡܪ. ܕܒܠܒܕ

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78 D: ܘܕܡܬܡܠܠܬܗ
79 C: ܡܬܬܪܝܡ
80 D: ܬܬܡܚܝܢ ܬܬܬܪܝܡ
81 D: ܬܬܒܣܡܝܢ
82 D: ܢܬܬܚܝܢ
83 D: ܬܪܡܝܢ
84 D om. this word.
85 D: ܬܬܢܗܓ
86 C: ܘܡܬܚܫܒ and D: ܘܬܬܬܚܫܒ
87 D om. this word.
88 D: ܢܫܬܡܠ
89 D: ܘܠܓܠ ܐܝܟ
90 C: ܐܬܬܚܒܪ̈
91 D: ܥܒܕܬ ܡܫܡܠܝܬܐ
92 E om. this word.
93 D: ܡܡ̈ܠܟܝܢ
94 D: ܕܝ̈ܢ
95 D: ܚܕ
96 CE: ܕܢܦܩ
97 D: ܒܗܘܢ ܪܘܒܪ ܡܫܝܚܘܬܐ
98 D: ܐܝܬ
99 D: ܠܓܘܬ ܡܬܓܘܢܗܝ
100 E: ܒܟܘܡܐ ܗܝ
101 D: ܠܫܒ̈ܩ ܦܓܪܐ
102 D: ܢܥܒܕܢ
103 A: ܡܟܬܒܢܘܬܗ ܕܡܥܒܕ̈; D: ܡܟܬܒܢܘܬܗ ܒܝܕ; and E: ܡܟܬܒܢܘܬܐ
104 D: ܡܥܒܕܢ ܐܝܟ
105 D: ܘܒܠܒܕ
106 E: ܡܟܬܒܢܘܬܗ
107 A: ܕܠܫܒܘ̈
108 D: ܡܟܬܒܢܘܬ ܠܫܒܘܬܐ

ܠܐ ܡܫܟܚܝܢܬܘܢ[109] ܡܕܡ ܠܡܐܟܠ. ܐܝܠܝܢ ܕܝܢ ܕܡܬܬܠܡܝܢ[110] ܘܡܟܠܝܢ ܡܬܗܘܡܟܐ ܠܗܘܢ

ܠܛܝܒܘܬܐ. ܐܝܠܝܢ[111] ܕܝܢ[112] ܕܟܦܢܝܢ ܘܡܗܡܝܢ. ܐܦܠܐ ܐܢ ܐܝܬ ܠܛܝܒܘܬܐ ܕܪ̈ܚܡܝܢ.

ܠܛܘܒܗܘܢ[113] ܠܐܢܫܐ ܕܐܣܒ ܠܡܣܟܢܐ.[114] ܘܝܗܒ ܒܦܘܪܥܢܗ: ܕܝܪܬ ܚ̈ܝܐ ܕܠܥܠܡ ܠܗܘܢ

ܫܘܠܡܐ ܗܟܝܠ ܡܢܝ ܒܛܝܒܘܬܗ ܕܐܬܦܢܝܬ ܡܢ [ܡܠܟܐ ܗܘܐ][115] ܪܒܐ ܘܪܘܚܢܬܐ ܕܐܒ̈ܗܬܐ.

ܕܐܝܬܘܗܝ[116] ܡܠܟܐ[117] ܕܫ̈ܡܝܐ ܘܡܗܡܡܢܐ ܕܒܪܝܬܐ.[118] ܘܬܪܥܐ ܪܒܐ ܘܪܘܚܐ[119] ܕܡܡܛܐ ܠܐܒܘܢܐ.

ܕܒܗ ܐܝܬ ܬܪܥܐ ܕܠܐ ܡܬܚܕ: [ܗܘܝܘ ܕܝܢ:][120] ܡܫܝܚܐ ܒܢܝܢܐ ܘܡܫܟܢܐ ܕܠܐ ܡܬܒܪ. ܚܝܘܬܐ

ܘܪܘܚܢܬܐ ܡܢ ܕܡܬܩܪܒܬܐ. [ܗܘܝܘ ܕܝܢ][121] ܡܫܬܒܚܬܐ ܡܬܒܕܩܢܘܬܐ. ܕܡܗܝܡܢܝܢ[122] ܘܡܬܚܙܝܢ ܕܡܗܝܡܢܝܢ

ܠܫ̈ܡܝܐ ܘܠܐܪܥܐ. ܘܡܗܝܡܢܝܢ ܪܘܚܢܬܐ ܕܡܗܝܡܢܝܢ ܠܫ̈ܡܝܐ ܘܪ̈ܚܡܐ: [ܗܘܝܘ ܕܝܢ:][123] ܪܚܡܬܐ: ܠܟܠܗ ܥܠܡܐ:[124]

ܘܦܫܛܐ[125] ܫܒܝܪܐ: ܘܒܪܝܬܐ[126] ܡܫܠܡܝܢ ܫܦܝܪܐ: [ܗܘܝܘ ܕܝܢ:][127] ܡܫܡܫܢܐ ܠܟܠܗ̇ ܐܪܥܐ. ܕܢܣܒܝܢ ܕܠܡܒܘܥ

ܡܢ ܐܘܪܚܐ[128] | ܕܫܪܪܐ. ܘܡܬܦܢܝܢ[129] ܠܘܬ ܬܪ̈ܥܝܗܘܢ[130] ܡܗܝܡܢܘܬܐ ܕܐܝܬܝܗܝܢ ܗܠܝܢ. ܗܢ fol. 43v

ܕ̈ܝܢ ܒܬܪܥܝܗܝܢ. ܠܐ ܡܫܬܟܚܢܘܬܐ: ܘܒܪܝܬܐ: ܘܫܡܝܐ.

ܗܟܝܠ ܡܢܝ ܒܛܝܒܘܬܗ. ܕܗܘܐ ܠܢ ܘܫܡܥܢ[131] ܕܠܐ ܫܠܡܐ. ܒܠ ܐܦ̈ܝ ܒܠܡܘܢ ܠܛܝܒܘܬܗ

ܕܠܗ̇ ܫܘܒܚܐ ܘܩܕܫܐ ܘܝܩܪܐ [[ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ[132] ✤ [ܐܡܪ ܫܘܒܚܐ ܬܘܒ ܒܠܘ ܒܫܘܒܚܐ

ܡܫܝܚܐ][133]]][134] ✤

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[109] B: ܡܫܟܚܝܢ ܐܢܬܘܢ
[110] C: ܕܡܬܬܠ̈
[111] DE: ܘܐܝܠܝܢ
[112] D om. this word.
[113] D: ܠܛܘܒ
[114] E: ܠܡܣ̈ܟܢ
[115] D: ܗܘܐ ܡܠܟܐ
[116] D: ܕܗܘ
[117] A: ܚܝܠܐ
[118] D: ܕܒܪ̈ܝܬܐ
[119] B: ܪܚܐ and C: ܪܘܚ
[120] AEF: ܗ̣ܘ and D: ܐܘܚܕܬ
[121] DEF: ܗ̣ܘ
[122] DEF: ܕܡܗܝܡܢܝܢ
[123] ADEF: ܗ̣ܘ
[124] C: ܘܠܟܠܗ ܥܠܡܐ
[125] E: ܦܫܛܐ
[126] E: ܕܒܪܝܬܐ
[127] ADEF: ܗ̣ܘ
[128] AB: ܡܢ ܐܘܪܚܐ ܡܢ ܐܘܪܚܐ
[129] C: ܘܡܬܦܢܝܢ
[130] C: ܬܪ̈ܥܝܗܘܢ
[131] D: ܘܫܡܥܢܝ
[132] C om. this word.
[133] BCF: ܐܝܟ ܗܐ ܕܟܬܝܒ ܐܡܪ ܩܠܝܢ ܘܡܬܒܥܐ ܦܫܝܩ
[134] DE om. this double bracketed phrase.

❖ ܕܝܠܗ [ܕܝܢ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ ܡܬܪܓܡܢܘܬܐ ܕܠܘܬ ܐܢܫܐ ❖

ܬܫܒܘܚܬܐ ܕܝܢ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܘܪܘܡܪܡܐ ܘܩܘܒܠܛܝܒܘܬܐ.[2] ܢܣܩ ܠܐܠܗܐ ܒܪܘܝܐ ܕܟܠ. ܗܘ ܕܐܝܬܘܗܝ ܡܢ ܠܐ ܡܕܡ ܠܟܠܡܕܡ. ܘܡܕܒܪ ܟܠ ܒܚܝܠܗ ܘܪܚܡܘܬܗ. ܘܗܘܝ ܠܢ ܐܘܪܚܐ ܕܬܪܝܨܐ ܕܢܪܕܐ ܒܗ. ܘܢܣܒܠܢ[3] ܗܘܢܐ ܘܢܚܬܐ. ܘܡܕܒܪܐ ܘܫܘܡܠܐ [ܕܢܗܘܐ ܪܕܝܢ][4] ܒܥܩ̈ܒܬܗ. ܘܡܚܒܕܝܢ[5] ܒܓܢܒܗ.

ܟܕ ܕܝܢ ܚܙܐ ܣܛܢܐ ܐܝܟܢܗ[6] ܕܒܢܝܢܫܐ ܐܬܡܠܠ ܚܛܝܬܐ. ܘܫܪܝ ܠܡܬܦܢܝܘ ܒܗܘܢ.[7] ܟܕ ܥܢܐ ܕܢܬܕܝܢܘܗ[8] ܠܘܬܗ. ܘܢܬܦܢܘܗ[9] ܡܢ ܐܘܪܚܐ ܕܬܪܝܨܐ. [ܒܗ̇ ܕܫܪܐ][10] ܕܒܥܐ ܢܦܘܩ ܐܠܗܐ ܘܐܘܪܚܗ. ܘܟܠܡܕܡ[11] ܥܒܕ ܠܗ. ܟܕ ܕܝܢ[12] ܐܡܪ ܐܠܗܐ ܠܣܛܢܐ. ܕܐܝܟ ܠܒܢܝܢܫܐ ܘܐܫܬܥܒܕ ܠܗ ܘܠܐ | fol. 44r
ܫܡܥܗ. ܒܪ ܫܒܬܗ ܫܕܝܗܝ[13] ܠܐܪܥܐ. ܘܡܢ ܢܘܗܪܐ[14] ܗܘܐ ܚܫܘܟܐ.[15]

[ܚܙܐ ܐܠܗܐ][16] ܕܒܥܐ ܒܗܝ[17] ܣܛܢܐ. ܐܬܐ ܠܗ[18] ܐܘ ܐܝܟ ܕܒܡܫܝܚܘܬܐ[19] ܗܦܟܬܗ ܚܛܝܬܐ ܘܠܐ ܒܡܫܝܚܘܬܐ. ܘܐܦ ܠܦܓܪܐ ܒܠܒܘܫ ܗܘܐ[20] ܐܡܪ. ܕܗܦܟܬܗ[21] ܚܛܝܬܐ ܚܕ ܒܪ ܒܡܫܝܚܘܬܐ. ܒܡܫܝܚܘܬܐ ܕܝܢ ܠܐ ܐܡܪ. ܗܟܢܐ ܕܝܢ [ܐܡܪ ܐܢܐ][22] ܠܟܘܢ ܕܟܠܘ ܠܘܬ ܐܠܗܐ ܘܢܬܦܢܘܢ ܒܠܒܗܘܢ. [ܘܐܬܦܢܘ ܡܢ ܚܛܝܬܐ][23] ܘܡܫܡܥܘܢ ܠܦܩܘܕܬܐ. ܘܐܝܠܝܢ ܕܦܬܟܡܘܢ ܒܠܒܗ ܕܡܫܝܚܐ ܕܬܘܒܘܢ ܬܘܒܬܗ[24] ܘܢܓܢܒ ܒܚܝܠܗ.

1 D om. this bracketed phrase.
2 D: ܘܩܘܒܠ ܛܝܒܘܬܐ
3 BCD: ܘܢܣܒ ܠܢ
4 D: ܕܢܪܕܐ
5 D: ܘܢܚܒܕ
6 E: ܐܝܟܢܐ
7 E om. this word.
8 DEF: ܕܢܬܕܝܢܘܗܝ
9 DE: ܘܢܬܦܢܘܢܝܗܝ
10 D: ܒܕܫܪܐ
11 BD: ܘܟܠ ܡܕܡ
12 BC om. this word.
13 C: ܫܕܝܗܝ ܡܢ
14 D: ܢܗܘܪܐ
15 D: ܚܫܝܟܐ
16 D: ܚܙܬ
17 E: ܒܗܘ
18 C: ܐܬܐܘܗ and E: ܐܬܐܘܗ ܕܝܢ
19 D: ܒܡܫܝܚܘܬܐ
20 D: ܗܘ
21 E: ܗܦܟܬܗ
22 EF: ܐܡܪܢܐ
23 DE om. this bracketed phrase.
24 E: ܬܘܒܬܗ

ܘܡܛܠ ܒܐܬܪܐ ܐܠܝܐ. ܘܥܡܗ ܠܥܡܗܘܢ ܐܘܠܝ̈ܬܐ ܘܐܪܫܡܘ ܡܢ ܢܫ̈ܐ. ܘܐܫܒ[25] ܠܐܫ̈ܬܟܘܢ

ܘܐܢܫܘ[26] ܐܢܘܢ. ܘܢܦܩܘ[27] ܠܥܡ̈ܐ ܕܥܡܗܘܢ. ܘܡܚܫܗܘܢ ܗܘܝܬܘܢ ܠܗܡ ܒܠܡܕܡ[28] ܕܐܠܒ. ܗܢܘܢ ܕܝܢ

ܡܬܠܝܢ ܒܠܒܗܘܢ. ܘܒܗܝܢ ܣܠܝܩܬܗܘܢ. ܘܗܝܡܢܘܬܗܘܢ ܡܬܒܥܝܢ ܘܡܬܥܗܕܢܝܢ ܚܕ ܠܚܕ. ܘܕܚܝܠܝܢ[29] ܘܠܡܐ

ܘܡܠܘܬܐ. ܬܗܘܐ ܕܝܢ ܒܠܒܐ ܒܥܡܗ [ܪܫܡܬܐ ܕܐܡܘܢܘܬܐ.][30] ܘܡܠܠܘܬܐ[31] ܕܚܠ ܡܫܝܚܝܐ. ܠܐ

ܕܝܢ ܬܗܘܘܢ ܫܦܝܪ ܠܫܪ̈ܪܐ. ܕܠܐ ܬܬܕܒܪܘܢ[32] ܠܡܫܠܡܐ ܗܘ ܕܫܦܪ ܠܝܠܕܗ ܕܐܠܗܐ ܘܐܝܟ ܠܣܒܪܗ

ܠܐ ܢܠܘܒ.[33] ܘܠܐ ܢܥܘܠ. ܐܝܟ | ܠܐܫܘܗܝ. ܟܕ ܢܚܒܘܬܢ[34] ܕܕܐܠܗܐ[35] ܐܢܘܢ.[36] [ܘܡܬܚܙܝܬܘܢ[37] fol. 44v

ܕܬܬܠܘܢ][38] ܒܬܥܒܪܐ ܣܠܩ [ܥܠ ܡܕܡ][39] ܕܡܣܬܒܪܝܬܘܢ.[40] ܢܗܘܐ ܕܝܢ[41] ܢܦܫ ܣܘܓܐ ܒܡܫܝܚܘܬܗܘܢ.

ܕܗܝܘ ܡܛܠܗ ܕܢܡܘܣܐ. ܘܕܒܠܘܬܐ ܡܢ ܦܘܩܕܢܝܗ ܠܐ ܬܦܘܩ. ܘܬܗܘܐ ܡܛܠܬܒܢ ܐܝܟ ܐܝܢ

ܘܠܐ ܠܐ.[42] ܘܠܐ ܬܗܘܘܢ ܡܡܠܠܝܢ ܦܬܝܟܘܬܐ ܘܠܐ ܬܗܘܘܢ[43] ܣܡܬܝܢ. ܐܠܐ ܪܫܝܡܬܝܢ

ܘܒܥܝܡܢܝܢ[44] ܠܗܘܬ ܟܠܢ.[45]

ܘܥܡܗܐ ܕܐܢܬ ܒܫܠܡܘܢ. ܒܕܝܢܐ[46] ܘܐܬܬܒܥܘ[47] ܒܕܘܟܪܢܐ ܕܥܒܘܕܗ ܠܐܠܗܐ. ܟܕ[48]

ܢܚܒܘܬܢ[49] ܕܟܠܢ[50] ܐܝܟ ܒܥܒܕܘܗܝ ܡܬܦܪܢܥ. ܪܫܝܡܐ[51] ܕܝܢ[52] ܐܝܟ ܕܬܬܚܠܘܢ ܒܐܝܕ̈ܝܟܘܢ.

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25 EF: ܘܐܫܒܘ
26 CF: ܘܐܢܫܫ
27 C: ܘܢܦܩ
28 BD: ܒܠ ܡܕܡ and C: ܡܕܡ ܒܠ
29 C: ܘܕܚܝ ܡܢ
30 DE: ܪܫܡܬ ܐܡܘܢܘܬܐ
31 D: ܘܡܠܠܘ
32 BCF: ܬܬܕܒܪܘܢ
33 E: ܢܠܘܒ
34 C: ܢܚܒܬ ܘܢ and D: ܢܚܒܘܬܢ ܕܐܬܚܒܘܬܗܘܢ
35 D: ܕܐܠܗܐ and E: ܕܐܠܗܐ ܒܠܒܗ ܒܪܐ
36 D om. this word.
37 B: ܘܡܬܚܙܝܬܘܢ
38 D: ܘܠܡܬܠ
39 BCF: ܠܡܕܡ
40 D: ܕܡܣܬܒܪܝܬܘܢ ܡܬܚܙܝܬܘܢ
41 DE om. this word.
42 C: ܘܠܐ
43 D om. this word.
44 D: ܘܒܥܝܡܢܐ
45 D: ܟܠ ܐܝܢ
46 C: ܒܕܝܢ
47 D: ܘܐܬܦܪܥ
48 D: ܟܠ and E om. this word.
49 D: ܕܢܚܒܘܬܢ
50 D: ܕܟܠ ܐܝܢ
51 BCDEF: ܪܫܡ ܐܝܟ
52 CD om. this word.

ܘܬܬܪܥܘܢ[53] ܠܡܫܝܚܐ.[54] ܘܠܐ ܡܬܦܢܝܢ ܢܦܩܝܢ[55] ܟܠ ܐܢܫ. ܘܠܐ ܬܪܚܩܘܢ[56] ܠܡܟܠ ܠܬܠܬܐ

ܕܒܬܪܟܢ ܠܡܐܟܠ ܘܠܡܫܬܝܐ. ܘܠܐ ܬܬܠܝܢܘܢ ܒܡܘܢܗܘܢ ܘܡܫܡܫܢܘܬܐ. ܗܦܟܘ[57] ܠܟܘܢ ܡܕܡ

ܕܐܝܬ ܠܟܘܢ. [ܘܡܬܕܒܪܢܐ ܠܟܘܢ][58] ܐܝܟ ܕܐܫܬܘܕܥܬܐ[59] ܕܟܠܐ ܡܕܡ ܠܐ ܡܗܝܡܢܐ ܠܟܘܢ. ܕܡܕܒܪܐ

ܕܝܢ ܕܡܫܝܚܐ. ܐܦ ܘܡܟܠ ܡܢ ܟܠܗܘܢ ܕܡܕܒܪܐ. ܐܫܬܘܕܥܬܐ[60] ܗܝ ܕܡܠܐܟܐ. ܘܐܝܟ ܡܠܐܟܐ ܗܘܘ

fol. 45r ܠܟܘܢ ܕܢܗܘܘܢ. ܟܕ ܡܥܒܕܝܢ ܘܡܫܬܠܛܝܢ ܠܐܠܗܐ ܕܠܐ ܥܠܘܗܝ. ܡܫܝܚܐ ܕܝܢ ܡܪܢܐ[61] ܐܡܪ: |

ܕܒܬܪܟܐ ܕܠܐ ܦܠܐ ܥܡܟܘܢ. ܘܦܬܟܪ [ܘܠܐ ܕܢܘܦܪܐ][62] ܠܐ ܐܢܠܝܢ.[63] ܘܠܐ ܡܥܟܒ[64] ܦܠܚܐ[65] ܕܢܫܠܘܦ

ܐܢܘܢ ܡܢ ܐܢܫ. ܢܦܫܚܘ ܕܝܢ ܐܝܟ ܕܢܗܘܐ ܒܬܪܟܐ ܕܡܫܝܚܐ. ܕܠܐ ܢܥܟܒ ܦܠܚܐ ܕܢܫܠܘܦ ܡܢ

ܐܢܫܘܗܝ. ܐܠܕܝܢ[66] ܒܡܫܝܚܐ ܡܬܟܬܫܝܢ ܘܠܐܢܫܝܢ ܦܘܪܫܢܘܗܝ.[67] ܠܐ ܡܥܟܒ ܕܐܟܢܐ ܕܐܢܐ ܠܝ.

ܗܢܐ ܡܟܝܠ ܐܝܟ. ܘܐܢܐ ܗܘ [ܕܫܢܝܐ ܘܕܪܫܐ. ܘܐܢܐ ܗܘ][68] ܕܢܥܠܘܢ[69] ܠܒܢܝܢܐ ܒܬܘܡܐ.

ܘܠܟܢ ܚܕܬܐ[70] ܕܡܬܚܕܬ ܒܡܚܕܬܘܬܐ ܕܒܢܝܢܗ. ܠܐ ܟܢ ܡܥܟܒ ܐܢܐ ܕܢܥܠܘܢ[71] ܠܒܢܝܢܐ[72]

ܒܬܘܡܐ [ܘܠܟܢ ܚܕܬܐ.][73] ܐܠܐ ܐܢ ܒܟܠ ܒܬܪܟܐ ܐܠܝܐ. ܐܝܟ ܟܠܡܐ ܗܢܐ[74] ܩܪܒ ܠܗ

ܫܠܡܘܗ. ܘܡܫܡܠܝܘܬܐ ܕܠܟܠ ܠܗ. ܘܪܘܚܐ ܕܡܘܟܐ ܩܪ ܠܗ. ܘܢܫܡܗ ܒܢܝܢܐ ܦܪܝܩܘܬܐ. ܘܐܫܠܡܗ

ܠܬܩܢܬܐ. ܘܫܠܡܗ ܒܐܘܪܚܐ ܦܬܝܬܐ ܘܐܫܠܡܗ ܠܦܠܚܘܬܐ. ܫܘܦ ܡܫܝܚܐ ܘܐܬܪܚܡ. ܘܐܦܝܢܐ

ܠܡܪܚܡܘܬܟ ܠܘܬܟ. ܕܠܐ ܬܐܟܪ[75] ܡܢ ܒܢܝܢܐ. ܐܠܗܐ ܕܝܢ ܢܫܒܘܩ[76] ܐܘ ܒܢܝܢܐ ܡܚܝܕܐ ܫܐܪܐ.[77]

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53 C: ܘܕܬܪܥܘܢ
54 C: ܘܠܡܫܝܚܐ
55 BCDE: ܢܦܩܝܢ
56 B: ܬܪܚܩܘܢ
57 D: ܐܠܐ ܗܦܟܘ
58 E om. this bracketed phrase.
59 D: ܕܐܫܬܘܕܥܐ
60 D: ܐܫܬܘܕܥܐ
61 D: ܡܢܗ
62 D: ܦܠ ܢܘܦܪܐ
63 DE: ܐܢܬܝܢ
64 D: ܡܥܟܐ
65 DE om. this word.
66 D: ܐܠܐ ܕܝܢ
67 A: ܦܘܪܫܢܘܗܝ
68 F om. this bracketed phrase.
69 E: ܕܢܥܠܘܢ
70 C: ܚܕܬܘܬܐ and E: ܒܢܝܢܐ ܚܕܬܐ
71 E: ܕܢܥܠܘܢ
72 E om. this word.
73 E om. this bracketed phrase.
74 D om. this word.
75 D: ܬܬܟܪ
76 BCD: ܢܫܒܘܩ ܠܟ
77 CDE: ܫܐܪܐ

ܕܐܢܐ [ܡܪܝܐ ܐܠܗܬ][78] [ܠܚܕܐ ܐܠܗܬ][79] ܠܝ ܠܛܒܘܬܐ. ܘܐܢܐ [ܡܪܝܐ ܐܠܗܬ][80] ܒܢܝ̈ܬܐ. ܐܠܗ ܠܒܪ
ܒܓܒ ܐܠܗܐ. ܒܒܪ ܗܘܐ ܠܓܒܢ̈ܝܐ ܕܠܐ ܢܣܠܘܢ. ܘܐܠܗ | ܗܕܐ ܒܟܪ ܗܘܐ ܠܝܬ ܗܘܐ ܠܗܘܢ fol. 45v
ܕܝܣܘܬܐ.[81] ܘܡܬܠܗܕܐ[82] ܥܒܡ ܐܠܗܘܢ ܒܡܪܚܡܘܢ. ܕܢܣܐ ܡܠܗ ܙܥܡ ܠܗ. ܘܡܠܗ ܐܙܠ ܒܬܪ
ܗܠܝܐ.[83] ܡܪܢ ܕܝܢ ܡܢܐ ܕܐܬܬܐ. ܠܓܠܝܐ[84] ܐܝܟ ܒܡܠܗ ܦܩܕ ܠܗ. ܘܡܠܗܕܐ[85] [ܕܕܡ ܠܡ][86]
ܕܢܬܬܚܡܪ ܘܠܐ ܢܕܚܝܢ. ܘܢܝܠܐ ܘܢܓܒܐ ܡܢ ܡܪܢ ܕܠܐ ܢܚܘܠ ܠܢܫܘܢܐ. ܘܡܥܒܕܬܐ ܕܐܬܬܐ ܢܦܪܘ
ܠܐܘܪܚܗ ܒܝܢ̈ܬܐ. ܘܡܡܗ ܠܥܡܝܐ ܢܦܫ ܘܡܠܟܘܬܗ[87] ܢܬܒܩܘܡ. ܕܠܗ ܝܐܝܐ ܬܫܒܘܚܬܐ:[88]
ܘܐܡܝܪܐ ܘܡܣܓܕܬܐ:[89] ܠܥܠܡܝܢ[90] ܐܡܝܢ ❖ [ܡܫܕܝܢ[91] ܡܪ̈ܝܘܬܝ][92] ❖

[78] D: ܡܪܝܬ
[79] D: ܠܚܕܝܬ
[80] D: ܡܪܝܬ
[81] E: ܠܓܒܢ̈ܝܐ ܕܝܣܘܬܐ
[82] BCD: ܘܡܬܠܠ ܗܕܐ
[83] C presents this word upside down.
[84] D: ܠܡܠ ܐܝܟ
[85] BCD: ܘܡܠ ܗܕܐ
[86] B: ܕܕܡܠ
[87] E: ܘܡܠܟܘܬܐ
[88] A: ܬܫܒܘ:
[89] DE: ܘܬܘܕܝܬܐ ܘܡܣܓܕܬܐ and F: ܘܡܣܓܕ:
[90] C: ܠܥܠܡ ܥܠܡܝܢ
[91] C: ܡܫܕܝܢ ܡܪܝ
[92] D om. this bracketed phrase.

❖ ܕܝܠܗ ܒܪ ܕܝܠܗ ܕܒܒܪ ܡܫܝܚܐ ❖[1]

ܐܝܟܐ ܕܝܢ ܕܐܝܟܐ ܕܢܗܘܐ ܚܝܕܝܐ. ܗܟܢܐ ܙܕܩ[2] ܠܗ ܕܢܝܪܐ. ܘܡܛܠ ܕܢܣܝܒ ܫܬܐܣܬܗ ܥܠ ܫܪܪܐ:
[ܗܘܐ ܕܝܢ:][3] ܥܠ [ܗܕܪܐ. ܘܡܫܡܠܝܘܬܐ][4] ܘܣܘܟܐ: ܗܘ ܕܢܬܡܛܝ ܠܗ ܠܘܬ ܟܠܢ. ܒܕܡܘܬܗ
ܕܡܫܝܚܐ. ܘܕܢܣܒ[5] ܠܓܠܝܐ ܕܐܝ̈:[6] ܘܗܢܘܢ ܢܗܪܐ ܒܕܘܟ̈ܬܐ[7] ܕܡܪܝܡ ܠܐܠܗܐ. ܕܐܝܬܝܗܘܢ.
ܢܗܝܪܘܬܐ: ܘܡܫܦܪܘܬܐ: ܘܝܩܪܐ[8] [ܘܐܡܝܢܘܬ ܡܠܟܐ:][9] ܘܬܫܒܘܚܬܐ. ܘܕܢܗܘܐ ܢܛܪ ܢܦܫܗ
ܒܟܠܗܝܢ. ܕܠܐ ܢܗܘܐ[10] ܗܦܟ ܡܕܡ ܠܒܪ ܡܢ ܨܒܝܢܗ ܕܐܠܗܐ.

ܦ̈ܠܚܐܐ ܕܝܢ ܕܗܕܝܢ | ܒܠܒܫܝܗܘܢ ܕܫܢ̈ܝܐ ܐܢܘܢ. ܟܕ ܗ̇ܝ ܕܡܕܡܝܢ ܬܘܩܢܐ ܕܒܚ̈ܠܐ fol. 46r
ܕܙܢܝ ܙܢܝܢ. ܟܕ[11] ܗܕܝܢ ܒܠܒܫܝܗܘܢ ܕܚܝܠܐ ܐܢܘܢ. ܡܫܬܒܚܝܢ[12] ܕܠܒܪ ܡܢ ܣܓܝܐܬܐ ܐܝܬܝܗܘܢ.
ܫܚܠܦܐ ܕܝܢ ܥܒܕܐ ܐܝܬܘܗܝ. ܗ̇ܘ ܕܠܒܪ ܡܢ ܦܘܪ̈ܣܘܗܝ:[13] ܕܡܫܝܚܐ. ܡ̈ܢܝܢ ܕܝܢ ܒܠܒܝܬ ܐܒܘܗ
ܠܒܪܬܐ ܘܐܡܪ ܠܗ̇ ܚܝܠܗ̇ ܘܪܗܒܬܗ̇. ܥܠ ܗܝܟܠܐ ܕܒܢܬܐ. ܡܪܝܡ ܕܝܢ ܡܠܟܬܐ ܠܓܠܝܬܐ ܥܠܡܝ
ܠܗ̇. ܗ̇ܝ ܕܠܐ ܬܬܬܣܒ ܡܢܗ̇. ܚܙܐ ܐܝܟ ܕܐܝܟܢ ܕܥܒܕܝܢ ܡܠܟܘܗܝ ܕܐܠܗܐ ܘܡܒܕܪܝܢ ܠܗܘܢ. ܗܘܢ
ܐܬܝܗܘܢ ܫܢ̈ܝܐ ܥܒ̈ܕܐ ܐܝܬ ܕܝܢ ܦܠܚܐܐ ܕܡܫܠܛܝܢ ܒܡܠܟܘܬܐ ܘܗܕܝܢ ܠܗܘܢ ܕܒܥܒ̈ܕܐ[14]
ܘܫܢܝܢ. ܠܐ ܓܝܪ ܐܝܬ ܡܕܡ ܕܡܟܒ ܠܗ ܠܒܪܢܫܐ ܐܝܟ ܪܘܚܐ ܕܫܡܝܐ.[15]

ܠܦܓܪܗ ܠܐܝܢܐ ܕܐܚܕ ܠܡܫܝܚܐ.[16] ܘܠܐ ܐܚܕ ܡܕܡ ܐܚܪܢ[17] ܠܒܪ ܡܢܗ ܠܦܓܪܗ[18]
ܠܚܝܕܝܐ ܕܠܐ ܐܬܐܣܪ ܒܡܕܡ ܕܡܢ ܐܪܥܐ ܐܝܬܘܗܝ. ܘܒܪܚܝܡܗ ܒܓܠܝܢ ܒܡܫܝܚܐ ܡܕܝܢ.
ܐܬܦܫܠܬ ܐܝܟ ܠܡܫܒܩ ܨܒܝܢܗ ܕܐܠܗܐ. ܕܠܐ ܬܬܒܠܠܘܢ ܡܢ ܚܝܐ ܕܠܥܠܡ.

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[1] DE om. this chapter.
[2] C: ܙܕܩ ܕܢܗܘܐ
[3] AF: ܗܘ̈
[4] BC: ܡܫܡܠܝܘܬܐ ܘܗܕܪܐ
[5] C: ܘܢܣܒ
[6] BCF om. this word.
[7] C: ܒܕܘܟܬܐ
[8] C: ܘܝܩܪܐ ܘܝܩܠܬܐ
[9] C: ܘܐܡܝܢܘܬܐ ܕܡܠܟܐ
[10] C om. this word.
[11] BC: ܘܟܕ
[12] C: ܡܫܬܒܚ̈
[13] A: ܦܘܪ̈ܣܘ
[14] C: ܕܒܥܒ̈ܕ
[15] ABCF: ܪܘܚܬܐ
[16] C: ܠܡܫܝ̈
[17] BC om. this word.
[18] A: ܠܦܓܪ̈

fol. 46v ܠܐ ܟܝܢ ܐܝܬܘܬܗ̇ ܗܕܐ ܚܣܝܕܘܬܐ. ܕܚܣܝ̈ܕܐ ܕܢܫܟܚܘܢ[19] ܡܕܡ ܠܒܪ ܡܢ ܡܘܗܒܬܗ ܕܐܠܗܐ. | ܐܣܟܝܡܐ ܕܝܢ ܕܡܠܐܟ̈ܐ ܠܓܢܒܪ̈ܐ. ܘܐܝܟ ܡܠܐܟ̈ܐ ܙܝܢ ܠܗܘܢ ܕܢܗܘܘܢ. ܐܝܟܢܐ ܕܝܢ ܕܡܠܐܟ̈ܐ ܠܝܬ ܒܗܘܢ ܡܕܡ ܠܒܪ[20] ܡܢ ܡܘܗܒܬܗ ܕܐܠܗܐ. ܗܟܢܐ ܙܝܢ ܠܗܘܢ ܠܚܣܝ̈ܕܐ ܕܢܗܘܘܢ. ܐܝܟܢܐ ܕܝܢ[21] ܕܐܝܬ ܫܡܠܝܘܬܐ ܘܗܝܡܢܘܬܐ ܘܫܡܫܘܬܐ. ܠܝܬ ܚܣܝܕܘܬܐ ܥܪܝܪܬܐ. ܐܝܟܢܐ ܕܝܢ ܕܡܥܝܢܐ ܠܝܬ ܗܘܐ ܒܗ ܡܘܡܐ. ܗܟܢܐ[22] ܙܝܢ ܠܗܘܢ ܠܬܠܡܝ̈ܕܘܗܝ. ܥܪܝܪ̈ܐ ܕܠܐ ܢܗܘܐ ܒܗܘܢ ܡܘܡܐ.

ܬܠܡܝܕܘܗܝ ܠܚܣܝܕܐ ܕܒܬܘܪܨܘܬܐ[23] ܗܠܝܢ. ܘܐܣܟܝܡܐ[24] ܕܟܠܐ ܠܗܘܬ ܠܐ ܐܬܬܚܡ. ܬܠܡܝܕܘܗܝ ܠܚܣܝܕܐ ܕܠܐ ܙܢܐ ܒܡܕܡ. ܐܠܐ ܐܝܟ ܒܡܫܝܚܐ.[25] ܐܕܝܢ[26] ܦܬܟܐ ܐܢܬ. ܕܢܣܒܝܢ ܡܫܝܚܐ. ܐܝܟ ܠܓܢܒܪ. ܚܣܝܕܐ ܫܡܠܝܐ. ܒܡܫܠܡܘܬܗ ܕܫܠܝܐ ܢܬܬܬܣܝܡ. ܬܠܡܝܕܘܗܝ ܠܚܣܝܕܐ ܕܒܡܫܡܫܢܘܬܐ ܐܙܕܝܢ. ܐܝܟܢܐ ܕܝܢ ܕܡܨܐ ܘܒܚܙ. ܙܟܐ ܗܘ ܕܙܟܝܐ. ܘܐܝܟܢܐ ܕܡܨܐ ܘܠܐ ܒܚܙ. ܕܙܟܐ ܠܗܘ ܕܡܠܟ ܠܐܚܪ̈ܢܐ ܠܡܗܡܢ ܠܦܠܘܬܐ ܒܪ ܗܘ ܚܠܘܦ ܒܢܝ̈ܬܘܬܐ. ܗ̇ܝ ܕܝܢ ܕܡܨܐ ܐܢܫ ܘܢܠܦ[27] ܗܦܟ ܦܫܝܩܐ. ܕܐܢܫ ܕܝܢ ܕܡܨܐ ܘܠܚܙ ܠܗ ܕܒܠܐܢܫ[28] ܗܝ.

fol. 47r ܡܢܝܢ ܕܝܢ ܠܬܠܡܝ̈ܕܘܗܝ ܗܟܢܐ ܐܡܪ | ܕܒܠ ܒܦܘܪܫܢܐ ܕܡܘܫܐ ܢܬܒܥ[29] ܗܦ̈ܟܐ ܘܦܬ̈ܓܡܐ. ܒܠܡܕܡ[30] ܕܐܬܡܪܝܢ[31] ܠܟܘܢ ܦܪܘ ܘܥܒܕܘ. ܐܝܟ ܒܥܒܕܝܗܘܢ ܠܒܪ ܠܐ ܬܥܒܕܘܢ. ܫܘܠܡܐ ܕܝܢ ܕܒܠܡܕܡ ܥܒܕܘ. ܒܢܦܫܟܘܢ ܠܐ ܬܗܡܟܘܢ. ܡܛܠ ܕܡܢ ܫܠܡܐ ܐܬܝܐ ܡܘܬܐ ܘܕܝܢ ܠܟܘܢ. ܘܐܢܫ ܐܢܫ ܐܝܟ ܒܥܒܕܘܗܝ ܡܬܦܪܥ. ܐܝܟܢܐ ܕܝܢ ܕܠܐ ܡܫܟܚ ܐܢܫ ܕܢܦܩ ܒܐܠܗܐ ܘܒܥܠܡܐ. ܐܝܟ ܕܗܘ ܐܡܪ. ܕܠܐ ܡܫܟܚܝܬܘܢ[32] ܠܐܠܗܐ ܠܡܦܠܚ ܘܠܡܡܘܢܐ. ܐܕܝܢ[33] ܒܠܚܕܐ ܫܒܩܝܢ ܠܢ ܡܛܠ ܐܠܗܐ. ܠܐ ܙܕܩ ܠܢ ܕܬܐܪܐ ܒܗ. ܐܠܐ ܐܝܟ[34] ܒܐܠܗܐ.[35] ܒܪ ܚܢܦ ܐܢܬ ܠܡܥܒܕ ܡܘܗܒܬܗ ܕܐܠܗܐ

[19] F: ܢܫܟܚܘܢ
[20] C: ܕܪܒ
[21] C om. this word.
[22] BC: ܗܟܢܐ ܕܝܢ
[23] A: ܕܒܬܘܪܝ̈ ܕܒܬܘܪܨܘܬܐ
[24] B: ܘܐܦ ܘܐܣܟܝܡܐ
[25] BC: ܒܡܫܝܚܐ ܒܠܚܘܕ
[26] BC: ܐܝܟ ܕܝܢ
[27] BC: ܘܢܐܠܦ
[28] BC: ܕܒܠ ܐܢܫ
[29] C: ܐܬܒܥ
[30] B: ܒܠ ܡܕܡ ܕܝܢ and CF: ܒܠܡܕܡ ܕܝܢ
[31] BC: ܕܐܬܡܪܘܢ
[32] B: ܡܫܟܚܝܢ ܐܢܬܘܢ
[33] BC: ܐܝܟ ܕܝܢ
[34] F om. this word.
[35] A: ܒ̈ ܒܐܠܗܐ

ܘܒܐܝܕܝܐ. ܐܘ ܕܠܝܐ ܚܙܝ ܐܢܬ ܕܡܐܟܘܠܬܟ ܘܕܠܒܘܫܟ. ܐܢܕܝܢ[36] ܕܗܠܝܢ ܚܙܝ ܐܢܬ. ܠܐ ܐܝܬܝܟ ܡܗܝܡܢܐ ܒܡܫܝܚܐ. ܡܫܝܚܐ ܕܝܢ ܗܟܢܐ ܐܡܪ. ܕܒܥܘ ܠܘܩܕܡ ܡܠܟܘܬܗ ܕܐܠܗܐ ܘܙܕܝܩܘܬܗ. ܘܗܠܝܢ ܟܠܗܝܢ ܡܢ ܡܘܬܪܐ ܡܬܬܘܣܦܢ ܠܟܘܢ.

ܠܐ ܓܝܪ ܙܕܩ ܠܡܫܝܚܝܐ ܥܘܪܪܐ ܕܢܘܪܐ[37] ܐܠܐ ܐܦ ܒܡܫܝܚܝܐ ܟܠܗܘܢ. ܟܕ ܕܝܢ ܚܙܐ ܐܠܗܐ ܕܡܢܝܦ ܐܢܬ ܠܡܟܢܫ ܢܟܣܘܗܝ. ܐܦ ܗܘ ܡܢܝܦ ܕܠܝܬ ܒܠܒܘܫܟ. ܐܢܕܝܢ[38] ܢܦܩܐ ܐܢܬ ܠܡܣܟܢܘܬܐ ܕܐܝܕܝܐ | ܬܬܚܫܠ ܒܡܟܝܟܘܬܐ ܐܢܝܢ. ܠܐ ܓܝܪ ܙܕܩ ܠܟ ܕܬܠܒܫ ܐܣܟܝܡܐ ܕܡܠܐܟܐ. ܘܬܗܘܐ fol. 47v
ܥܕܪܐ ܡܢܘܕܐ. ܘܐܦܠܐ ܠܡܚܠ ܠܡܪܒܐ. ܟܕ ܙܕܩܐ[39] ܠܝܬ ܠܟ. ܠܡܒܥܘܗܝ ܠܡܫܝܚܐ ܕܡܐܟܠܗ ܘܡܫܬܘܗ ܒܢܬܘܬܐ ܕܢܦܫܗ ܕܡܫܝܚܐ ܐܬܠܘܗܝ. ܠܡܒܥܘܗܝ ܠܡܫܝܚܐ ܕܠܡܐܟܠܐ ܗܘܐ ܘܬ̈ܫܡܫܬܗ ܐܝܟ ܡܠܟܐ ܘܒܠܐ ܚܫܚܝܢ ܠܗ. ܘܠܗ ܠܐܢܫܐ ܕܥܒܕ ܡܫܡܫܢܘܗܝ[40] ܒܬ̈ܫܡܫܬܐ ܕܐܦ ܡܫܡܫܬܗ ܕܡܠܟܐ ܒܒܗܬܬܐ ܡܗܝܡܢ ܠܗ. ܠܡܒܥܘܗܝ ܠܡܫܝܚܐ ܕܒܐܝܕܘܗܝ ܢܦܫܐ ܕܐܒܝܠܘܬܐ ܦܫܛ ܡܢܗ. ܫܒܝܠܐ ܕܝܢ ܟܕ ܬܬܥܒܕ ܠܗ ܟܠ ܕܡܟܪ̈ܐ ܕܐܢ̈ܫܐ ܡܬܢܪܐ. ܗܟܢܐ ܟܝܢܐ ܠܗ ܐܝܟ ܕܒܝܬ ܢܦܫܐ ܕܡܫܝܚܐ ܗܢܘܢܐ.

ܗܕܐ ܗܟܝܠ ܢܗܘܐ. ܕܐܝܟܢܐ ܕܡܬܚܫܒܝܢ ܘܙܕܩܐ ܠܡܥܒܕ ܠܟܠܗܬܐ. ܗܟܢܐ ܡܬܚܫܒܝܢ ܒܥܠܬܐ ܠܡܗܝܢ ܒܢܫܬܐ. ܡܠܠܗܘܢܐ[41] [ܘܙܕܩ ܠܗ][42] ܕܢܬܚܫܒ ܒܠܒܗ. ܕܠܐ ܢܗܒ ܒܝܫܬܐ. ܗܟܢܐ ܕܝܢ ܫܠܝܛܐ[43] ܐܝܬܘܗܝ, ܬܒܥܘܬܐ ܕܡܪܢܝܐ ܠܐܠܗܐ. ܐܢܕܝܢ[44] ܢܦܩܐ ܐܢܬ ܕܒܥܒܕܐ ܬܗܘܐ. ܠܐ ܠܟ ܘܠܐܝܠܝܢ ܕܒܐܪܥܐ. ܐܢܕܝܢ ܢܦܩܐ ܐܢܬ ܕܒܡܠܟܘܬܐ ܬܬܒܣܡ. ܟܠܗܝܢ ܢܦܫܟ ܡܢ ܢܫ̈ܐ ܕܟܠܗܝܢ. | ܐܝܟܢܐ ܕܢܘܪܐ ܘܡܝ̈ܐ ܕܗܘܒܐ ܗܡܘܦܠܐ ܐܝܟܢ [ܕܚܙܪ̈ܐ. ܗܟܢܐ ܢܫ̈ܐ ܕܗܪܟܐ ܗܡܘܦܠܐ ܐܝܟܢ][45] fol. 48r
ܕܢܫ̈ܐ ܕܬܚܡ. ܐܢܕܝܢ[46] ܡܪܢ ܐܡܪ. ܕܒܐܘܠܨܢܐ ܗܡܝܢܐ ܦܠܐ ܠܡܚܠ ܠܡܠܟܘܬܗ[47] ܕܐܠܗܐ.

[36] BC: ܐܢ ܕܝܢ
[37] C: ܕܢܪܐ
[38] BC: ܐܢ ܕܝܢ
[39] C: ܙܕܩܐ
[40] BCF: ܘܡܫܡܫܬܗ
[41] BCF: ܡܠܠ ܗܘܐ
[42] B: ܘܙܕܩܠܗ
[43] BF: ܕܫܠܝܛܐ
[44] BC: ܐܢ ܕܝܢ
[45] C om. this bracketed phrase.
[46] B: ܐܢ ܕܝܢ
[47] BC: ܠܡܠܟܘܬܐ

ܐܝܟܢܐ ܚܕ ܐܚܘܢ ܕܒܝܫܬܐ ܘܠܐ ܠܡܥܠ ܠܗ.[48] ܠܐ ܗܘܐ ܕܠܒܝܫܗܝ ܠܡܫܝܚܐ. ܘܐܢ ܠܡܫܝܚܐ

ܠܐ[49] ܡܫܡܫܝܢ ܡܕܡ ܐܚܪܢܐ ܚܕ ܡܢ ܣܒܐ. ܠܐ ܓܝܪ ܡܬܬܟܠܝܢ ܥܠܘܗܝ ܕܓܒܪܢ: ܚܘ.

ܡܚܝܠ ܠܐ ܢܗܘܐ ܒܟܦܢ ܗܝܠܐ. ܐܬܟܠܘ ܠܘܬ ܐܠܗܐ ܘܢܬܠܟ ܚܠܝܡܝܢ. ܘܠܐ ܬܗܘܘܢ ܗܢܝܢ ܠܣܝܪ̈ܐ. ܕܠܐ ܬܬܕ̈ܒܪܘܢ ܠܗܝܠܢܐ. ܠܦܘܩܕܢܗ ܠܐܢܫܐ ܕܐܣܒ ܠܓܠܝܐ. ܟܕ ܐܡܪܐ[50] ܒܢܦܫܗ ܕܗܠܝܢ ܠܟܡ ܡܢܗ. ܡܫܡܫܢܘܬܐ ܕܝܠܗ ܗܝ ܣܒܝܠܐ. ܕܠܐ ܡܫܡܫܝܢ ܒܡܠܘ̈ܫܬܐ ܕܝܗܒ ܠܗ. ܠܦܘܩܕܢܗ ܠܐܢܫܐ ܕܝܗܒ ܠܗ.

ܐܡܪ ܐܒܐ ܓܝܪ ܦܘܩܕܢܗ ܕܐܠܗܐ [ܒܒܪܝܬܐ[51] ܗܘܝܢ: ܠܐ ܥܒܕ ܗܘܐ ܐܠܗܐ][52] ܕܢܫܬܠܛܘܢ ܥܠܝܗ ܒܢܦܫܬܐ. ܡܕܒܪܢܘܬܐ ܓܝܪ ܕܥܠܡ. ܡܛܠ ܕܡܫܡܫܝܢ ܘܡܫܦܝܢ. ܘܦܘܩܕܢܗ ܕܐܠܗܐ ܠܐ ܒܒܪܝܬ. ܠܦܘܩܕܢܘܗܝ[53] ܠܐܢܫܐ ܕܐܡܚܝܢܬ ܗܪ̈ܡܫܘܗܝ ܕܒܪ̈ܝܬܐ. ܕܒܥܠܡܐ ܕܥܬܝܕ ܡܘܗܒܝܢ ܘܝܩܪܐ ܘܫܘܒܚܐ. ܠܦܘܩܕܢܘܗܝ ܠܐܢܫܐ ܗܪܟܐ ܕܡܢ ܡܚܒܠ ܟܕ ܚܝ. ܘܚܝܐ ܣܒܐ | ܕܠܝܬ ܠܗܘܢ ܫܘܠܛܢܐ.[54] ܠܦܘܩܕܢܘܗܝ ܠܐܢܫܐ ܕܐܪ̈ܟܐ ܒܫܦܝܪܘ. ܘܒܫܢ ܟܠ ܟܠܗܘܢ ܕܒܐܪܥܐ. ܕܡܢ ܕܐܬܐ ܡܫܝܚܐ ܒܒܘܣܡܐ. ܟܠܝܠܐ ܕܙܟܘܬܐ ܢܣܒ. ܘܥܡܗ ܠܥܠܡܝܢ ܢܚܐ. ܘܒܫܠܡܘܬܗ ܢܬܒܣܡ. ܗܘ ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܗ ܩܕܝܫܐ: ܬܘܕܝܬܐ:[55] ܘܐܝܩܪܐ:[56] ܘܣܓܕܬܐ:[57] ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ [ܐܡܝܢ.[58] ܫܘܠܡܐ ܕܡܐܡܪܐ[59] ܕܬܠܬܝܢ][60] ❖

fol. 48v

[48] C: ܠܡܠܟܘܬܐ ܕܐܠܗܐ
[49] C om. this word.
[50] B: ܐܡܪ and C om. this word.
[51] BF: ܒܒܪܝܬ
[52] C om. this bracketed phrase.
[53] A: ܠܦܘܩܕܢ̈
[54] C: ܫܘܠܛܢ
[55] A: ܬܘܕܝ̈
[56] F: ܘܐܝܩܪ̈
[57] AF: ܘܣܓܕ̈
[58] F om. this word.
[59] C: ܕܡܐܡܪ
[60] A om. this bracketed text.

❖ ܕܠܝܬ ܗܘ ܕܠܝܬ ܕܚܒܪ̈ ܡܫܝܚܐ ܠܒܘܫܝ ܕܫܪܒܐ ❖[1]

ܗܕܐ[2] ܗܟܝܠ ܚܕܐ ܐܘ ܬܪܝܢ. ܕܐܡܪܢܐ ܕܕܒܘܪܝܘܬܐ ܕܕܝܢܐ ܗܘܦܟܐ ܦܫܝܛܐ ܐܝܬ ܠܗ̇. ܗܟܢܐ ܗܘܦܟܐ ܦܫܝܛܐ ܐܝܬ ܠܗܘ ܕܡܫܬܥܠܝܐܝܬ ܢܦܩ ܡܢ ܟܠܗܝܢ. ܠܕܘܟܬܐ ܕܡܣܝܡܘܬܐ. ܗܘܦܟܐ ܕܝܢ ܕܕܒܘܪܝܘܬܐ. ܗܠܝܢ ܐܝܬܝܗܘܢ. ܕܗܟܢܐ ܕܢܦܩܐ ܠܚܝܠܘܗ ܗܟܢܐ. ܐܢ ܦܠܓ ܒܗ̇ ܫܘܪܝܐ ܐܬܠ ܠܗ̇. ܘܐܢ ܦܠܓܝܢ ܒܗ̇ ܒܟܠ ܒܕܘܟܬܐ ܐܝܟܢܐ ܠܗ̇. ܘܐܢ ܦܠܓ ܒܗ̇ ܕܟܘܪܐ ܐܬܠ ܠܗ̇. ܘܐܢ ܚܪܕܐ ܐܦ ܗܘ ܐܬܠ ܠܗ̇. ܘܐܢ ܫܘܫܛܢܐ [ܙܪܟܐ ܦܠܓ ܒܗ̇][3] ܐܬܠ ܠܗ̇. ܘܐܢ ܫܪܝܐ[4] ܐܝܬ ܦܘܪܫܬܐ ܕܡܟܝܠܐ ܒܦܘܪܐ: [ܗܟܘ ܕܝܢ:][5] ܗܝ. ܦܫܛ ܠܗ̇ ܡܢ ܕܠܡܥܒܕ ܕܝܢܐ. ܒܗܢܐ ܕܡܫܬܘܚܕܐ ܗ̇ܝ ܦܘܪܫܬܐ. ܗܠܝܢ ܟܠܗܘܢ ܗܘܦܟܐ ܐܝܬ ܠܗܝܢ[6] ܠܕܒܘܪܝܬܐ.

ܘܐܦ ܚܝܘܬܐ ܕܢܦܩ ܡܢ ܟܠܗܝܢ | ܕܗܘܝܐ ܒܠܚܘܕܝܗ.[7] ܗܘܦܟܐ ܦܫܝܛܐ ܘܩܪܝܒܐ fol. 49r
ܩܢܝܢ ܠܟܘܟܒܐ. ܐܝܬ[8] ܕܡܢ ܫܪܪܐ. ܘܐܝܬ ܕܡܢ ܒܢܝܢܫܐ.[9] ܫܪܪܐ ܕܝܢ ܩܢܝܢ ܠܟܘܟܒܐ ܒܕ ܙܟܝܢ ܕܠܟܘܟܒܝܗܘܢ ܡܢ ܐܘܪܚܗ. ܐܝܟ ܕܚܙܝܢ ܠܗ ܕܐܙܠܝܢ ܠܡܥܒܕ ܨܒܝܢܗ ܕܐܠܗܐ. ܘܒܢܝܢܫܐ ܒܢ̈ܝܐ ܫܩܠܝܢ ܒܗ ܘܙܢܝܢ ܕܠܫܟܝܚܘܬܗܝܢ.[10] ܡܛܠ ܕܠܐ ܡܬܦܫܝܢ ܪ̈ܚܡܐ ܘܚܢܢܐ. ܕܚܝܘܢ ܠܐܝܠܝܢ ܕܡܬܬܒܥܝܢ ܘܡܬܠܝܢ. ܒܗܬܝܢ ܕܝܢ ܡܢܗܘܢ. ܕܗܢܘܢ[11] ܐܟܠܝܢ ܘܫܬܝܢ ܘܪܘܝܢ. ܘܗܠܝܢ ܠܗܘܢ ܘܢܝܚܝܢ. ܘܗܢܘܢ ܒܦܫܝܢ ܡܗܡܝܢ. ܘܗܠܝܢ ܚܝܦܝܢ ܘܪܬܚܝܢ.

ܐܝܬ ܕܝܢ ܐܘ ܚܒܝܒܝ. ܐܢ ܡܫܬܟܠܐܝܬ ܒܦܘܪܬ ܒܟܠܗܝܢ ܘܒܠܟܘܕܝܢ[12] ܕܟܗ. ܘܐܚܝܕܬ ܠܡܫܝܚܐ. ܘܢܦܫܐ ܐܝܬ ܠܡܕܕܪܐ ܒܐܘܪܚܐ ܗ̇ܝ ܕܡܠܝܟܐ ܘܐܠܝܦܐ. ܗܟܢܐ ܙܕܩ ܠܝ ܕܐܫܪܐ. ܡܕܡܝܬ ܐܙܕܩ ܒܗܢܐ ܕܪܘܚܐ. ܘܦܘܩ ܠܦܓܪܐܝܬ ܠܡܪܓܐ ܘܠܐ ܬܕܚܠ. ܡܛܠ ܡܟܝܒܘܬܐ ܘܫܘܒܚܐ. ܘܪܟܐ ܐܝܬ ܠܦܠܓܦܓܢܝ. ܗܦܝ ܡܪܚܡܢܐ ܘܡܫܡܛܐ. ܕܬܬܕܡܐ ܒܡܫܝܚܐ. ܕܟܘܪܬܐ ܐܘ ܚܒܝܒܝ. ܡܢ ܟܠܗܘܢ

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[1] DE om. this chapter.
[2] BC: ܗܕܐ ܕܝܢ
[3] C: ܐܦ ܗܘ
[4] C: ܫܪܐ
[5] AF: ܗ̈
[6] C: ܠܗܘܢ
[7] C: ܒܠܚܘܕܘܗܝ
[8] BC: ܐܝܬ ܕܝܢ
[9] B: ܒܢܝܢܫܐ ܒܢ̈ܫܐ and C: ܒܢ̈ܫܐ ܒܢܝܢܫܐ
[10] C: ܕܠܫܟܝܚܘܬܗܘܢ
[11] C: ܕܗܘܢ
[12] BC: ܘܒܟܠ ܡܕܡ

ܐܬܠܝܐ ܗܟܢܐ ܡܬܝܕܥܐ. ܘܟܢ ܠܟܘ ܡܬܬܘܢ ܕܟܬܒܐ ܐܡܪܝܢ ܕܝܢ[13] ܡܬܬܘܢ ܐܢܐ ܠܐ ܝܕܥ. ܗܟܢܐ

ܕܝܢ ܙܕܩ | ܠܗ ܠܡܫܝܚܐ ܥܒܕܐ ܕܢܗܘܐ ܕܟܠܗܘܢ [ܐܘܠܨ̈ܢܐ ܘܚܫ̈ܐ][14] ܕܐܬܚܫܒܘܢ ܒܕܡܘܬ fol. 49v

ܗܟ̈ܒܐ. ܟܕ ܠܒܪ ܡܚܒܨ[15] ܘܢܡܟܐ ܠܗ ܠܟܘ[16] ܡܫܬܪ̈ܬܐ. ܕܐܬܬܫܡܫ ܒܕܡܘܬ ܕܟܠܒܐ.

[ܐܢ ܕܝܢ][17] ܨܒܐ ܐܢܬ ܐܘ ܚܒܝܒܝ. ܕܬܐܬܐ ܠܡܕܝܢ ܒܡܫܬܪܘܬܐ. ܐܬܦܪܩ [ܕܠܡܐܠܦ

ܦܘܪܣܐ][18] ܨܠ̈ܘܬܟܐ ܕܕܘܒܪܐ.[19] ܦܘܪܣܐ ܕܝܢ ܕܕܘܒܪ̈ܐ[20] ܗܠܝܢ ܐܢܘܢ. ܟܕ ܢܛܪ ܐܢܬ[21] ܚܕܝܐ ܘܚܐܠ

ܐܢܬ ܠܟܘܐ. ܘܫܪܐ ܐܢܬ ܠܐܢ̈ܫܐ ܡܫܬ̈ܠܐ ܕܐܟܠܝܢ ܡܢ ܦܘܡ ܚܕܐ. ܘܗܟܐ ܕܫܪܝܢ ܠܟ ܡܬܚܫܒܝܢ.

ܐܘܨܦ ܐܚܝܟ ܘܐܟܘܠ ܒܟܡܗܘܢ ܦܬܬܐ ܚܕ ܐܘ ܬܪܝܢ ܡܛܠ ܐܠܗܐ. ܘܗܟܐ ܕܢܦܩ ܐܢܬ ܠܒܪ

ܝܘܗܡܐ[22] ܒܕܡܟܐ ܠܢܘܟܪܝܐ. ܘܐܢܫܝܢ ܕܢܛܪ ܐܢܬ ܒܟܘܡܟܐ. ܘܫܪܐ ܐܢܬ ܠܫܒ̈ܩܐ ܡܫܬ̈ܠܐ. ܕܐܟܠܝܢ

ܢ̈ܩܒܐ ܘܛܥܝܢ ܚܡܪܐ. ܘܡܝܬ ܠܟ ܕܬܐܟܘܠ. ܐܟܘܠ ܠܟܡܝܟܐ[23] ܚܕ ܘܚܫܡܐ ܚܕ ܡܛܠ ܐܠܗܐ.

ܘܗܟܐ[24] ܕܢܦܩ ܐܢܬ ܠܒܪ ܥܒܕܝܟ. ܘܟܠܡܕܡ[25] ܕܥܒܕ ܐܢܬ ܒܝܫܬܐ ܘܒܡܫܡܫܬܐ ܢܗܘܐ. ܟܕ

ܬܬܦܪܩ ܒܟܠܡܕܡ ܕܬܗܘܐ ܡܫܬܪܘܬܐ. ܘܕܠܐ ܗܘܐ ܟܠܝܢ ܡܫܬܪܘܬܐ ܕܐܬܚܝܢ ܙܕܝܩܐ.

ܗܠܝܢ ܕܝܢ ܘܐܚܝܢ[26] ܗܠܝܢ. ܕܚܒܝ̈ܒܐ ܐܢܬܘܢ. ܠܘ ܟܠܢܫ ܝܕܥ ܠܡܫܟܚܐ[27] ܙܕܝܩܘܬܐ ܐܠܐ ܐܢ

| ܐܢܫ ܕܟܕ ܠܟܠ ܚܫܒ ܠܗܘܢ. ܗܟܢܐ ܕܝܢ ܙܕܩ ܠܐܢܫ. ܕܟܕ ܨܒܐ ܕܢܠܒܫ ܙܕܝܩܘܬܐ. ܘܡܕܒܪܬ fol. 50r

ܢܦܘܩ ܒܝܠܘܬܐ. ܘܢܒܥܐ ܡܢ ܐܠܗܐ ܘܢܐܡܪ. ܐܠܗܐ ܗܒ ܠܝ ܕܐܒܥܐ ܨܒܝܢܟ. ܘܗܘ ܐܠܗܐ ܢܗܒ

ܠܟ. ܗܘ[28] ܡܕܡ ܕܒܥܐ ܠܟ. ܘܟܕ ܕܝܢ ܚܙܐ ܠܟ ܐܠܗܐ ܕܗܟܢܐ ܡܬܬܟܝܠ ܐܢܬ ܘܒܥܐ. ܡܥܕܪ

ܠܟ[29] ܠܥܒܕܘܬܗ ܘܡܥܕܪ ܠܟ. ܘܗܘ ܡܫܡܠܐ ܠܟ ܒܟܠܡܕܡ. ܘܡܫܡܠܝܐ ܠܟ ܕܠܐ ܥܠܬܐ. [ܐܢ

ܕܝܢ][30] ܐܟܠ ܐܢܬ. ܘܐܢ ܫܬܐ ܐܢܬ. ܘܐܢ ܒܐܘܪܚܐ ܡܗܠܟ ܐܢܬ. ܗܝ ܒܟ ܡܫܡܠܝܐ. ܒܟܠܬ̈ܐ

[13] C om. this word.
[14] B: ܐܘܠܨ̈ܢܐ
[15] BCF: ܢܚܒܨ
[16] C: ܠܟܘ ܒܕܡܘܬ
[17] ACF: ܐܢܕܝܢ
[18] A: ܠܡܐܠܦ ܦܘܪܫܐ and CF: ܠܡܐܠܦ
[19] A: ܕܕܘܒܪ̈ܐ
[20] AF: ܕܕܘܒܪ̈ܐ
[21] C om. this word.
[22] CF: ܝܘܗܡܢ
[23] AF: ܠܘܡܝܟܐ
[24] F: ܘܗܟܐ ܕܗܟܐ
[25] C: ܘܟܠ ܡܕܡ
[26] ACF: ܘܕܐܚܝܢ
[27] B: ܠܡܫܟܚܐ
[28] C om. this word.
[29] BCF om. this word.
[30] AF: ܐܢܕܝܢ

ܕܝܢ ܘܒܫܘܡܐ ܕܟܠ ܚܠܘܦ ܡܬܝܗܒܐ ܛܝܒܘܬܐ ܗܕܐ. ܣܒܪ̈ܢܐ ܕܝܢ ܘܐܘܣܛܐܠܐ. ܐܝܠܢܐ ܐܝܟ ܐܢܬ ܛܝܒܘܬܐ ܪ̈ܚܡܝܢ. ܗܟܢ ܐܢܘܢ ܕܝܢ ܦܐܠܐ ܒܪ̈ܟܬܗ. ܕܐܝܠܢܐ ܐܝܟ ܐܢܬ ܠܒܢܝܐ ܘܡܠܟܘܬܐ ܕܚܡܝ. ܬܬܬܝܪ ܕܝܢ ܚܕ ܐܢܫ ܕܢܫܬܘܐ ܠܛܝܒܘܬܐ ܗܕܐ. [ܟܕ ܢ̈ܗܘܐ][31] ܪ̈ܚܡܝ ܒܡܠܟܘܬܟ ܒܫܡܝܐ ܥܡܗ ܕܡܫܝܚܐ ܡܪܢ.

ܛܘܒܘܗܝ ܠܐܣܝܪܐ ܕܠܐ ܕܝܠܟ ܠܐܢܫ ܡܢ ܒܢܝ̈ܢܫܐ. ܘܒܐܡܝܢܘ ܠܡܫܡܫܘ ܕܝܠܟ.[32] ܐܡܪ ܠܝ ܐܘ ܚܣܝܐ ܕܪ̈ܝܟ ܐܢܬ ܠܐܣܘܢ. ܘܠܡܫܡܫܢ ܠܐ ܕܝܠܟ ܐܢܬ. ܡܛܠ ܕܝܢܐ ܐܬܐ ܠܘܬܝ. ܦܘܠܘܣ [ܕܝܢ ܠܐܣܝܪܐ][33] ܗܟܢܐ ܐܡܪ. ܕܐܢܬ ܕܐܡ̇ܪ ܐܢܬ ܠܐܣܝܪܐ ܕܠܐ | ܬܬܚܒܒ. ܐܢܬ[34] ܡܫܡܫܢܐ ܡܣܠܝ ܐܢܬ. ܘܬܬܘܒ ܡܢ ܐܢܬ ܕܕܝܟ ܐܢܬ[35] ܠܚܒܪܐ ܕܠܐ ܕܠܝܘ. ܕܝܟ ܢܦܠ ܠܡܚܪܗ ܢܦܠ. ܘܐܝܟ ܡܐܡ ܠܡܚܪܗ ܡܐܡ. ܘܬܬܒ ܕܢܗ ܕܠܐ ܐܝܠ ܠܢܗ ܡܢ ܕܐܝܠ ܠܐ ܢܕܘܢ. fol. 50v

ܠܗ ܒܠܚܘܕ ܐܝܠܝܢ ܕܚܦܝܡ ܡܢ ܒܠܥܕܝܗܝ ܥܡܐܝܬ ܐܢܘܢ. ܐܢܬ ܕܝܢ ܒܡܗܪܢܐ ܒܝܫܐ ܢܦܫ. ܘܐܢܬ ܕܝܢ ܡܫܡܫܢܘܬܐ ܢܦܫ. ܘܐܢܬ ܕܝܢ ܐܘܠܝܢܐ ܕܡܠܟܘܬܐ. ܘܐܢܬ ܕܝܢ ܕܫܦܝܪ ܐܒܝܪܐ ܘܒܥܘܬܪܐ. ܘܠܚܫܝܪܐܝܬ ܡܠܟ ܐܠܗܐ ܢܦܫ. ܘܟܕ ܗܠܝܢ ܡܫܠܡ ܐܬܟܢܫܘ. ܠܐ ܙܕܩ ܕܢܫܪ ܒܗܘܢ ܥܡܐܝܬ.

ܘܐܦ ܥܠܝܡܐ ܕܝܢ ܗܟܢܐ ܐܡܪ. ܕܐܝܠܝܢ ܕܫܦܝܪ ܠܐܝܡܪܐ. ܬܬܦܪܥ ܠܗܘܢ ܐܝܡܪܐ. ܘܐܦ ܐܝܠܝܢ ܕܒܡܠܟܘܬܐ ܐܢܘܢ ܠܗ ܥܡܟ ܡܬܬܟܡܫܝܢ. ܐܢܐ ܐܢܐ ܕܝܢ ܡܢܗܘܢ ܐܝܟ ܒܟܠܗ ܢܦܫ ܢܗܘܪܐ. ܘܡܟܡܠ ܒܫܘܡܐ. ܘܐܦ ܦܘܠܘܣ ܥܠܝܡܐ ܗܟܢܐ ܐܡܪ. ܕܒܦܟܒܐ ܡܢ ܒܦܟܒܐ ܡܬܬܪܘ ܒܥܘܒܝܐ. ܐܝܟ ܒܢܝ ܙܪܥܐ ܐܬܬܝܡܘܢ. ܘܡܛܠ ܚܢܝ ܢܦܫܝ ܐܘ ܒܢܝܢܐ. ܕܠܡܐ ܐܢܬ ܕܕܝܟ ܐܢܬ ܠܐܣܝܪܐ. ܡܬܬܝܣ ܐܢܬ ܕܐܬܝܬܝ ܬܘܬ ܒܥܠܝܐ. ܘܐܬܐ ܒܠܝܢ ܡܫܡܫ ܒܢܝܐ. ܠܐ ܚܢܪ ܐܬܬܝܢ ܕܒܢܐ ܕܝܢܐ ܒܫܡܝܐ ܘܕܡܪܝܪܘܬܐ.[36] ܐܝܬܘ[37] ܕܝܢ | ܡܫܡܫܢܐ ܕܗܘܝ ܕܝܟ ܠܚܝ̈ܐ ܒܢܝܐ ܘܠܡܠܟܘܬܐ. fol. 51r

ܡܛܠ ܚܘ ܢܦܫܗܝ ܘܬܪܘܨܘ ܕܡܪ̈ܝܡܘܢ ܘܐܚܕܘ ܠܚܕ̈ܪܐ. ܘܗܘܘ ܐܢܝ ܐܝܢܐ ܕܡܬܠܒܫܝܢ ܠܡܐܙܠ ܠܘܬ ܡܪܗܘܢ ܘܡܢܐ ܕܢܫܐ ܕܒܢܝܘ ܡܠܝܢܘܗܝ. ܡܣܟܢ ܠܗܘܢ ܡܗܝܡܢܘܬܐ ܙܒܢܬܐ. ܘܐܘܣܛܠܐ

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[31] AF: ܕܢܗܘܐ
[32] C om. this word.
[33] C: ܕܝܢ ܥܠܝܡܐ and AF: ܥܠܝܡܐ ܕܝܢ
[34] B: ܐܢܬ ܚܒܒ ܐܢܬ
[35] BC om. this word.
[36] C: ܘܡܪ̈ܝܪܬܐ
[37] BC: ܐܢܬ ܗܘ

ܣܘܪܬܐ ܡܠܟܐ ܠܗܘܢ. ܘܠܐ ܬܗܘܘܢ ܣܟܠܝܢ ܒܣܒܪ̈ܐ. ܐܠܐ ܐܢ ܒܥܡܪܬܐ. ܘܣܒܠܢܐ ܘܡܣܝܒܪܢܐ

ܒܢܬܦܘܢ ܠܐ ܬܗܘܘܢ. ܘܡܬܚܫܒܝܢ ܠܟܘܢ ܚܕ ܥܡ ܚܕ ܒܐܘܪܚܐ ܫܦܝܪܬܐ.

ܗܐ ܒܝܢܬ ܢܦܫ ܘܒܬܒܬ ܠܝ ܩܠܐ ܗܠܝܢ. ܕܬܬܗܘܐ ܒܗܘܢ ܘܬܬܚܫܒܐ ܠܐ ܬܫܠܐ ܘܠܐ[38]

ܬܕܡܪܘܢ. ܒܡܘܗܒܬܐ ܕܬܪܬܝܢ ܠܗܘ ܡܢܝܢ ܕܠܗ ܒܟܐ ܐܢܬ. ܘܐܦ ܬܒܥܠ ܘܬܬܒܬܒܐ. ܐܠܗܐ ܡܫܝܚܐ

ܠܝ. ܘܐܦ ܒܐܘܠܝܬܐ ܬܘܒܐ. ܢܢܝܚ ܕܠܥܠܡ ܢܬܪܘܡ ܠܝ.

ܘܬܠܐ[39] ܥܠ ܐܘ ܣܒܝܒܝ. ܕܢܚܘܐ ܒܝ ܡܫܝܚܐ ܒܡܐܬܝܬܗ. ܘܡܓܠܝܬܐ ܠܐ ܢܬܪܒ ܠܝ. ܕܠܗ

ܘܠܐܒܘܗܝ ܘܠܪܘܚܗ ܩܕܝܫܐ. ܬܫܒܘܚܬܐ:[40] ܘܐܝܩܪܐ [ܘܬܘܕܝܬܐ ܘܡܘܩܪܐ:][41] ܗܫܐ ܘܒܟܠܙܒܢ

ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ[42] ✣ [ܫܠܡ ܥܠ ܒܝܘܡܐ ܡܫܝܚܐ][43] ✣

[38] BC om. this word.
[39] BC: ܫܠܐ
[40] A: ܘܫܘܒܚܐ:
[41] F: ܘܬܘܕܝ: ܘܡܘܩܪ:
[42] A om. this word.
[43] BC: ܫܠܐ ܥܠ ܒܬܘܒܐ ܕܘܟܪܢܐ ܒܝܘܡܐ and F: ܫܠܐ ܥܠ ܫܠܝܚܐ ܒܝܘܡܐ

✤ ܕܝܠܗ [ܕܒܪ ܕܝܠܗ][1] ܕܟܕܒ ܡܫܝܚܐ ܡܛܠ ܢܫܐ ܕܪܫܝܢܘܬܐ ✤[2]

ܥܠ ܗ̇ܝ[3] ܕܡܬܒܥܬܘܢ ܠܝ ܐܚ̈ܝ ܡܕܢܚ̈ܝܐ. ܕܗܟܢ ܚܫܘ ܠܟܘܢ ܢܦܫܐ ܕܡܟܟܘܢ. ܡܢܐ[4] ܕܝܢ ܐܬܬܒܥ
ܠܟܘܢ ܠܐ | ܡܬܒܥܝܐ.[5] ܘܒܟܠ ܗܘ ܡܛܠ ܕܐܘܠܨ̈ܢܐ ܘܡܫܩ̈ܐ ܗܕܐ ܕܝܢ ܗܦܝܟܘܬܟܘܢ ܡܬܚܡ ܐܚ̈ܝܐ fol. 51v
ܡܫܒ̈ܚܐ. ܕܟܠ ܐܡܬܝ ܕܐܬܝܢ ܐܘܠܨ̈ܢܐ ܘܡܬܪ̈ܕܘܬܐ. ܥܠ ܐܚ̈ܝܐ ܡܕܢܚ̈ܝܐ ܐܬܝܢ. ܘܗܕܐ ܥܠ ܫܪܝܪܘܬ
ܒܥܠܕܒܒ̈ܝܟܘܢ ܘܡܬܚܡܠܢܘܬܟܘܢ ܡܬܕܪܟܐ. ܗܕܐ ܕܝܢ ܗܦܝܟܘܬܟܘܢ ܡܬܚܡ ܐܘ ܐܚܪ̈ܢ[6] ܡܫܒܚܐ. ܕܠܐ
ܡܬܕܟ̈ܠܢ ܟ̈ܠܗ ܕܐܒܗ̈ܝܢ ܡܕܢܚ̈ܝܐ. ܠܐ ܗܘܐ ܡܢܝܢܘܬܟܘܢ ܒܫܘܬ̈ܦܐ ܕܐܒܗ̈ܬܐ ܕܠܡܘܡܟܘܢ ܒܪܒ̈ܢܐ ܐܚܪ̈ܢܐ:
ܡܛܠܡ̈ܢܐ ܘܒܙ̈ܢܐ ܕܕܟܠܘܬܐ. ܕܡܫܘܡ ܐܣܦܝܩܘܬܐ ܕܕܡܘܬܐ. ܘܡܢ ܠܟܘ ܕܝܢ ܐܬܬܥܝܩܘܢ ܕܐܚ̈ܐ
ܫܠܘܩܐ. ܘܐܢܘܢ ܡܬܒܝܐ ܗܕܐ ܕܗܘܝܐ. ܘܐܦ ܠܡܕܢܚ̈ܝܐ ܡܛܠܚܡ. ܐܝܟ ܡܠܠܘܗ ܕܡܪܢ ܕܐܡܪ. ܕܐܢ
ܡܣܦܩܐ ܐܦ ܠܚܒܪ̈ܝܐ ܡܛܠܡܐ. ܐܠܐ ܐܚ̈ܝܐ ܡܕܢܚ̈ܝܐ ܡܢ ܕܡܟܪ̈ܝܗܘܢ ܡܬܚܡ ܠܗܘܢ. ܗܠܝܢ ܘܕܐܝܟ
ܗܠܝܢ ܗܢܠܝܐ[7] ܡܕܪܪ ܠܗܘܢ ܕܢܫܡܘܢ ܠܐܢ̈ܫܐ ܒܡܟܬܒܐ ܘܡܕܢܚ̈ܝܐ. ܘܗܕܐ ܗܦܝܟܘܬܟܘܢ ܡܬܚܡ. ܕܒܠܡܕܡ
ܕܐܬܬܒܥ ܐܒܕܝܬܐ ܡܕܢܚ̈ܝܐ ܥܒܪܐ ܗܘ. ܘܕܡܠܘܬܐ ܠܝܬ ܒܗ. ܡܛܠ ܕܒܠܡܕܡ ܕܐܒܕܘ ܒܡܠܘܡܟܘܢ
ܢܦܫ ܘܒܠܥܡ[8] ܕܠܐ ܡܗܡܡ.[9] ܠܐ ܐܬܬܘܗܝ ܕܐܠܗܐ ܐܠܐ. ܕܗܦܠܢܐ.[10]

ܡܛܠ ܠܐ ܬܬܕܒܪܘܢ ܐܡܬܝ ܕܐܬܝܢ [ܒܩܛܬܐ ܒܠܠܚܘܢ][11] ܘܢܦܫܬ̈ܐ. ܫܘܠܡܗ ܗܘ | fol. 52r
ܕܡܠܟܐ. ܘܬܪܝܢܐ ܕܕܢܦܫܘܬܐ ܡܢ ܠܗ. ܘܫܘܒܚܐ ܕܬܫܒܘܚܬܐ [ܒܟܠܗ ܠܗ.][12] ܘܡܢܝܢ ܠܡܐܬܐ ܒܢܗ
ܕܐܒܗ̈ܬܐ. ܘܐܦ ܠܐܒܗ̈ܬܐ ܦܘܠܘܣ ܡܒܥܐ ܐܡܪ ܕܢܬܪܗܘܢ[13] ܕܟܠܗ̈ܝܢ ܟܠܗܝܢ ܡܛܠܝ̈ܢ.

ܗܠܝܢ ܕܝܢ ܒܬܟܬ ܠܟܘܢ ܐܡܪ. ܐܝܟ ܕܬܦܠܘܢ ܚܠܦ ܫܘܒܚܐ. ܠܡܫܡܥܘ ܥܠ ܕܐܬܬܐ
ܒܠܚܘܕ. ܡܛܠ ܚܘܒܗ ܕܡܫܝܚܐ. ܘܬܬܡܕܪܘܢ[14] ܡܪܒܐ ܘܐܘܠܨ̈ܢܐ ܕܟܗܘ[15] ܥܠ ܐܒܗ̈ܬܐ ܡܕܢܚ̈ܝܐ.

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1 AC om. this bracketed phrase.
2 DE om. this chapter.
3 C om. this word.
4 C: ܡܢܐ ܡܢܐ
5 B: ܡܒܥܝܐ
6 F: ܐܚܪ̈ܐ
7 A writes this word upside down.
8 B: ܘܒܠ ܥܡ
9 B: ܡܗܡܡ
10 A writes this word upside down.
11 BCF: ܒܠܠܚܘܢ ܒܩܛܬܐ
12 B: ܦܓܡܠܗ
13 C: ܕܢܬܪ ܗܘܢ
14 B: ܘܬܬܡܕܪܘܢ
15 F: ܕܟܘ

ܘܟܕ ܚܙܐ ܐܠܗܐ ܡܫܝܢܘܬܗܘܢ ܫܕܪ ܠܛܝܒܘܬܗ[16] ܘܡܪܚܡܬ݂ ܒܗܘܢ. ܘܫܠܚ ܐܢܘܢ ܒܫܠܡܐ. ܘܐܦ ܚܠܡ ܕܝܢ ܐܢܢ[17] ܡܬܬܥܝܢ ܘܡܥܠܝܢ ܐܒܗܬܗܘܢ ܡܥܗܕܝܢ ܠܛܝܒܘܬܐ. ܘܡܫܒܚܐ ܠܗ ܒܫܠܡܐ. ܒܬܪ ܕܝܢ ܡܣܝܒܪܢܘܬܐ ܣܓܝܐܬܐ ܡܬܒܥܝܐ ܠܗ: ܠܡܣܝܒܪܘ ܢܣܝ̈ܘܢܐ ܕܐܬܝܢ ܥܠܝܢ. ܐܝܟ ܕܗܘ̣ ܡܥܝܢܐ ܗܦܟ ܡܛܠܠܬܗ. ܘܢܒܥ ܠܫܘܠܛܢܐ[18] ܘܠܟܠܗܘܢ[19] ܚܝ̈ܠܘܬܗ. ܘܡܫܒܠ ܪܓܘܬܐ ܘܐܡܪ ܕܢܘܪܬ ܠܫܘܠܛܢܐ ܕܒܥܠ ܐܝܟ ܒܢܘܗܐ ܡܢ ܥܡܡܐ. ܗܐ ܢܗܝܪ[20] ܚܝܠܐ ܣܓܝܐܐ ܕܐܬܒܪܝܘܢ ܒܗ.

ܘܐܦܚܠܡ[21] ܕܝܢ ܐܢܫܐ ܣܓܝܐܐ. ܗܢܝܐ [ܙܕܘ ܠܡ][22] ܕܢܬܕܡܪܐ[23] ܒܡܫܝܚܐ ܒܫܠܡܐ. ܘܢܬܠܐ ܥܠ ܒܥܠܕܒܒ̈ܝܗ ܘܥܠ ܐܠܝܢ ܕܕܒܪܝܢ ܠܗ ܒܡܛܪܬܐ[24] | ܐܝܟ ܕܢܗܘܐ ܕܡܫܝܚܐ ܘܢܛܪܬܐ ܕܡܠܟܘܬܗ. fol. 52v
ܠܗ ܓܒܪ ܙܕܘ ܠܗ ܐܢܫܐ ܣܓܝܐܐ. ܕܓܒ̈ܠܐ ܒܠܫܘܪ ܢܫܡܝ[25] ܒܡܫܝܚܐ ܡܪܢ. ܐܠܐ ܒܡܕܒܪܐ ܠܠܒܐ. ܡܛܠ ܕܡܕܒܪܐ ܠܓܒ̈ܝ ܡܢ ܬܠܐ. ܡܦܩܠ ܐܢܫܐ ܣܓܝܐܐ. ܣܓܝܘܗܝ ܘܡܫܡܗܝ ܒܐܠܗܐ. ܗܕܐ ܕܝܢ ܦܠܝܓܘܢ ܢܚܡܝܢ. ܕܓܠܗܘܢ ܢܣܝ̈ܘܢܐ ܘܐܠܗ̈ܝܐ ܕܐܬܝܢ ܒܠܒܗܘܢ ܡ̈ܠܠܐ ܕܒܦܘܬܐ ܗܡܢܝܢ ܒܢ̈ܝܫܟܢ.[26] ܗܦܬܟܘܢ ܢܚܡܝܢ ܕܢܣܝ̈ܘܢܐ ܗܘܝܢ ܠܒܢ̈ܝ ܐܢܫܐ ܩܕܝ̈ܫܐ. ܡܢ ܙ̈ܒܢܐ ܒܢ̈ܝܐ. ܦܘܪܥܢܗܘܢ[27] ܢܛܪ ܒܡܠܟܘܬܐ.[28]

ܘܐܦ ܐܒܐ ܦܓܥܗ. ܗܢܠܐ ܐܡܪ. ܕܒܢ̈ܝܐ ܗܘܢ ܐܚܪ̈ܢܐ. ܢܣܘܒܢ ܐܝܟܢܐ ܐܚܪ̈ܢܐ ܣܓܝܐܐ. ܐܝܟܘܬܗ. ܢܗܘܐ ܒܐܦ̈ܐ. ܘܙܕܩܐ ܠܗ ܠܐ ܬܗܘܐ ܠܗܘܢ ܦܘܫܩܢܐ ܒܡܫܡܫܢܐ ܘܒܦܘܪܥܢܐ. ܗܐ ܗܟܢܐ ܕܝܢ ܒܡܕܒܪܐ[29] ܐܬܓܠܝܬ.[30] ܡܛܠ ܐܢܫܐ ܣܓܝܐܐ. ܫܘܒܚܐ ܒܪܟܐ ܕܐܠܗܐ ܡܕܒܪ ܠܟܘܢ[31] ܒܢܘܪܐ. ܘܐܦ ܡܪܢ ܕܝܢ[32] ܗܘ ܒܡܠܟܐ ܗܘܝܐ.[33] [ܘܐܬܝܠܕ ܘܐܬܒܪܝ ܡܢ ܢܘܗܪܐ ܒܟܘܢܐ.][34]

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[16] C: ܠܛܒܘ̈
[17] C om. this word.
[18] A writes this word upside down.
[19] C: ܘܠܟܠܗ̈
[20] BCF: ܢܗܝܪ ܠܗܘܢ
[21] C: ܘܐܦ ܚܠܡ
[22] B: ܙܕܘܠܡ
[23] C: ܕܢܬܕܡܪܐ
[24] C: ܒܡܛܪܬܐ ܕܒܥܘܠܐ
[25] F: ܢܫܡܝ ܒܠܫܘܪ
[26] C: ܒܢ̈ܝܫܢܗܘܢ
[27] A: ܦܘܪܥܢ̈ ܗܘܢ
[28] B: ܒܥܡܡܐ ܒܡܠܟܘܬܐ
[29] BC: ܕܡܕܒܪܐ
[30] BC: ܐܬܓܠܝ
[31] C: ܠܗܘܢ
[32] BC om. this word.
[33] C: ܗܘܝܐ ܒܐܘܠܝܢܐ ܗܘܝܐ
[34] AF om. this bracketed phrase.

ܘܡܫܟܚ [ܒܪܬܐ ܠܡܘܬܐ.][35] ܘܗܠܝܢ ܕܝܢ[36] ܟܠܗܝܢ ܡܬܠܬܢ.[37] ܐܝܟ ܕܒܠܥ ܠܗ. [ܕܕܘܩ ܠܗ][38] ܕܢܫܟܚ

ܟܠܗܝܢ ܢܡܘܣܐ ܘܚܩܘܬܐ. ܕܐܬܝܢ ܟܠܗܝܢ ܡܛܠ ܥܡܗ. ܐܢܬܘܢ ܕܝܢ ܐܚܐ ܚܒܝܒܐ. ܐܬܒܝܐܘ[39]

[ܘܒܢܒܝܐ ܘܫܠܝܚܐ][40] ܘܒܡܫܪܪܐ. ܕܒܢܒܝܐ | ܐܘܠܝܢܐ ܘܫܪܪܐ ܘܩܛܠܐ ܡܫܝܚܝܐ. ܗܟܠܐ ܘܡܫܟܚܘ fol. 53r

ܡܛܠ ܡܫܝܚܐ. ܘܡܛܠ ܗܕܐ ܐܬܩܝܡܘ[41] ܕܒܗܘܢ ܢܬܒܣܡܘܢ ܒܡܠܟܘܬܗ.[42] ܘܐܦ ܐܢܬܘܢ ܕܝܢ

ܐܚܐ ܚܒܝܒܐ. ܗܟܢܐ ܕܒܗܘܢ ܬܬܒܣܡܘܢ[43] ܒܡܠܟܘܬܗ[44] ܡܗܝܡܢܝܢ[45] ܗܘ ܐܠܗܐ.[46] ܕܠܐ

ܢܦܩܘܢ ܕܬܬܢܝܚܘܢ[47] ܠܒܪ ܡܢ ܡܕܝܢ[48] ܕܡܫܬܟܚܝܢ[49] ܠܡܫܝܚܐ. ܐܠܐ ܒܟܠܚܕ ܡܕܪܝܢ ܠܟܘܢ

ܠܡܠܟܘܬܗ. ܘܗܝ ܡܕܪܝܢ ܠܟܘܢ ܒܟܠܥܕܢ.[50] ܐܢܬܘܢ ܕܝܢ ܠܐ ܬܬܪܦܘܢ[51] ܘܠܐ ܬܬܪܡܘܢ[52] ܐܠܐ

ܗܝܡܢܘ. ܒܪܬܐ ܕܐܠܗܐ ܡܚܝܐ ܠܟܘܢ. [ܘܡܫܡܫܢܘܬܗ ܕܐܒܐ ܘܡܗܝܡܢ[53]][54] ܒܪܬܐ ܠܫܪܪܐ ܗܘ

ܢܣܐ. ܘܕܡܬܦܠܓܐ[55] ܠܗ ܠܐ ܢܦܩܐ[56] ܒܗ ܢܫܪ.

ܬܒܥܠ ܐܢܐ ܕܝܢ ܒܠ ܐܠܗܐ. ܕܐܝܟܢܐ ܕܢܫܡܥ ܠܟܘܢ[57] ܘܢܕܥ ܠܟܘܢ. ܕܪܥ ܠܗ ܐܠܗܐ. ܐܠܐ

ܪܓܠܐ ܗܘ ܡܫܠܡ ܒܝܬܐ. ܕܢܬܠܬܠܘܢ ܕܢܟܐ ܒܝܬܐ ܒܠ ܐܢܫܐ[58] ܡܢܫܐ. ܘܡܛܠ ܕܗܘܘܢ ܠܗ

ܡܬܬܥܝܢ ܘܠܐ ܒܟܠܝܢ. ܣܗܕܝܢ ܒܐܢܫܐ ܒܟܢܫܐ ܘܕܘܪܫܐ. ܐܠܐ ܠܒܪ ܡܢ ܐܠܗܐ [ܗܝܡܢܬ

ܠܒܢܝܢܘܬܗܘܢ.][59] ܠܐ ܗܟܝܠ ܒܒܝܬܝܢ ܗܘܘ. ܐܠܝܢ ܕܝܢ ܕܡܢ [ܐܠܗܐ ܡܬܒܠܒܠܝܢ. ܗܠܝܢ ܢܛܪܝܢ

ܘܡܘܬܪܝܢ. ܐܠܝܢ ܕܝܢ ܕܡܢ][60] ܗܘܠܝܢ ܐܝܠܝܢ ܢܟܝܢܘܗ ܕܗܘܠܝܢ ܒܒܝܬܝܢ.[61] | ܐܝܟܢܐ[62] ܕܗܘܠܝܢ ܡܢܕ. fol. 53v

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35 BC: ܐܦ ܡܘܬܐ
36 BC om. this word.
37 BC: ܗܢܝܢ ܡܬܠܬܢ
38 B: ܕܕܘܩܠܗ
39 C: ܐܬܒܝܘ
40 BF: ܒܢܒܝܐ ܘܒܫܠܝܚܐ and C: ܒܢܒܝܐ ܘܒܫܠܝܚܐ
41 C: ܐܬܩܝܡܘ ܢܘ
42 C: ܒܡܠܟܘܬܐܗ
43 C: ܬܬܒܣܡܘܢ
44 BC om. this word.
45 C: ܡܗܝܡܢܘ
46 BC: ܕܝܢ ܐܠܗܐ
47 C: ܕܬܬܢܝܚ ܘܢ
48 B: ܡܕܐ and C om. this word.
49 BC: ܕܡܫܬܟܚܝܢ ܐܢܬܘܢ
50 F: ܒܟܠ ܥܕܢ
51 C: ܬܕܪܦܘܢ
52 B: ܬܬܪܦܘܢ and CF: ܬܬܪܝܡܘܢ
53 F: ܕܡܗܝܡܢ
54 BC: ܘܡܫܡܫܢܘ ܕܒܪܬܐ ܐܡܪ. ܕܟܠ ܕܡܗܝܡܢ
55 C: ܘܕܡܬܦ̈ ܠܓܐ
56 BCF: ܢܦܩܐ
57 C: ܠܗܘܢ
58 BC: ܐܢܫܐ
59 B: ܗܝܡܢܬ ܠܒܢܝܢܘܬܗܘܢ and CF: ܗܝܡܢܬ ܠܒܢܝܢܬܗܘܢ
60 C om. this bracketed phrase.
61 BC: ܗܒܢܝܢ
62 BCF: ܐܝܟܢܐ ܕܝܢ

ܥܠ ܐܠܗܐ. ܘܠܐ ܢܦܩܐ ܠܡܫܡܫܘܬܗ.[63] ܗܘܐ ܡܬܬܘܬܐ ܠܡܘܕܝܢܘ[64] ܠܒܢ̈ܝܢܫܐ[65] ܡܕܝܢ̈ܬܐ ܕܢܦܩܘܗ[66]

ܕܐܠܗܐ ܒܒܝܬܝܢ. ܗܟܢܐ [ܕܝܢ ܐܝܠܝܢ][67] ܕܡܢ ܩܠܝܠܐ ܐܝܟܢ. ܡܬܚܘܬܝܢ ܕܢܫܡܥܘܢ ܠܐܝܠܝܢ

[ܕܠܐܠܗܐ ܦܠܚܝܢ.][68] ܐܘ ܣܒ̈ܬܐ ܘܦܘ̈ܪܫܐ. ܥܠ ܡܢܐ ܥܒܕܝܢ ܐܢܬܘܢ ܠܐܢ̈ܫܐ ܡܕܝܢ̈ܬܐ. ܐܘ

ܡܫܟ̈ܢܐ ܘܐܡܝܪ̈ܐ.[69] ܠܐ ܬܥܒܕܘܢ[70] ܕܐܠܗܐ ܐܝܬ[71] ܠܗܘܢ ܕܡܬܬܘܬܐ[72] ܫܠܝܡܘܗܘܢ.

ܐܢܬܘܢ ܕܝܢ ܐܢ̈ܫܐ ܣܒ̈ܬܐ ܐܝܟܢ ܠܡܫܝܚܐ ܡܢ[73] ܟܠܗ ܠܚܒܪܗ. ܠܐ ܟܢܝܢ ܡܦܣ ܕܢܥܒܕ

ܠܒܢ̈ܝ ܦܘܠܚܢܗ. ܘܡܢ ܗܘܐ ܠܒܢ̈ܝ ܡܫܡܫܢܘܬܐ ܒܦܠܚܢܗ. ܠܐ ܟܢܝܢ ܢܦܫܢ ܣܒ̈ܬܐ ܘܦܘ̈ܪܫܐ

ܕܢܗܘܘܢ[74] ܟܡܠܬܗܘܢ ܫܪ̈ܝܐ.[75] ܐܝܟ ܕܐܡܠܟܐ ܫܪ̈ܝܐ[76] ܢܦܫܢ ܕܢܗܘܘܢ[77] ܟܡܠܬܗܘܢ ܣܒ̈ܬܐ.[78]

ܐܢܬܘܢ ܕܝܢ ܐܝܟ ܚܕ ܒܙܒܢ ܒܡܫܝܚܐ. ܐܒܗ̈ܬܐ ܕܝܠܢ ܗܘܘ ܥܠܝܡ̈ܐ. ܟܕ ܡܬܦܠܚܝܢ ܗܘܘ ܡܛܠ

ܥܡܗ. [ܟܕ ܢܩܝܢ][79] ܗܘܘ ܕܢܬܦܪܫܐ ܗܘ ܠܗܘܢ ܪܒܐ. ܡܢܗ ܕܝܢ ܗܟܢܐ ܐܡܪ. ܕܐܢ ܠܡܪܢ ܕܟܝܢܬܐ

ܡܢܗ ܒܟܠܙܒܢ.[80] ܒܡܐ ܡܬܦܪܣܐ ܠܒܢ̈ܝ ܟܢܫܗ.

ܡܟܝܠ ܐܢܫܐ ܣܒ̈ܬܐ. ܚܕ ܒܡܐ ܗܟܢ ܡܫܝܚܐ ܫܠܝܚܘܗܝ. ܘܐܢܬܘܢ ܗܟܢܘ ܡܛܠܠܗ.

ܒܠܚܕ | ܩܕܡܐ ܘܐܘܠܝܢ̈ܐ.[81] [ܐܢܝ ܠܐ ܒܥܠ][82] ܠܡܠܟܘܬܐ. [ܘܡܛܠ ܗܕܐ][83] ܗܠܘ ܡܕܝܢ̈ܬܐ ܢܫ̈ܐ. fol. 54r

ܘܟܒܘ ܠܗܘܢ ܐܘܠܝ̈ܢܐ. [ܟܕ ܢܩܝܢ][84] ܗܘܘ ܕܫܪܪܐ ܗܝ ܡܛܠܗ ܕܡܢܝ ܕܐܡܢ. ܕܒܐܘܠܝܢܐ

ܗܟܢܐ ܦܠܐ ܠܡܥܠ ܠܡܠܟܘܬܐ. ܠܐ ܟܢܝܢ ܢܩܝܢ ܗܘܘ ܕܐܝܬ ܡܘܗܒܬܐ ܕܪܚܡܐ ܡܢ ܗܕܐ

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63 A: ܠܡܫ̈ܡ ܠܡܫܡܫܘܬܗ
64 C: ܠܡܘܕܝܘ
65 BC: ܠܐܢ̈ܫܐ
66 C: ܡܢ ܕܢܦܩܘܗ
67 BC: ܘܐܝܠܝܢ
68 BC: ܕܦܠܚܝܢ ܠܐܠܗܐ
69 BC: ܘܥܕ̈ܐ
70 BC: ܢܥܒܕܝܢ ܐܢܬܘܢ
71 BC: ܕܐܝܬ
72 C: ܡܬܬܘܬܐ
73 F: ܡܢ ܡܢ
74 BC: ܕܢܗܘܐ
75 BC: ܫܠܡ̈ܝܐ and F: ܫܪ̈ܝܐ. ܢܦܫܢ ܕܢܗܘܘܢ
76 BC: ܫܠܡ̈ܝܐ
77 BC: ܕܢܗܘܐ
78 BC: ܕ̈ܦܩܐ
79 CF: ܟܕܢܩܝܢ
80 C: ܒܟܠܙܒܢ
81 C: ܘܬܫܡ̈ܫܬܐ ܘܐܘܠܝ̈ܢܐ
82 BC: ܠܐ ܒܥܠ ܐܢܝ
83 F: ܘܡܛܠܗܕܐ
84 CF: ܟܕܢܩܝܢ

ܕܒܢܝܢܐ ܦܓܪܢܐ ܢܬܚܠܐ ܘܢܩܘܡ. ܘܠܟܠ ܒܢܝܢܫܐ[85] ܢܗܘܐ. ܘܡܢܗ ܕܠܐ ܢܬܪܓܪܓ ܕܢܫܝܘܬܐ ܠܗܝܡܢܘܬܐ ܗܕܐ.

ܗܟܢܐ ܐܣܪ̈ ܠܒܢܘ ܠܣܦܪ̈ܐ ܘܡܗܡܢܘ ܠܣܦܪ̈ܐ. ܘܐܬܒܝܢܘ ܘܠܐ ܬܬܡܛܠ ܠܒܢܘ. ܒܪ ܡܠܘܠ ܬܬܦܪܩܘܢ ܬܗܘܘܢ ܥܘܒܚܗ ܕܐܠܗܐ. ܘܐܠܝܢ ܕܥܣܩܝܢ ܠܒܢܘ ܘܐܠܝܢ ܠܒܢܘ. ܣܒܪܐ ܘܣܗܕܐ[86] ܡܦܩܠܝܢ. ܘܬܫܒܘܚܬܐ ܕܠܥܠܡ ܢܬܠܝܢ.[87] ܘܠܗܘܢ ܓܒܝܢ[88] ܕܐܫܬܘܬܦܘܢ[89] ܕܡܠܠ ܥܡܗ ܕܡܫܝܚܐ. ܬܬܝܪܬܘܢ ܘܬܬܐܠܝܨܘܢ.

ܗܐ ܒܝܘܡ̈ܬ ܢܘܚ ܘܬܘܒܬ ܠܒܢܘ ܟܠܐ ܗܠܝܢ ܐܝܟ ܕܠܒܢܝܐܢܫܐ. ܘܐܝܟ ܕܠܒܪܢܫܐ[90] ܡܢ ܡܒܪܝܬ ܠܐ ܬܬܕܘܡܘܢ. ܐܠܐ ܕܬܘܕܘܢ ܘܬܫܒܚܘܢ ܠܐܠܗܐ.[91] ܘܒܠܠܝܐ[92] ܘܒܐܝܡܡܐ. ܒܗܕܝܢ ܡܢ ܠܟܘܢ ܠܐ ܢܦܠܢ. ܐܠܗܐ ܕܝܢ ܢܗܘܐ[93] ܠܟܘܢ ܡܥܕܪܢܐ ܒܟܠܙܒܢ. ܘܢܛܪ ܠܟܘܢ ܠܡܥܒܕ ܨܒܝܢܗ ܟܠܗܘܢ ܝܘ̈ܡܬܐ ܕܚܝܝܟܘܢ.[94] ܘܢܛܠ ܡܢܟܘܢ ܡܟܫܘ̈ܠܘܬܗ | ܕܣܛܢܐ. ܘܢܛܪ ܠܟܘܢ ܕܕܒܝܩܐܝܬ ܘܒܟܐܢܐܝܬ ܬܗܠܟܘܢ ܒܐܘܪܚܗ ܗܕܐ ܠܝܘܡܐ ܕܐܬܝܬܘܬܗ.[95] ܕܗܢܐ ܕܕܢܚ ܒܫܘܒܚܗ. ܒܗ ܠܫܡܝܢܐ[96] ܬܗܘܘܢ. ܘܒܫܠܡܘܬܗ ܬܬܒܣܡܘܢ ܒܗܘ ܒܗܘܡܢܐ ܕܠܐ ܚܒܪ ܘܠܐ ܡܫܬܪܝܐ. ܒܗܘܡܢܐ ܕܝܢ[97] ܗܘ ܡܩܘܡ ܡܫܝܚܐ.

ܗܘ ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܐ ܕܩܘܕܫܐ.[98] ܫܘܒܚܐ[99] ܘܐܝܩܪܐ[100] ܘܬܘܕܝܬܐ[101] ܘܣܓܕܬܐ[102] ܥܠ ܐܦܝ̈ ܟܠܗܘܢ ܛܝܒܘ̈ܬܗ ܕܠܘܬ ܟܠܗܝܢ ܟܠܗ[103] ܘܕܠܘܬܝ: ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.[104] [ܡܢܝ ܘܦܠܐ ܥܠܝ ܒܣܘܦܐ][105] ❖

fol. 54v

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85 C: ܒܢܝܢܫܐ
86 BC: ܘܣܗܕܐ
87 C: ܡܦܩܠܝܢ ܢܬܠܝܢ
88 C: ܘܠܗܘܢ ܓܒܝܢ
89 A: ܕܐܫܬ̈ܝ ܐܫܬܘܬܦܘ
90 C: ܕܠܒܪܢܫ̈
91 C om. this word.
92 C: ܒܠܠܝܐ
93 C: ܢܗܘܐ
94 B: ܕܚܝܝܟܘܢ
95 B: ܕܡܐܬܝܬܘܬܗ
96 C: ܠܫܡܝܐ
97 C om. this word.
98 ACF: ܕܩܘܕ̈
99 A: ܫܘ̈ and F: ܫܘܒ̈
100 F: ܘܐܝܩ̈
101 A: ܘܬܘ̈ and F: ܘܬܘܕ̈
102 F: ܘܣܓ̈
103 BC: ܟܠܗ ܡܢ ܗܫܐ
104 AF om. this word.
105 C om. this bracketed phrase.

❖ ܕܝܠܗ [ܚܕ ܕܝܠܗ][1] ܕܥܒܕ ܡܥܝܢܐ.[2] ܡܛܠ ܪ̈ܥܝܐ ܕܐܝܟܢܐ ܙܕܩ[3] ܕܢܗܘܘܢ ܡܬܕܒܪܝܢ[4] ❖

ܐܚ̈ܐ ܚܒ̈ܝܒܐ.[5] ܗܢܐ ܕܘܒܪܐ ܕܡܫܝܚܝܘܬܐ. ܪܒ[6] ܘܡܥܠܝ ܡܢ ܟܠܗܘܢ ܕܘܒܪ̈ܐ. ܘܗܟܢܐ[7] ܙܕܩ ܠܗܘܢ ܠܐܝܠܝܢ ܕܙܕܩ ܒܗ. ܕܢܗܘܘܢ ܪܒܝܢ ܘܡܥܠܝܢ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ. ܘܡܝܬܪܐܝܬ ܙܕܩ[8] ܠܪܥܝܐ ܕܢܗܘܐ ܟܠܗܘܢ ܕܢܗܘܐ[9] ܪܒ ܘܡܥܠܝ ܒܕܘܒܪܗ. ܡܢ [ܟܠܗ̇ ܐܢܫܘܬܐ:[10]][11] [ܗܢܘ ܕܝܢ:][12] [ܒܟܗܢܘܬܗ: ܒܡܗܝܪܘܬܗ:[13]][14] ܒܡܟܝܟܘܬܗ: ܒܡܗܝܡܢܘܬܗ:[15] ܒܡܬܘܢܘܬܗ ܕܓܡܝܪܐ: ܐܝܟܢܐ ܕܟܠ [ܕܚܙܐ ܠܗ.][16] ܢܬܪܓܪܓ ܕܢܬܕܡܐ[17] ܒܗ. ܘܪ̈ܡܐ[18] ܘܫܬܪ̈ܐ ܡܢܐ ܕܚܙܐ ܠܗ ܡܬܬܡܗܝܢ ܘܡܬܕܡܪܝܢ. ܘܚܒܝ̈ܒܐ ܘܡܛܠ̈ܝܐ | ܡܢܐ ܕܚܙܐ ܠܗ. ܡܬܚܣܕܝܢ ܘܡܢܝܢ ܚܣܝܪܘܬܐ. ܘܡܥܒܕ[19] ܠܡܛܠܝܢ ܢܦܫ̈ܬܐ fol. 55r

[ܕܐܬܝܢ ܟܠܗܘܢ.][20] ܘܡܫܘܚܐ ܠܚܐܪܘܬ ܦܪܘܫܐ ܒܟܠܡܕܡ.[21] ܗܟܢܐ[22] ܙܕܩ ܠܗ ܠܪܥܝܐ ܕܢܗܘܐ.

ܗܟܢܐ ܕܝܢ ܒܟܠܗ ܗܢܐ ܪ̈ܥܝܐ ܕܡܦܩܝܢ ܐܦܣܩܘܦܐ[23] ܠܚܕ ܠܓܒܝܢ. ܘܡܢ ܕܘܒܪ̈ܐ ܕܝܢ ܕܡܫܝܚܝܘܬܐ ܠܒ ܪܫܝܡܝܢ. ܘܡܛܠܗܢܐ[24] ܐܬܬܥܝܛ ܠܗ ܕܘܒܪܐ ܗܢܐ ܒܟܠܗ ܥܠܡܐ. [ܟܕ ܪܫܐ[25]][26] ܒܪܝܫܗ. ܟܠܗ ܦܓܪܐ ܒܪܝܫܗ. ܡܢܗ [ܕܝܢ ܟܕ][27] ܒܥܠܡܐ ܗܘܐ: ܠܥܠܝܢܘܬܗ:[28] ܟܠܡܕܡ[29] ܡܠܦ ܗܘܐ.[30]

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[1] D om. this bracketed phrase.
[2] C: ܡܥܢܐ
[3] CD: ܙܕܩ ܠܗܘܢ
[4] ABCEF om. this word.
[5] C: ܘܚܒ̈ܝܒܐ
[6] BCDEF: ܗܘ ܪܒ
[7] D: ܘܗܟܢ
[8] BCDE: ܙܕܩ ܠܗ
[9] BC: ܕܢܗܘܐ ܬܘܒ
[10] BDEF: ܐܢܫܘܬܐ
[11] C: ܟܠܗܘܢ ܐܢ̈ܫܐ
[12] AF: ܗ̈ and DE: ܒܐܡܬ
[13] C: ܘܒܡܗܝܪܘܬܗ
[14] D: ܒܟܗܢܘܬܐ ܒܡܗܝܪܘܬܐ ܕܝܠܗ
[15] C: ܒܡܟܝܟܝ ܒܡܟܝܟܘܬܗ and DE: ܒܬܡܟܝܟܘܬܗ
[16] D: ܕܚܙܝܢܗܝ
[17] D: ܕܢܕܡܐ
[18] DE: ܪ̈ܡܐ
[19] D: ܘܡܥܒܕܝܢ
[20] D: ܕܐܬܝܢ ܟܠܗܘܢ
[21] D: ܒܟܠ ܡܕܡ
[22] D: ܗܟܢ
[23] D: ܐܦܣܩܦܐ
[24] BCD: ܘܡܛܠ ܗܢܐ and E: ܘܐܠܐ ܡܛܠ ܗܢܐ
[25] A: ܪܫ
[26] E: ܒܪ̈ܝܫܗ ܕܪܫܐ. ܘܟܕ ܪܫܐ
[27] E: ܟܕ ܕܝܢ
[28] A: ܠܥܠܝܢܘܬܗ̈ and DE: ܠܥܠܝܢܬܐ
[29] CD: ܟܠ ܡܕܡ
[30] E om. this word

ܘܐܡܪ ܗܘܐ[31] ܠܗܘܢ. ܕܠܘܬ ܡܢ ܕܢܚܬ ܐܢܐ ܘܡܡܠܠܢ ܐܢܐ ܟܠܟܝ. ܘܡܫܡܫܢܘܬܗܘܢ[32] ܢܝܚܐ

ܠܡܫܬܥܒܕܘܬܗܘܢ. ܘܬܘܒ ܐܣܓܝ ܠܣܓ̈ܕܐ. ܐܡܬܝ[33] [ܕܐܦ ܐܢܐ][34] ܐܣܬܥܒܕܘܢ. ܚܙܐ ܐܢܬ ܕܥܠ

[ܐܡܬܝ ܕܐܦ ܐܣܬܥܒܕܘܢ. ܚܙܐ ܐܢܬ ܕܥܠ][35] ܐܡܬܝ ܕܐܢܬ ܡܠܟܘܬܐ ܥܒܪܐ. ܟܠܗܝܢ ܡܫܬܪܬܗ[36]

ܡܠܟ ܠܬܠܡܝܕܘܗܝ:[37] ܕܝܗܒܐ [ܕܝܢ ܠܬܠܡܝ̈ܕܘܗܝ][38] ܕܡܫܘܬܐ ܡܠܟܝܢ. ܘܚܙ̈ܠܐ[39] ܒܥܠܘܬܐ ܡܠܟܝܢ

ܠܕܝܢܝܢ ܠܗܘܢ. ܘܥܡܗܘܢ ܐܡܪ ܣܟܝܢܐ. ܕܦܪܘܩ ܠܐܘܬܐ ܕܟܡܐ ܒܗ.[40] ܘܕܢܦܩ ܠܒܘܠܐ ܝܠܦ ܡܢ

ܒܘܠܘܬܗ.[41]

ܡܕܝܢ ܠܐ[42] ܙܕܩ ܠܢܫܐ ܕܢܗܘܐ [ܐܠܐ ܐܢ ܟܒܪܐ][43] [ܕܡܬܚܫܒ ܒܟܠ ܡܬܕܪ̈ܢ. ܘܡܫܝܒܐ][44]

ܡܣܝܪܘܬܐ[45] ܟܠ ܦܪܘܩܗ. ܘܡܟܢܫ ܡܢܗ ܪܝܫܐ | ܒܫܝܡܐ. ܕܠܓܠܝܢ[46] ܡܒܣܡ. ܐܡܬܝ ܕܚܙܐ[47] fol. 55v

ܠܗ ܒܕܝܠܬܐ ܩܐܡ.

ܒܪ ܕܝܢ ܗܒܠܐ ܗܘܐ[48] ܙܒܢܐ. ܠܐ ܡܣܬܟܐ ܕܠܐ ܢܗܘܘܢ[49] ܟܠܗܘܢ ܐܢ̈ܫܐ ܐܝܟܘܬܗ. ܐܢ̈ܫܐ

ܕܝܢ ܒܪ ܚܙܝܢ ܠܣܓ̈ܕܐ ܕܒܡܫܬܪܘܬܐ ܡܗܠܟܝܢ. ܦܠܝܛ ܚܕ ܒܚܕ ܘܕܘܒܪ̈ܐ[50] ܥܡܝ̈ܪܐ ܡܬܕܒܪܝܢ.[51]

ܐܢܕܝܢ[52] ܒܦ̈ܩܘܕܘܬܐ ܡܗܠܟܝܢ. ܐܝܟܢܐ ܕܐܡܠܝܢ ܕܚܙܝܢ ܠܗܘܢ ܒܗܘܢ ܡܬܕܒܪܝܢ.[53] ܘܬܫܪܐܝܬ ܥܡܝ̈ܪܐ.

ܡܢܐ ܕܐܬܝܢ ܠܡܥܒܪܐ ܒܥܒܘܪܘܬܐ.[54] ܒܐܠܝܢ ܕܚܙܝܢ ܡܬܕܒܪܝܢ. ܐܢ ܒܦܩܘܕܘܬܐ ܘܐܢ ܒܫܠܝܛܘܬܐ.

ܐܢܕܝܢ[55] ܙܒܢܐ ܠܐ ܡܕܒܪ[56] ܡܬܕܒܪܢܘܬܗ ܬܡܠܐܟܘܬ. ܬܘܒ ܠܗ ܐܠܗܐ ܒܢܘܡܐ ܐܚܪܝܐ.

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31 D om. this word.
32 E: ܡܫܡܫܝܢ ܐܢܘܢ
33 D: ܐܝܟ
34 B: ܕܐܦܐܢܐ
35 BCDEF om. this bracketed phrase.
36 E: ܡܫܬܪ̈ܬܐ
37 A: ܠܬܠܡܝ̈ܕܘ:
38 E om. this bracketed phrase.
39 D: ܘܚܙ̈ܠܐ ܠܒܪ
40 C: ܠܗ
41 BCDE: ܐܘܪܚܬܗ
42 E om. this word.
43 E om. this bracketed phrase.
44 E: ܡܬܚܫܒ ܒܟܠ ܡܬܕܪ̈ܬܐ ܘܡܫܝܒܘܬܐ
45 D: ܡܣܝܪܬܐ
46 C: ܕܠܓܠ ܐܢܝ
47 BCE: ܕܠܓܠ ܕܚܙܐ
48 D: ܢܗܘܐ
49 D: ܢܗܘܢ
50 DE: ܒܕܘܒܪ̈ܐ
51 DE om. this word.
52 BD: ܐܢ ܕܝܢ
53 D: ܡܬܕܒܪܝܢ
54 D: ܒܥܒܘܪܬܐ
55 BD: ܐܢ ܕܝܢ
56 D: ܢܗܘܡܐ

ܛܘܒܢܐ ܕܝܢ ܫܠܝܚܐ[57] ܗܟܢܐ[58] ܐܡܪ. ܕܟܠ ܕܡܚܒܠ ܗܝܟܠܗ ܕܐܠܗܐ ܢܚܒܠܝܘܗܝ ܐܠܗܐ.

ܗܝܟܠܐ ܕܝܢ ܕܐܠܗܐ ܕܐܡܪ. ܥܠ ܦܓܪܗ ܕܒܪܢܫܐ ܐܡܪ. [ܗܘ ܕܝܢ][59] ܕܡܚܒܠ ܦܓܪܗ ܕܐܝܬܘܗܝ:[60] ܗܝܟܠܗ ܕܐܠܗܐ. ܒܙܢܝܘܬܐ ܘܒܨܥܪܐ ܕܒܓܪ̈ܐ ܛܢ̈ܦܐ ܡܚܒܠ ܠܗ ܐܠܗܐ.

ܡܛܠ ܢܙܕܗܪ ܪܥܝܐ ܕܩܐܡ ܕܠܐ ܢܦܠ. ܘܠܐ ܢܕܪ ܡܪܚܘܬܗ ܒܢܟܝܐܝܬ. ܘܐܠܐ[61] ܬܒܥ ܠܗ ܐܠܗܐ. ܐܢܕܝܢ[62] ܐܢܫܐ[63] ܕܡܚܒܠ ܦܓܪܗ ܬܒܥ ܠܗ ܐܠܗܐ. ܒܡܢܐ ܝܬܝܪܐܝܬ[64] ܬܒܥ ܠܗ ܠܗܘ ܕܠܦܓܪ̈ܐ ܡܚܒܠ. [ܡܛܠ ܗܕܐ][65] ܙܕܩ ܠܗ[66] ܠܗܘ ܕܗܘܐ[67] ܪܥܝܐ | ܕܒܫܠܬܐ ܘܒܪܬܘܬܐ ܢܬܕܒܪ. fol. 56r

ܦܓܪ̈ܐ ܕܝܢ ܕܠܘ ܐܠܗܐ ܡܚܪܒ ܠܗܘܢ. ܐܠܐ ܗܢܘܢ ܪܗܛܝܢ.[68] ܘܡܛܠܗܕܐ[69] ܐܦܠܐ ܗܢܘܢ ܡܚܝܠܝܢ. ܐܝܠܝܢ ܕܐܠܗܐ ܚܒܠ ܠܗܘܢ. ܗܢܘܢ[70] ܢܛܪܝܢ[71] ܘܡܬܘܪܝܢ. ܒܡܬܪ̈ܝܬ[72] ܒܗܘܢ ܛܝܒܘܬܐ[73] ܐܠܗܝܬܐ. ܘܒܟܠܡܕܡ[74] ܡܥܕܪܐ ܠܗܘܢ. ܗܟܢܐ[75] ܙܕܩ ܠܪܥܝܐ ܕܝܢ[76] ܗܘ ܕܩܐܡ. ܕܢܥܕܪ ܟܠܗܘܢ ܢܦܫ̈ܬܐ ܘܐܘܠܨ̈ܢܐ ܕܐܬܝܢ ܥܠܝܗܘܢ ܒܚܕܘܬܐ. ܘܕܢܚܘܐ ܦܬܪ ܥܠܡܕܡ[77] ܒܡܣܝܒܪܢܘܬܐ. ܘܗܟܢܐ ܕܡܬܡܟܟܢܐ ܠܟܠܢܫ ܢܗܘܐ ܠܟܠܢܫ. ܘܗܟܢܐ ܕܡܬܬܟܒܢܐ[78] [ܡܬܡܟܟܘܬܐ ܢܗܘܐ ܡܬܡܟܟܘܬܐ.][79] ܐܝܟ ܕܐܡܪ ܡܪܝ ܐܘܓܪܝܣ. ܕܩܠܝܠ[80] ܒܝܕ ܚܘܦܪܐ ܘܡܘܟܟܐ ܒܝܕ ܡܪܘܡܘܬܐ.

[ܡܢܐ ܕܝܢ][81] ܕܣܓܪܐ[82] ܣܘܥܪܢܐ ܕܚܕ. ܕܒܦܓܪ̈ܐ ܪܥܝܐ. ܗܝܕܝܢ ܠܐ ܙܕܩ ܠܗ ܕܢܒܛܠ ܪܘܚܐ. [ܐܢܫܐ ܕܝܢ ܢܩܦܐ ܠܦܓܪ̈ܐ ܡܪܘܦܐ.][83] ܘܐܢܫܐ ܚܣܝܪܐ ܠܦܓܪ̈ܐ ܡܚܝܢ. [ܡܛܠ ܗܢܐ][84] [ܠܐ

[57] DE: ܦܘܠܘܣ
[58] D: ܗܟܢ
[59] C: ܗܢܘܕܝܢ and DF: ܗ
[60] A: ܕܐܝܬܘܗ
[61] DE: ܘܠܐ
[62] DE: ܐܢ ܕܝܢ
[63] BCD: ܐܢܫ
[64] C: ܝܬܝܪܐܝܬ ܝܬܝܪܐܝܬ
[65] F: ܡܛܠܗܕܐ
[66] D om. this word.
[67] E: ܕܢܗܘܐ
[68] D: ܢܛܪܝܢ ܘܪܗܛܝܢ and E: ܡܫܡܫܝܢ ܘܪܗܛܝܢ
[69] BC: ܘܡܛܠ ܗܕܐ and DE: ܡܛܠ ܗܕܐ
[70] BC om. this word.
[71] D: ܢܛܪܝܢ
[72] DE: ܒܡܪ̈ܝܬ
[73] C: ܛܝܒܘ
[74] D: ܘܒܟܠ ܡܕܡ
[75] BCE: ܗܟܢܐ ܕܝܢ and D: ܗܟܢ ܕܝܢ
[76] BCDE om. this word.
[77] BCD: ܥܠ ܡܕܡ
[78] D: ܕܡܬܟܒܢܐ
[79] D: ܡܡܟܟܐ ܢܗܘܐ ܡܡܟܟܐ
[80] D: ܘܕܩܠܝܠ
[81] D: ܐܢ ܕܝܢ and E: ܐܢܕܝܢ
[82] DE: ܣܓܪܐ
[83] F: ܐܢܫܐ ܕܝܢ ܢܩܦܐ ܠܦܓܪ̈ܐ ܡܪܘܦܐ. ܘܐܢܫܐ ܚܣܝܪܐ ܠܦܓܪ̈ܐ ܡܪܘܦܐ
[84] EF: ܡܛܠܗܢܐ

ܘܕܡ ܠܗܘܢ ܕܢܫܬܡܥܘܢ]85 ܠܐܢܫܐ ܪ̈ܒܐ ܘܫܠܝܛ̈ܢܐ ܕܢܗܘܘܢ ܒܝܠܬܗܘܢ. ܛܘܒܢܐ ܕܝܢ ܐܘܠܦܢܗ

ܗܒܠܐ86 ܐܡܪ. ܕܡܘܗܒܬܐ [ܪ̈ܒܐ ܗ̇ܘ ܐܝܟ.87]88 ܗܢܐ ܕܡܫܬܟܚ89 ܠܘ ܡܢܗ ܕܡܪܒܐ.90 ܘܐܝܟܐ ܐܢܫܐ ܫܠܝܛܐ

ܕܢܠ ܗܢܐ ܕܡܬܒܪ ܢܡܘܣܐ.

ܒܪܡ ܕܝܢ ܗܕܐ91 ܢܕܥܐ.92 ܕܛܘܒܢܝܗܘܢ93 | ܠܪ̈ܫܢܐ ܒܥܕ̈ܬܐ. ܕܦܠܚܘ ܒܪܚܡܬܗ94 ܕܡܫܝܚܐ fol. 56v

ܘܢܛܪ95 ܒܦܘ̈ܩܕܢܘܗܝ:96 ܘܐܠܦ97 [ܠܬܠܡ̈ܝܕܘܗܝ، ܘܠܐܚ̈ܘܗܝ،98]99 ܕܢܬܕܒܪܘܢ ܬܘܒܐܝܬ. ܘܥܠܡܐ

ܫܒ̈ܝܚܘܢ100 ܒܕܘܒ̈ܪܐ ܕܫܦܝܪ ܠܐܠܗܐ. ܕܢܬܬܝܡ101 ܫܢ̈ܐ ܕܠܥܠܡ. [ܘܝ ܠܗܘܢ]102 ܠܡܗܝܡ̈ܢܐ ܕܐܟܘܬܝ

ܕܐܦܘܗ ܢܗܘܘܢ ܒܫܝܢܘܬܐ. ܘܢܪܬܘܢ103 ܬܢܝܚܐ ܕܠܥܠܡ ܀ ܡܪܝ ܘܐܠܗܝ ܚܘܣ ܥܠ ܕܘܝܐ

ܟܬܘܒܐ.104 ܗܢܐ ܕܡܬܕܚܫ105 ܘܡܬܡܟܪ ܘܡܬܛܦܝܣ ܒܠܒܗ ܕܚܣܝܠ106 ܀

85 E: ܘܕܗ̇ ܠܗܘܢ ܕܠܐ ܢܫܬܡܥܘܢ
86 D: ܗܒܠ
87 D om. this word.
88 E om. this bracketed phrase.
89 C: ܕܚܙܐ ܕܡܫܬܟܚ and DE: ܕܡܫܬܟܚܝܢ
90 C: ܕܡܪܝܐ ܕܡܪܒܐ and DE: ܕܡܪܒܐ ܕܟܠܡ
91 B om. this word.
92 CD: ܢܕܥ ܐܢܐ
93 C: ܕܛܘ̈ܒܝ and E: ܛܘܒܢܝܗܘܢ
94 D: ܒܪܚܡܬܐ
95 BCE: ܘܢܛܪܘ
96 A: ܒܦܘ̈ܩܕܢܘ
97 BCDE: ܘܐܠܦܘ
98 F: ܘܠܐܚ̈ܘ
99 DE: ܠܬܠܡܝ̈ܕܝܗܘܢ ܘܠܐܚ̈ܝܗܘܢ
100 B: ܫܪ̈ܝ ܗܘܢ
101 C: ܕܢܬܬܡ
102 D: ܘܠܗܘܢ
103 C: ܘܢܪܬ and E: ܕܢܪܬܘܢ
104 C: ܕܐܟܘܬܝ ܟܬܘܒܐ
105 D: ܕܡܬܕܚܫܢܐ
106 C: ܕܐܪܒܐ

❖ ܕܝܠܗ ܗܘ ܕܝܠܗ ܕܪܒܝ ܡܫܝܚܐ ܡܠܦܢܘܬܐ[1] ❖

ܗܕܐ ܕܝܢ[2] ܗܘܝܬ ܢܦܫ ܐܘ ܚܝܘܬ. ܕܝܠܗ ܡܕܡ[3] ܕܒܪ ܘܡܛܠ ܡܢ ܣܓܝܐܘܬܐ. ܗ̈ܝ ܕܡܬܚܙܝܐ ܠܓܠܝܐ ܠܟܠܡܕܡ.[4]
ܡܛܠ ܕܐܠܗܐ ܒܟܠܡܕܡ[5] ܒܣܓܝܐܘܬܐ ܒܪܐ. ܘܐܝܟܢܐ ܕܝܢ[6] ܕܐܝܬܘܗܝ، ܚܝܘܬܐ. ܒܟܠܡܕܡ[7] ܕܗܘܐ[8]
ܒܣܓܝܐܘܬܐ ܗܕܐ.[9] ܠܐ ܓܝܪ ܢܦܫܐ ܠܗ ܣܓܝܐܘܬܗ ܠܚܝܘܬܐ ܕܢܗܘܐ ܡܕܡ. ܕܠܐ ܢܗܘܐ[10] ܠܐܠܗܐ.
ܘܐܦ ܗܕܐ [ܠܐ ܐܝܬܘܗܝ،[11]][12] ܚܝܘܬܐ. ܐܝܟܢܐ ܕܝܢ ܕܒܪܐ ܘܡܟܠܝܐ ܣܓܝܐܘܬܐ ܡܢ ܒܟܠܡܕܡ.[13]
[ܗܟܢܐ[14] ܥܠܬܐ ܘܡܫܠܡܢܐ ܫܡܠܝܘܬܐ ܡܢ ܒܟܠܡܕܡ.[15]][16] ܘܐܝܟܢܐ[17] ܕܝܢ ܕܒܪܐ ܡܫܡܠܝܘܬܐ ܡܢ
ܒܠܗܝܢ ܡܫܪܪܬܐ. ܗܟܢܐ[18] ܒܥܒܐ ܕܡܫܬܘܐ ܡܢ ܒܠܗܘܢ[19] ܕܗܘܦܟܐ.[20]

ܒܗܠܝܢ ܕܝܢ ܬܪܝܢ[21] ܦܘܩܕܢܝܢ ܐܬܬܣܝܡ ܡܢ ܒܚܠܡܐ. ܘܠܗܘܢ ܐܝܟ ܠܬܠܡܝܕܘ̈ܗܝ.[22] ܕܢܛܪܘܢ
| ܕܐܬܬܣܝܡܘܢ ܗܠܝܢ:[23] ܡܫܡܠܝܘܬܐ ܘܫܘܒܚܐ. ܘܟܠ[24] ܕܡܢ ܗܠܝܢ[25] ܡܛܘܠ ܐܝܬܘܗܝ،[26] ܕܫܠܝܛܐ.[27] fol. 57r
ܡܫܡܠܝܘܬܐ ܗܟܝܠ[28] ܕܪܚܡܬܗ[29] ܠܒܪܝܬܐ ܘܐܫܬܘܬܗ[30] ܠܡܣܒܪܐ. ܘܪܚܡܬܐ ܕܝܢ[31] ܥܒܕܬܗ ܠܫܠܝܛܐ
ܡܢ ܥܒܕܐ ܠܐܪܟܐ. ܘܡܢ ܢܗܘܪܐ [ܗܘ̈ܝܐ ܫܘܟܢܐ.][32]

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[1] ABDEF om. this word.
[2] E om. this word.
[3] E om. this word.
[4] DE: ܠܟܠ ܡܕܡ
[5] BCD: ܒܟܠ ܡܕܡ
[6] D om. this word.
[7] D: ܒܟܠ ܡܕܡ
[8] D om. this word and E: ܗܘܐ
[9] E om. this word.
[10] C: ܢܐ
[11] F: ܐܝܬܘܗ̇
[12] D: ܠܝܬܘܗܝ
[13] CDF: ܒܟܠ ܡܕܡ
[14] D: ܗܟܢ
[15] D: ܒܟܠ ܡܕܡ
[16] ABF om. this bracketed phrase.
[17] E: ܐܝܟܢܐ
[18] D: ܗܟܢ
[19] DE: ܒܠܗܝܢ
[20] DE: ܕܗܦܟܬܐ
[21] E om. this word.
[22] A: ܠܬܠܡܝܕܘܗ̇
[23] DE om. this word.
[24] C: ܘܟܠܗܝܢ
[25] C om. this word.
[26] D om. this word.
[27] CE: ܫܠܝܛܐ and D: ܕܫܠܝܛܐ ܗܘ
[28] D: ܕܝܢ
[29] D: ܪܚܡܬ
[30] C: ܘܐܫܬܘܬܗ
[31] D: ܓܝܪ
[32] DE: ܠܫܘܟܢܐ

ܡܚܒܠ ܗܘܝܐ[33] ܙܕܩ ܠܗ ܠܡܣܕܝܐ ܥܕܢܐ ܕܠܐ ܢܥܒܕ ܡܕܡ ܐܠܐ ܐܢ ܒܝܘܡܗ[34] ܕܐܠܗܐ.[35] ܐܝܟܢܐ ܕܝܢ ܕܐܝܬܘܗܝ:[36] ܡܚܝܠܐ [ܠܐ ܐܝܬܘܗܝ:[37]][38] ܕܐܠܗܐ ܐܠܐ[39] ܕܗܦܟܐ. ܡܚܝܠܬܐ ܕܝܢ ܢܦܝܫܬܐ ܗܝ [ܠܕܘܒܪܐ ܕܡܣܟܢܘܬܐ.][40] ܠܗܦܟܗ[41] ܠܐܠܗܐ ܕܒܪܐ ܠܐܪܒܘܦ ܘܠܫܠܝܛܢܐ. ܕܡܬܬܚܝܢ [ܒܠܡܐܟܐ ܕܫܢ̈ܝܐ.][42] ܘܠܗ[43] ܠܐܠܗܐ ܕܡܫܒܚܬܗ ܒܪܘܡܗ. ܕܥܡ ܫܢ̈ܝܐ ܕܠܥܠܡ. ܟܠܐ ܠܗ.

ܠܐ ܬܒܣܘܢ[44] ܘܬܬܡܗܘܢ ܒܢܦܫܟܘܢ ܐܘ ܚܣܕ̈ܝܐ. ܘܬܬܐܡܪܘܢ ܕܐܠܗܐ [ܢܣܡ ܟܠܡ.][45] ܠܘ ܓܝܪ ܒܚܕܘܬܐ [ܐܘ ܕܢܒ̈ܝܐ[46] ܐܬܚܫܒܬܘܢ[47] ܗܕܐ.][48] ܐܠܗܐ ܕܝܢ ܠܐܝܠܝܢ ܕܡܬܬܟܫܦܝܢ ܘܡܟܠܝܢ ܠܚܛܝܬܐ ܦܪܥ. ܘܐܝܠܝܢ ܕܒܥܝܢ ܘܡܬܡܟܝܢ ܠܬܟܫܦܬܐ ܡܚܠܡ. ܐܝܟܢܐ ܕܝܢ[49] ܕܫܦܝܛܘܬܐ[50] ܡܚܘܬܪܐ ܠܗ[51] ܠܒܪܢܫܐ ܒܟܠܗܝܢ ܥܒ̈ܕܘܬܐ. ܗܟܢܐ[52] ܡܗܝܡܢܘܬܐ ܡܗܝܡܢܐ ܠܗ ܠܒܪܢܫܐ[53] ܟܠܗܝܢ ܗܢ̈ܘܢܬܐ. ܠܗܦܟܗ[54] ܠܐܠܗܐ ܕܠܐ ܙܢܐ ܐܠܐ ܐܢ ܒܐܠܗܐ ܟܠܗܘܢ.

ܗܐ | ܒܬܟܬܒ ܠܟܘܢ ܬܠܐ ܗܠܝܢ ܕܬܦܪܘܢ ܘܬܬܟܪܘܢ. ܠܗܦܟܗ[55] ܠܐܠܗܐ ܕܥܡ ܗܢܐܬܐ ܐܬܡܗܝܡܢ. ܘܗܘܝܐ ܒܬܪܐ ܒܗܘܒܐ ܐܝܠܝܢ[56] ܕܡܗܝܡܢܝܢ ܕܗܢܘܢ ܐܢܘܢ.[57] ܘܠܐ ܐܝܬܝܗܘܢ. ܘܐܝܬ ܕܡܗܝܡܢܝܢ ܕܠܐ[58] ܐܝܬܝܗܘܢ ܘܐܝܬܝܗܘܢ. ܠܗܦܟܗ[59] [ܠܐܠܗܐ ܕܐܝܬܘܗܝ:[60] ܘܠܐ ܫܢܝܢ. fol. 57v

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[33] D: ܗܘܝܢ
[34] C: ܒܝܘܡܗ
[35] E om. this word.
[36] A: ܕܐܝܬܘ̈
[37] A: ܐܝܬܘ̈
[38] D: ܠܝܬܘܗܝ
[39] DE: ܐܠܐ ܐܢ
[40] D: ܠܕܘܒܪ ܡܣܟܢܘܬܐ
[41] D: ܠܗܦܟ
[42] D: ܒܠܡܐܟܝܢ ܫܢ̈ܝܐ
[43] E: ܘܝ ܠܗ
[44] E: ܬܒܣܪܘܢ
[45] E: ܢܣܡܟܠܡ
[46] C: ܚܣܕ̈ܝܐ
[47] D: ܕܐܬܚܫܒܬܘܢ
[48] B: ܐܬܚܫܒܬܘܢ ܗܕܐ. ܐܘ ܕܢܒ̈ܝܐ
[49] B om. this word.
[50] DE: ܕܡܫܝܛܘܬܐ
[51] D om. this word.
[52] D: ܗܟܢ
[53] D om. this word.
[54] D: ܠܗܦܟ
[55] D: ܠܗܦܟ
[56] DEF: ܐܝܬ ܕܝܢ
[57] D: ܐܝܬܝܗܘܢ
[58] C: ܕܠܐ ܡܗܝܡܢ̈ܬ
[59] D: ܠܗܦܟ
[60] A: ܕܐܝܬܘ̈

ܘܠܗܘܢ[61] ܠܐܝܠܐ [ܕܠܐ ܐܝܬܝܗܘܢ، ܘܣܥܝܒ.][62] ܐܝܬ ܗܒܠܐ ܒܬܪܐ ܕܡܬܦܪܐ[63] ܣܟܝܡܐ. ܘܐܝܬ ܣܟܝܡܐ ܕܡܫܟܚܝܢ ܘܡܬܦܪܐ ܗܒܠܐ. ܡܛܠ ܕܕܡܝܐ ܒܟܪ ܠܗ[64] ܠܗܒܠܐ ܕܢܗܘܐ ܣܟܝܡܐ. ܘܡܫܟܚܢܘܬܐ[65] ܒܒܪܐ ܠܗ ܠܣܟܝܡܐ ܕܡܬܦܪܐ[66] ܗܒܠܐ. ܡܢܘ[67] ܡܥܡܠ ܕܢܝܚܪ ܠܕܗܘܐ. ܘܡܢܘ[68] ܡܥܡܠ ܕܢܥܡܠ ܠܥܡܠܐ. ܠܐܝܠܐ ܕܐܠܗܐ ܡܥܡܠ ܠܗ. ܡܢܘ ܡܢܐ ܕܡܠܟܐ ܠܗ. ܘܕܐܠܗܐ ܡܠܟܐ ܠܗ. ܡܥܡܠ[69] ܠܗ. ܐܢ ܠܐ ܐܝܬܝܟ ܕܐܠܗܐ ܠܐ ܬܫܟܚ [ܕܐܝܬܝܟ ܣܟܝܡܐ.][70] ܣܒܡܬܐ ܡܢܕܡܐ ܠܓܠܗܘܢ ܒܪܝܬܐ. ܘܒܗ ܐܬܬܗܘܢ ܟܠܗܘܢ.[71] ܢܦܫ ܚܘܒܐ ܡܢ ܟܠܗܘܢ.[72] ܡܛܠ ܕܗܦܟܘ ܡܥܒܕܐ.

ܢܦܪܐ ܒܪ ܦܪܫ [ܠܥܡܠܐ ܠܐ ܡܛܠܐ. ܘܕܗܘܐ ܒܪ ܦܪܫ][73] ܠܟܠ ܡܢܗ ܗܘܐ. ܠܐ ܓܝܪ ܐܝܬ ܣܟܝܡܐ. ܐܠܐ ܗܘ ܕܒܟܪ ܡܫܒܚ ܕܐܠܗܐ. ܠܐ ܓܝܪ ܐܝܬ ܒܥܦܪܐ ܐܠܐ ܗܘ ܕܐܠܗܐ ܒܥܦܪ ܠܗ.
ܘܐܢ ܐܠܗܐ ܡܒܪܟ ܡܢܘ ܡܫܒܚ. ܗܘ ܕܠܗ ܬܫܒܘܚܬܐ:[74] ܘܐܝܩܪܐ:[75] | ܘܬܘܕܝܬܐ:[76] fol. 58r
ܘܣܓܕܬܐ:[77] ܗܫܐ[78] ❖ [[ܫܠܡ ܦܘܫܩܐ ܕܩܘܗܠܬ [ܐܘ ܦܢܘܩܐ][79]]][80] ❖

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[61] CD om. this bracketed phrase.
[62] D: ܕܐܝܬܝܗܘܢ ܘܠܐ ܣܥܝܒ ܕܐܝܬܝܗܘܢ
[63] BDF: ܘܡܬܦܪܐ
[64] D om. this word.
[65] C: [illegible]
[66] BCDF: [illegible] and E om. this word.
[67] D: ܡܢ
[68] BC: ܡܢܘ and D: ܘܡܢ
[69] DF: [illegible] and E: [illegible]
[70] D: [illegible]
[71] BCD: [illegible]
[72] D: [illegible]
[73] E om. this bracketed phrase.
[74] AF: [illegible]
[75] A: [illegible] and F: [illegible]
[76] A: [illegible] and F: [illegible]
[77] AF: [illegible]
[78] B: [illegible]; C: [illegible]; D: [illegible]; and EF: [illegible]
[79] B om. this bracketed phrase.
[80] CD om. this double bracketed phrase.

❖ ܕܝܠܗ [ܕܒ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ [ܥܠ ܢܛܘܪܘܬ ܦܘܩ̈ܕܢܐ ܐܠܗܝܐ][2] ❖

ܐܝܟ ܕܐܦ ܐܘ ܚܒ̈ܝܒܝ ܒܬܗܪܐ ܪܒܐ ܡܐ̇ܡܪܢܐ.[3] ܘܓܢܒܪܘܬܐ[4] ܕܠܝܬ ܠܗ ܣܟܐ. ܕܐܝܟ ܒܪܐ ܐܠܗܐ ܠܒܢ̈ܝܢܫܐ. ܘܒܪܐ ܐܢܘܢ ܫ̈ܠܝܛܐ. ܘܝܗܒܠܗܘܢ[5] ܗܘܢܐ ܘܝܕܥܬܐ. ܘܣܘܟܠܐ ܘܡܕ̈ܥܐ. ܘܝܗܒܠܗܘܢ[6] ܢܡܘܣܐ ܘܐܡܪ ܠܗܘܢ. ܕܗܠܝܢ[7] ܥܒܕܘ ܘܗܠܝܢ ܠܐ[8] ܬܥܒܕܘܢ. ܘܥܒܪܘ ܠܦܘܩܕܢܗ ܘܐܙܠܘ ܒܬܪ ܣܛܢܐ.[9] ܘܥܒܕܘ ܠܪܥܝܢܐ ܘܨܒܝܢܗ ܠܒܝܫܘܬܐ. ܘܫܒܩܘ ܠܐܠܗܐ[10] ܒܣܛܢܐ. ܘܠܦܠܚܘܬܐ ܒܚܡܢܐ. ܐܠܐ ܠܗ ܒܠܚܘܕܘܗܝ. ܐܚܪ̈ܢܐ[11] ܕܝܢ ܢܟܪܘ ܠܐܠܗܐ ܘܗܘܘ ܠܣܛܢܐ. ܘܝܗܒܘ[12] ܢܦܫܗܘܢ ܠܐܘܠܨ̈ܢܐ ܣܓ̈ܝܐܐ. ܘܠܦ̈ܘܠܚܢܐ[13] ܡܣܟܠܢܐ. ܕܣܠܩ[14] ܣܘܦܗ.

[ܚܙܝ ܐܢܬ][15] ܕܗܠܝܢ ܥܒܕ ܠܗܘܢ ܡܥ̈ܒܕܝܗܘܢ ܠܛ̈ܒܬܐ. ܘܗܠܝܢ ܒܝ̈ܫܬܐ. ܘܐܦ [ܡܠܐ̈ܟܐ ܕܝܢ][16] ܒܪܐ ܐܠܗܐ. ܘܡܥ̈ܒܕܝܗܘܢ ܡܪܕܘ ܒܠܒܗܘܢ ܘܒܓܐܘܗܘܢ[17] ܘܢܦܠܘ[18] ܡܢ ܪܘܡܐ ܠܐܪܥܐ. ܘܡܢ ܢܘܗܪܐ ܚܫܘܟܐ ܗܘܘ. ܘܐܦ ܗܠܝܢ[19] ܒܡܥ̈ܒܕܝܗܘܢ ܥܒܕ ܠܗܘܢ [[ܗܠܝܢ. [ܚܙܝ ܐܢܬ][20] ܕܗܠܝܢ[21] ܒܡܥ̈ܒܕܝܗܘܢ ܥܒܕ ܠܗܘܢ]][22] ܠܛ̈ܒܬܐ[23] ܘܗܠܝܢ ܒܝ̈ܫܬܐ. ܟܕ ܕܝܢ ܥܒܕܗ ܐܠܗܐ ܠܐܕܡ ܘܢܦܚ ܒܗ ܪܘܚܐ. ܐܥܠܗ ܠܦܪܕܝܣܐ ܘܐܡܪ ܠܗ. ܕܡܢ ܟܠܗܘܢ ܐܝܠ̈ܢܐ ܡܐܟܠ[24] ܬܐܟܘܠ.[25] ܘܡܢ ܐܝܠܢܐ

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[1] D om. this bracketed phrase.
[2] ABCEF om. this bracketed phrase.
[3] BCDE: ܡܐܡܪ ܐܢܐ
[4] D: ܘܓܢܒܪܘ
[5] BCDE: ܘܝܗܒ ܠܗܘܢ
[6] BCD: ܘܝܗܒ ܠܗܘܢ
[7] DE: ܗܠܝܢ
[8] B: ܘܠܐ
[9] A writes this word upside down.
[10] D: ܐܠܗܐ
[11] C: ܐܚܪܢܐ ܐܚܪ̈ܢܐ
[12] C: ܘܝܗܒ
[13] BC: ܘܦ̈ܘܠܚܢܐ
[14] E: ܣܠܩ
[15] D: ܚܙܝܬ
[16] C: ܕܝܢ ܡܠܐܟܐ
[17] DE: ܘܒܓܘ
[18] B: ܘܢܦܠ
[19] B: ܕܝܢ and C: ܗܠܝܢ ܕܝܢ
[20] D: ܚܙܝܬ
[21] DEF: ܗܠܝܢ
[22] A om. this double bracketed phrase.
[23] B om. this word.
[24] E: ܡܐܟܘܠ
[25] This word is damaged in C.

ܕܝܢ ܗܘܐ | ܠܐ ܬܬܓܘܠ. ܘܐܢܕܝܢ[26] ܬܬܓܘܠ ܡܫܡܫ ܬܫܡܫܬ. ܗܝ ܕܝܢ ܕܐܡܪ ܠܗ. ܕܡܫܡܫ ܬܫܡܫܬ. fol. 58v

ܠܗ ܥܠ ܡܫܡܫܬܐ ܚܢܢܐ ܐܡܪ ܠܗ. [ܕܡܫܡܫܬ ܐܢܬ.][27] ܐܠܐ ܥܠ ܡܫܡܫܬܐ ܕܫܠܝܚܬܐ.

ܡܫܝܚܐ ܕܝܠܗ. [ܢܘܕܐ ܘܢܫܦܠܘܢ ܘܢܫܡܫ.[28]][29] ܘܡܫܝܚܬ[30] ܘܩܡ ܘܫܩܠ ܠܡܫܝܚܐ. ܘܫܦܝܪܐ ܠܓܒܐ

ܡܠܝܢ ܠܝ. ܒܐܦܐ ܕܡܘܢܝܬܐ[31] ܐܫܬܡܗ. ܘܠܐܝܠܝܢ[32] ܕܡܫܝܚܘ ܒܗ ܡܫܒܠܘܢ[33] ܣܢܐ. ܘܐܝܠܝܢ[34]

ܕܠܐ[35] ܡܫܝܚܘ[36] ܥܪܩܘ ܠܫܒܠܐ. ܕܢܦܠ ܥܠ ܒܐܦܐ ܗܕܐ ܢܬܪܒܒ.[37] ܘܕܢܦܠܐ[38] ܚܠܦܝ ܬܕܪܘܗܝ.

[ܕܡܫܝܚܝܢ ܒܡܫܝܚܐ][39] ܣܢܐ. ܘܕܠܐ ܡܫܝܚܝܢ ܠܐ ܢܣܒܐ[40] ܢܘܗܪܐ. ܐܝܟ ܕܡܫܝܚܐ ܐܬܬܝܗܒ ܠܟ

ܦܘܠܘܣ:[41] ܐܢܕܝܢ[42] ܠܐ ܬܬܠܪ. [ܠܐ ܐܬܬܝܗܒ][43] ܕܡܫܝܚܐ. ܡܫܬܪܝܢ[44] ܐܝܟܢ ܒܥܒܕܐ ܛܒ ܡܢ

ܟ̈ܠܗ. ܕܡܒܪܐ ܫܪܝܪܐ ܐܬܬܝܗܒܘܢ.[45] ܕܢܛܪ ܐܢܫ ܦܘܩܕܢܐ. ܠܐ ܓܒܪ ܡܢܗ ܒܪܢܫܐ[46] [ܕܓܡܝܪܘܬܐ

ܕܠܟܠ.][47] ܐܠܐ ܐܢܫܐ ܕܐܬܚܙܝ ܡܢ ܡ̈ܨܠܘܬܗ[48] ܕܟܠܗܝܢ ܘܡܪܢܝܬܗ. ܘܕܢܐ ܠܫܡܗܬܐ ܘܠܥܘܒܕܢܐ

ܫܪܝܪܐ. ܘܒܐܡܝܢܘ ܒܪܚܡܘܗܝ ܒܗ ܐܠܗܐ ܡܕܝܢ.

ܪܒܘܬ ܒܪܫܐ ܘܥܘܒܕܢܐ:[49] ܫܪܝܪܐ. ܚܠܝܡ[50] ܠܒܪܢܫܐ ܡܢ ܣܢܐ. ܡܢܐ ܕܝܢ ܕܫܚܠܦܘܗ ܫܐܕܐ

fol. 59r | ܠܒܪܫܐ ܒܡܬܓܠܝܢܘܬܐ. ܐܝܟܢ ܡܫܬܠ [[ܕܝܠܕܢ ܒܫܘܦܐ. ܘܡܢܐ [ܕܐܫܬܘܬܦܘ ܒܫܘܦܐ

ܘܠܒܫܘܬܐ.][51] ܐܝܟܢ[52] ܡܫܬܠ]][53] ܕܬܬܒܪܝ ܢܝܫܘܬܐ. ܠܐ ܓܒܪ ܙܕܩ ܠܗ ܠܒܪܢܫܐ[54] ܕܢܣܒ ܡܫܝܚܐ

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[26] BDE: ܕܝܢ ܐܢ and C: ܘܐܢ
[27] D: ܕܡܫܡܫܬܬ and E: ܕܡܫܡܫܬ ܬܫܡܫܬ
[28] F: ܘܢܫܡܫ
[29] B: ܢܘܕܐ ܘܢܫܦܠܘܢ ܘܢܫܡܫ; C: ܢܘܕܐ ܘܢܫܦܠܘܢ ܘܢܫܡܫ; and D om. this bracketed phrase.
[30] E: ܘܐܬܡܪܬ ܘܡܫܝܚܬ
[31] ABDEF: ܕܡܘܢܝܬܐ and C: ܕܡܘܢܝܬܐ ܐܝܟܢ
[32] C: ܐܝܠܝܢ
[33] DF: ܡܫܒ ܠܗܘܢ
[34] D om. this word and E: ܘܗܠܝܢ
[35] D: ܘܕܠܐ
[36] D: ܡܫܝܚܘ ܒܗ
[37] C: ܢܬܪܒܒ
[38] F: ܕܝ ܢܦܠܐ
[39] E: ܒܡܫܝܚܐ ܕܡܫܝܚܝܢ
[40] C om. this word.
[41] A: ܦܘܠܘܣ̈
[42] D: ܐܢ ܕܝܢ and E: ܘܐܢܕܝܢ
[43] D: ܠܬܬܝܗܒ
[44] A: ܡܫܬ̈ ܡܫܬܪܝܢ
[45] D: ܐܝܟܢ
[46] D: ܐܢܫ
[47] DE: ܕܓܡܝܪܘܬ ܠܟܠ
[48] D: ܐܬܦܨ
[49] A: ܘܥܘܒ̈
[50] D: ܚܠܝܡ ܠܗ
[51] E: ܕܐܫܬܘܬܦܬ ܠܠܒܫܘܬܐ
[52] C: ܐܝܟ
[53] F om. this double bracketed phrase.
[54] E om. this word.

ܒܠܚܘܕܝܗ[55] ܘܢܕܥܘܢ. ܒܡܬܬܐ ܗܝ ܒܪܝܪܐ[56] ܠܐܢܫ. ܕܟܕ ܢܬܒ ܒܡܣܟܢܐ ܠܟܠ ܕܠܐ ܡܬܒܥܝܢܗ

ܢܬܘܢܝܗܝ ܠܢܦܫܬ. ܐܝܕܝܢ[57] ܡܬܒܥܝܢܗ ܢܦܫܬ ܠܢܦܫܬ. ܗܝܕܝܢ[58] ܢܐܡܪܘܢ [ܠܗ. ܪܫܡ][59] ܐܬܠܚܠܐ ܠܟܠ

ܘܐܫܬܡܥܝܢ. ܒܡܬܬܐ ܗܝ ܒܪܝܪܐ ܠܢܦܫܬܐ [ܕܟܕ[60] ܒܠܠܘܬܗ[61] ܗܠܝܢ][62] ܠܟܠ. ܒܡܣܟܢܘܬܗ[63]

ܢܦܫܬ ܠܢܦܫܬ].

ܬܠܬܐ ܕܝܢ][64] ܐܝܠܝܢ ܥܒܝܕܬܐ[65] [ܗܘܘ ܠܝ. ܡܘܕܐ ܐܢܐ ܘܠܐ][66] [ܟܦܪ ܐܢܐ.[67]][68]

ܕܪܘܪܒܐܝܬ[69] [ܒܡܫܡܫܢ ܡܢ[70] ܦܐܪܝܘܗܝ.][71] ܘܡܢ ܥܒܕܐ ܕܡܫܡܫܢܘܬܗ ܐܬܦܫܛܬ ܢܦܫܝ.

ܕܠܒܠܒܐ ܗܘܬ ܡܬܢܓܕܐ. ܐܝܠܝܢ ܕܚܙܬܐ ܡܐܡ[72] ܗܘܐ ܒܪ ܐܝܠܝܢ ܐܝܟ ܕܗܘܝܢ ܡܕܡ ܗܘܬ.[73]

ܗܟܢܐ ܕܝܢ ܕܪܘܕܕܒܢܐ[74] ܡܢܘܪܐ ܡܢܗ ܒܕܘܒܪܗ. [ܐܝܬ ܗܘܐ][75] ܕܝܢ ܬܩܡ ܟܠܠܐ ܚܕ ܕܒܝܬܗ

ܠܦܪܨܘܦܐ. ܕܡܫܪ ܡܢܟ ܗܘܐ ܕܐܝܠܝܢ. ܒܗ ܡܫܡܫܐ ܘܡܕܒܪܐ ܘܪܘܚܢܝܘܬ ܬܠܬ ܥܠܝܡ ܒܚܒܪܘܢ

fol. 59v ܡܕܒܪܢܐ ܕܫܘܬܐ. ܐܝܠܝܢ ܕܕܠܐ | ܡܠܠܬܐ ܐܢܝܢ. ܘܠܦܢ ܡܢ ܫܘܬܐ ܗܢܘܢ ܘܬܪܝܢܐ ܢܬܪ ܡܢ

ܗܢܘܢ ܕܡܫܬܡܥܝܢ ܟܠܠܐ.

ܠܐ ܟܝܬ ܗܘ ܠܗ ܠܪܚܡܐ ܕܟܕ ܠܐ ܡܦܝܣ ܒܪܚܡܬܐ ܕܡܫܠ ܟܠܗܝ ܕܢܪܚܐ ܚܪܟܐ. ܐܝܕܝܢ[76]

[ܐܘܡܢܐ ܐܝܬܘܗܝ][77] ܒܪܚܡܬܐ. ܘܐܦ ܒܡܪܒܐ [ܐܘܡܢܐ ܐܝܬܘܗܝ:[78]][79] [ܐܢܐ ܕܝܢ[80]][81]

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[55] D: ܒܠ̈ ܒܠܚܘܕܝܗ
[56] D: ܠܒܪ ܒܪܝܪܐ
[57] DF: ܐܦ ܕܝܢ
[58] E: ܗܢܝܢ
[59] E: ܪܫܝܡ
[60] C om. this word.
[61] C: ܕܒܠܠܘܬܗ
[62] Bracketed phrase damaged in B.
[63] CE: ܘܒܡܣܟܢܘܬܗ
[64] Bracketed phrase damaged in B.
[65] D om. this word.
[66] Bracketed phrase damaged in B.
[67] B: ܢܐ
[68] C: ܒܦܪܢܐ
[69] A: ܕܪܘ̈ ܕܪܘܪܒܐܝܬ
[70] E om. this word.
[71] Bracketed phrase damaged in B.
[72] E: ܕܡܐܡ
[73] F: ܗ̇ܘܐܬ
[74] D: ܕܪܘܕܕܒܢܐ and E: ܕܪܘܕܒܢܐ
[75] C: ܐܝܬܘܐ
[76] BCDE: ܐܦ ܕܝܢ
[77] D: ܐܘܡܢ ܗܘ
[78] A: ܐܝܬܘ̈
[79] D: ܐܘܡܢ ܗܘ
[80] F om. this word.
[81] D: ܐܦ ܕܝܢ and E: ܐܝܕܝܢ

ܕܐܪܟܐ ܠܗ ܦܣܩܢܐ[82] ܐܦܢ[83] [ܣܝ. ܒܪܟܐ.][84] ܕܫܐܠܢܐ[85] ܕܠܒܢܐ ܐܗܘܐ[86] ܟܣܗ ܘܐܪܟܡ[87]

ܒܘܦܪܘܬܝ،[88] ܒܦܫܠܐ ܕܠܠܦܬܐ.

ܬܓܒܠ[89] ܐܢܐ ܥܠ ܗܘ ܕܐܡܝܚܗ ܠܠܒܪ[90] ܕܣܡܝܢ ܠܝ ܒܗ ܐܡܪ. ܕܥܕܘ ܦܣܩܝܬܐ ܕܐܘܣܝܐ ܗܘ̈ܝ ܒܗܝܢ ܐܢ̈ܝ ܘܬܓܠ. ܘܐܫܬܡܥ [ܒܡܗ ܕܡܥܠܝܐ.][91] ܥܕܬܐ ܕܝܢ ܕܡܦܪܝܢ ܒܡܡ ܒܝܓܒܬܐ ܥܒܝܬܐ ܘܠܐ ܥܠܡܝܢ ܠܗܘܢ. [[ܗܝ، ܕܝܢ][92] ܡܢܟܝܢ ܠܗܬܢ ܡܟܝܓܐܝܬ.]][93] ܘܐܡܪܝܢ. ܕܗܐ ܠܡ ܐܙܕܒܢܢ ܡܠܟܘܢ.[94] ܘܡܛܠ ܕܡܒܪܟܝܢ[95] ܥܒܝܕܐ ܐܬܬܠܝܘܢ ܒܕܡܐ[96] ܠܒܠ[97] ܠܥܡܐ. ܗܕܐ ܕܝܢ ܒܒܕܡ.[98] ܐܝܟ ܕܢܬܦܘܢ[99] ܠܥܘܒܝܐ ܫܪܝܐ ܘܠܪܡܘܬܐ. ܕܢܬܒܠ ܥܠ ܐܢܫܐ ܘܢܬܬܪܝܡ. ܘܢܣܒܪ ܥܠ ܢܦܫ ܕܒܡܥܢܐ ܚܝ. ܐܝܟ ܕܢܦܠ ܒܐܝܢܝܗܘܢ ܘܒܪܝܫܗܘܢ ܒܡ. ܥܕܬܐ ܕܝܢ ܒܗ ܒܡ ܒܠܘܬܐ ܡܦܪܝܢ. ܒܡܘܬܒ | ܙܒܢܐ ܡܦܪܝܢ. ܒܗ ܝܟܝܢ ܕܢܬܘܢ ܐܢܘܢ ܠܙܦܘܬܐ. ܘܢܦܩܘܢ ܒܠܘܬܐ. fol. 60r
ܒܡ ܚܢܢܐ ܕܝܢ ܒܠܒܟܘܬܐ ܡܦܪܝܢ. ܘܡܐ ܕܡܬܟܢܝܢ ܠܒܪܫܐ ܒܡܐܩܠܬܐ. ܗܢܝܢ ܡܥܠܡܝܢ ܠܗܘܢ ܠܥܕܬܐ ܕܢܝܫܘܬܐ. ܘܡܛܠܒܒ ܠܗܘܢ ܒܝܫܘܬܐ. ܒܡ[100] ܐܠܝܢ ܕܐܝܬ ܠܗܘܢ ܙܒܢܐ ܘܡܠܝܛܝܢ ܒܡܠܬܐ. ܡܦܪܒ ܒܡܡܗܘܢ ܒܪܡܘܬܐ. ܐܝܟ ܕܬܗܘܐ ܡܠܦܢܘܬܗܘܢ ܐܒܝܢܐ ܕܡܢܘܡܗܘܢ. ܐܝܟ ܗܢܘܢ ܡܠܦܢܐ ܕܐܒܝܕܘ ܘܐܘܟܝܕܘ[101] ܠܡܝܬܝܢܐ.

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[82] BDE: ܦܣܩ ܐܢܐ and C: ܡܦܣܩ ܐܢܐ
[83] C: ܐܦ
[84] D: ܒܪܟܐ ܣܝ
[85] BCDE: ܕܫܐܠ ܐܢܐ
[86] E: ܕܐܗܘܐ
[87] E: ܕܪܟܡ
[88] BC: ܒܘܦܪܘܬܐ and E: ܒܘܦܪܘܬܗ
[89] E: ܐܢܐ ܬܓܒܠ
[90] C: ܠܠܒܪ ܡܢ ܒܝܬ ܡܪܝܬܐ
[91] D: ܒܡ ܡܥܠܝܐ
[92] BCDF: ܗܢܝܢ
[93] E om. this double bracketed phrase.
[94] B: ܡܠܟܗܘܢ
[95] C: ܕܡܒܪ ܢܟܘܢ
[96] D: ܒܗ
[97] DE om. this word.
[98] E: ܗܘܬܢܘܢ ܒܒܕܝܢ
[99] C: ܕܢܬܦܘܢ
[100] DE: ܘܒܡ
[101] C om. this word.

ܚܝ ܕܐܠܗܐ ܡܢ ܒܘܬܪܐ ܕܡܫܝܚܬ ܬܫܬܪܘ. ܘܐܣ̈ܝܐ ܡܢܗ ܢܬܬܪܣܘܢ.[102] ܐܠܐ ܡܕܡܝܬ

ܬܪܥܐ ܢܦܫܟ. ܘܗܡܢܝܢ[103] ܗܒ ܠܐܣܝܐ. ܠܐ ܓܝܪ ܙܕܩ ܠܐܢܫ ܕܠܒܫ ܠܐܣܝܐ. ܘܗܘ ܒܚܪܝܠܠܘܬܗ[104]

ܡܢܘܐ.[105] ܐܝܟܐ ܕܚܕ ܕܢܬܬܚܪ ܒܗܘ. ܘܐܝܟܐ ܕܠܐ ܢܚܕ ܠܡܣܝܘܬܐ ܥܢܝ.

ܒܬܪ ܕܝܢ ܗܟܢܐ.[106] ܕܠܐ ܬܦܫܘܛ ܡܢ ܬܡܢ [ܒܢܦܫܐ ܕܬܬܠ][107] ܥܒܕܘܗܝ ܐܚܪܢܐ

ܕܐܬܝܬܘܢ ܒܡܪܥܐ ܒܡܪܘܐ. ܐܬܟܣܝ [ܕܦܘܪܥܢܐ ܕܙܕܩܐ][108] ܢܬܦܬܬܐ ܕܐܠܗܘܬܐ ܐܬܬܝܗ.[109]

[[ܡܕܡ [ܦܘܪܥܢܐ ܕܒܥܠܐ][110] ܢܬܦܬܬܐ ܕܙܕܝܩܐ ܐܬܬܝܗ.]][111]

ܠܦܘܡܗܝ ܠܐܢܫܐ ܕܒܟ ܢܩܪܐ ܘܬܘܪܐ ܗܦܟܐ ܒܒܢܝܗ. ܘܡܢ | ܒܡܕܪܐ ܘܢܩܪܐ ܐܬܚܪܪ. ܠܐ fol. 60v

ܠܟܪ ܐܢܬ ܕܣܒܝܡ ܡܢ ܗܘ ܕܢܬܠ ܒܡܩܕܘܫܘܗܝ[112] ܕܐܠܗܐ. ܕܠܗ ܫܘܒܚܐ[113] [ܠܥܠܡܝܢ ܐܡܝܢ][114] ❖

[ܐܫܠܡ ܒܡܕܝܢ ܒܝܠܘܬܟ[115]][116] ❖

[102] C: ܢܬܪܣܘܢ
[103] D: ܘܡܢ
[104] C: ܒܚܪܝܠܠܘܬ and E: ܒܚܪ ܠܠܘܬܗ
[105] D: ܐܘܢܐ
[106] D: ܗܟܢ
[107] D: ܒܕ ܬܬܠ
[108] D: ܕܦܘܪܥܢ ܕܙܕܝܩܐ
[109] C: ܐܬܝܗܝ
[110] D: ܦܘܪܥܢ ܒܥܠܐ
[111] BC om. this double bracketed phrase.
[112] A: ܦܘܩܕܢܘ̈
[113] A: ܫܘܒܚ̈ and C: ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ ܠܥܠܡ
[114] C: ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ and E: ܠܥܠܡܝܢ ܥܠܡܝܢ ܐܡܝܢ
[115] C: ܒܝܠܘ̈
[116] DE om. this bracketed phrase.

❖ ܕܝܠܗ [ܕܒ ܕܝܠܗ]¹ ܕܥܒܕ ܡܫܝܚܐ [ܥܠ ܚܕܝܘܬܐ]² ❖

ܪܒܐ ܘܡܥܠܝܐ ܚܕܝܘܬܐ³ ܐܦ ܚܒܝܒܝ. ܘܐܝܠܝܢ ܕܬܪܥܝܬܐ ܪܕܝܢ ܒܗ. [ܠܡܠܐܟܐ ܕܫܡܝܐ]⁴
ܡܡܠܠܐ ܠܗܘܢ. ܣܓܝܐܐ ܕܝܢ ܕܡܥܪܝܢ ܒܗ ܠܟܐܢܘܬܐ. ܘܕܢܥܠܡܘܢ ܒܗ ܠܟܐܢܘܬܐ [ܠܐ ܡܣܝܒܪܝܢ.]⁵
ܕܒܥܡܐ ܕܝܢ ܢܗܘܐ ܐܢܫ ܚܣܝܕܐ⁶ ܣܓܝ ܦܫܝܐ. ܕܒܕܒܪܐ⁷ ܕܝܢ ܚܣܝܕܐ⁸ ܢܗܘܐ ܠܗ ܕܓܠܝܐ ܗܝ.
ܣܓܝܐܐ ܕܝܢ ܕܒܥܡܐ ܕܚܣܝܕܘܬܐ [ܡܫܠܡܝܢ. ܘܟܕ ܒܒܕܐ ܕܚܣܝܕܘܬܐ]⁹ ܪܚܝܩܝܢ.¹⁰ ܡܛܠ
[ܕܢܣܝܘܢܐ ܘܐܘܠܨܢܐ]¹¹ ܠܐ ܡܣܝܒܪܝܢ. ܐܝܟܢܐ ܕܝܢ ܕܦܘܪܫܢܐ ܕܟܠܢ ܢܗܘܐ ܐܘܣܝܘܣ ܒܪܝ ܠܗ.
ܕܠܐ ܢܥܒܕܘܢ¹² ܒܢܝܢܫܐ ܢܓܠܘܢ¹³ ܠܗ. ܗܟܢܐ¹⁴ [ܡܠܟܘܬܐ ܕܫܡܝܐ]¹⁵ ܐܘܠܨܢܐ ܘܚܫܐ ܒܪܝܟܝܢ
ܠܗ. ܕܠܬܠܬܐ¹⁶ ܐܢܘܢ ܒܪ ܐܝܠܝܢ ܕܡܬܚܫܒܝܢ¹⁷ ܕܢܓܠܘܢ ܠܗ. ܘܡܛܠ [ܒܚܫܘܬܐ ܕܐܘܠܨܢܐ¹⁸]¹⁹
ܣܓܝܐܐ ܕܒܪܝܟܝܢ ܘܡܒܪܟܝܢ²⁰ ܠܗ.

ܐܢܕܝܢ²¹ [ܨܒܐ ܐܢܬ]²² ܠܡܥܒܕ ܒܚܫܘܬܗ. ܚܙܝ ܒܐܘܠܨܢܐ ܕܡܫܒܚܘ ܗܘܕܐ ܗܘܪܐ ܥܒܕܐ
ܘܩܛܠܐ | ܡܥܠܩܐ. ܐܝܬ ܕܡܫܦܩܐ ܐܬܚܠܠܘ. ܘܐܝܬ ܕܡܫܕܪܐ²³ ܐܬܟܢܫܘ. ܘܐܝܬ ܕܡܚܘܪ²⁴ fol. 61r
ܐܬܚܘܪ.²⁵ ܘܐܝܬ ܕܒܢܘܪܐ ܐܬܝܩܕܘ.²⁶ ܘܗܠܝܢ²⁷ ܒܠܗܘܢ ܐܘܠܨܢܐ. ܡܛܠ ܡܫܝܚܐ²⁸ ܗܒܝܢܘ.

¹ D om. this bracketed phrase.
² ABCEF om. this bracketed phrase.
³ A: ܐܚܕܝܘܬܐ
⁴ D: ܠܡܠܐܟܝܢ ܫܡܝܐ
⁵ F: ܠܐ ܡܣܝܒܪܝܢ. ܠܐ ܡܣܝܒܪܝܢ
⁶ C: ܚܣܝܕܘܬܐ
⁷ F: ܒܕܒܪܐ
⁸ E om. this word.
⁹ C om. this bracketed phrase.
¹⁰ D: ܣܓܝ ܪܚܝܩܝܢ
¹¹ DEF: ܕܐܘܠܨܢܐ ܘܢܣܝܘܢܐ
¹² C: ܢܥܒܕܘܢܗ
¹³ D: ܕܢܓܠܘܢ
¹⁴ D: ܗܟܢ
¹⁵ D: ܡܠܟܘܬ ܫܡܝܐ
¹⁶ D: ܘܠܬܠܬܐ
¹⁷ D: ܕܡܬܚܫܒ
¹⁸ F: ܘܐܘܠܨܢܐ
¹⁹ D: ܒܚܫܘܬ ܐܘܠܨܢܐ
²⁰ E: ܒܪܟܝܢ
²¹ BD: ܐܢ ܕܝܢ
²² D: ܨܒܝܬ
²³ C: ܕܡܫܕܪܐ
²⁴ C: ܕܡܚܘܪܘ and E: ܕܡܚܘܪܐ
²⁵ CD: ܘܐܬܚܘܪܘ and E: ܐܬܚܘܪܘ
²⁶ B: ܐܬܝܩܕ
²⁷ E: ܗܠܝܢ
²⁸ D om. this word.

ܚܙܝ ܡܟܝܠ ܐܘ ܚܒܝܒܝ ܟܡܐ ܥܣܩܐ ܐܘܪܚܐ [ܕܡܠܟܘܬܐ ܕܫܡܝܐ.][29] [ܐܝܟ ܕܝܢ][30] [ܢܦܩܐ

ܐܢܬ.][31] ܐܘ ܚܒܝܒܝ ܕܬܗܠܟ ܒܗ̇. ܐܘܠܨܢ̈ܐ ܕܐܝܟ ܗܠܝܢ ܗܦܟܬ. [ܐܝܟ[32] ܕܝܢ][33] ܒܢܝܫܐ

ܐܬܠܚܨ.[34] ܠܒܪ ܡܢܗ̇ [ܗܘܐ ܐܢܬ.][35] ܡܪܢ ܕܝܢ ܓܠܐܝܬ[36] ܐܘܕܥ[37] ܘܐܡܪ. ܕܒܐܘܠܨܢ̈ܐ

ܣܓܝ̈ܐܐ ܘܠܐ [[ܠܡܥܠ [ܠܡܠܟܘܬ ܫܡܝܐ.][38]]][39]

ܚܘܝ ܡܟܝܠ ܒܥܒܕܝܟ ܐܘ ܚܒܝܒܝ. ܘܠܐ ܬܬܪܦܐ. ܘܝܠܐ ܘܥܒܕ ܥܡ ܡܪܟ. ܕܡܫܝܚܢ ܠܟ

ܢܫܦܪ. ܐܝܕܝܢ[40] ܫܦܪ ܕܬܗܘܢ ܫܪܓܢ. ܘܐܝܟ ܫܪܓܢ ܕܬܗܘܢ. ܒܬܪ ܒܫܘܡܠܝܐ[41] ܬܗܠܟܝܢ ܘܒܬܪ[42]

ܬܬܥܠ[43] ܘܬܬܟܠ. ܡܪܢ ܕܝܢ ܓܠܐܝܬ ܐܡܪ ܠܬܠܡܝ̈ܕܘܗܝ.[44] ܕܗܠܟܘ ܒܐܘܪܚܐ ܒܕܐܝܬ[45] ܠܟܘܢ

ܢܗܘܪܐ ܕܠܐ ܢܬܐ ܠܠܝܐ ܘܬܬܡܠܐ. ܐܢܫܡܐ ܕܝܢ ܗܦܘܟ ܡܥܝܢܐ. ܠܠܝܐ[46] ܕܝܢ[47] ܒܪܗ ܗܘ̣

ܕܐܒܕܢܐ. ܐܝܕܝܢ[48] ܬܠܡܝ̈ܕܘܗܝ ܕܡܫܝܚܐ [ܢܦܩܐ ܐܢܬ][49] ܠܡܗܘܐ. ܒܡܫܝܚܐ ܐܬܕܪܟܐ. ܡܢ[50]

ܡܫܘܚܬܗ[51] ܘܫܘܚܠܗ. ܐܝܟ ܕܗܘ̣ ܚܙܝ ܠܟ. ܐܝܕܝܢ[52] ܗܪܟܐ ܒܥܬܪܐ ܬܗܘܐ: ܬܫܡܫ | ܬܬܡܫܡܫ. fol. 61v

ܘܐܝܟ[53] ܗܪܟܐ ܬܒܥܐ ܐܢܫܘܬܐ ܬܫܡ ܬܬܥܫܩ. ܘܐܝܟ ܗܪܟܐ ܬܒܥܐ ܢܦܫܐ. ܬܫܡ ܬܬܥܠܡ.

ܬܠܡܝ̈ܕܐ ܕܝܢ ܫܪܝܪ̈ܐ ܕܡܫܝܚܐ ܒܗ ܡܬܕܡܝܢ ܒܟܠܡܕܡ.[54]

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29 C: ܕܡܠܟܘܬ ܫܡܝܐ
30 BCE: ܐܝܕܝܢ
31 D: ܢܦܩܬ
32 C: ܘܐܝܟ
33 E: ܐܝܕܝܢ
34 BCDEF: ܬܬܠܚܨ
35 D: ܗܘܝܬ
36 C: ܓܠܝܐܝܬ
37 C: ܘܝܕܥ
38 E: ܠܡܠܟܘܬܐ ܕܫܡܝܐ
39 C: ܠܡܥܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ
40 BD: ܐܝܟ ܕܝܢ
41 D: ܒܫܘܡܠܐ
42 BC: ܒܬܪ
43 E: ܬܬܛܠܠ
44 C: ܠܬܠܡܝ̈ܕܐ
45 BCD: ܒܕ ܐܝܬ
46 D: ܘܠܠܝܐ
47 D om. this word.
48 D: ܐܝܟ ܕܝܢ
49 D: ܢܦܩܬ
50 E: ܡܢ ܠܟ
51 D: ܡܫܘܚܗ
52 BD: ܐܝܟ ܕܝܢ
53 D: ܘܐܝܟ ܕܝܢ
54 D: ܒܟܠ ܡܕܡ

ܐܦܠܐ ܐܝܣܪܐ ܕܝܢ[55] ܒܢܝ̈ܢܫܐ.[56] ܕܢܦܩܝܢ ܡܫܝܚܐ. ܡܫܝܚܐ ܕܝܢ ܒܬܪܐ[57] ܐܝܬܘܗܝ،[58]

ܗܘܐ. ܘܡܬܠܠܢ ܐܬܡܣܟܢ. ܘܒܪ ܐܝܬܘܗܝ،[59] [ܗܘܐ ܡܪܐ][60] ܕܡܠܐ̈ܟܐ [ܘܒ̈ܢܝ ܐܢܫܐ.][61]

ܕܡܘܬܐ ܕܥܒܕܐ ܢܣܒ.[62] ܘܐܬܐ ܕܢܦܪܘܩ. ܘܒܪ ܥܡܢܐ ܘܐܪܒܥܐ ܕܠܗ ܐܢܘܢ. ܠܝܬ ܗܘܐ[63]

ܐܝܟܐ ܕܢܣܬܟܠܘܢ ܢܪܗ. ܘܠܣܘܪܬܐ ܕܒܠܗܝܢ ܒܪܘܚ ܒܗ ܘܡܦܩܘܗܝ،. ܘܩܠܝܢ ܒܠܗܝܢ ܡܬܠܠܢ ܗܒܠ.

ܐܢܬ ܕܝܢ ܡܢܐ [ܡܫܘܐ ܐܢܬ][64] ܕܡܫܠܡ ܡܬܠܠܗܘ. ܠܐ ܡܕܡ ܡܢ ܗܘܢܝܢ[65] ܣܦܩ ܠܝ. [ܘܐܢ

ܠܐ][66] ܡܫܘܐ [ܡܫܘܐ ܐܢܬ][67] ܕܐܬܐܬܝܢ ܬܠܡܝܕܘܗܝ. ܗܝ ܕܝܢ ܡܢ ܒܡܬܘܪܐ ܠܡܫܡܠܝܘܬܐ[68] ܐܬܐ

ܡܬܠܠܝܢ. ܐܢܬ ܕܝܢ ܡܢ ܡܫܡܠܝܘܬܐ ܠܡܬܘܪܐ ܐܬܝܬ. ܗܝ ܕܝܢ ܟܠ ܒܡܠܟܒܒܗ̈ܘ، ܡܚܝܠܐ ܗܘܐ.

ܐܢܬ ܕܝܢ ܠܡܫܒܚܘ̈ܬܝ ܠܐܦ ܐܢܬ. ܘܐܢ ܠܐ ܒܡܫܘܐ ܐܬܪܡܝܬ ܠܡܫܝܚܐ ܕܒܡܗ [ܝܗܒܐ ܐܢܬ][69]

ܕܬܬܒܥܣ. ܐܢܫܝܢ[70] ܒܗܘܢܢܗ̈ܘ،[71] [ܢܦܠ ܐܢܬ ܥܪܪܐܝܬ | ܐܬܘܬܝܢ ܬܠܡܝܕܘܗܝ. ܘܐܢܫܝܢ[72]][73] ܠܐ fol. 62r

[ܢܦܠ ܐܢܬ][74] ܢܘܒܪܐ [ܗܘܐ ܐܢܬ][75] ܠܗ. ܠܐ ܓܝܪ ܡܫܡܫ ܐܢܫ ܕܢܘܗܪܐ ܕܡܫܝܚܐ ܐܟ

ܒܗܘܢܢܗ̈ܘ،[76] ܠܐ ܢܦܠ. ܐܢܫܝܢ[77] ܒܟܠܡܐ ܘܒܓܓܓܬܗ ܒܥܘܪ ܡܬܠ ܡܫܝܚܐ. ܠܐ ܙܕܩ ܠܝ ܕܓܢܝܫܐ

ܬܬܦܫ. ܘܐܢ ܠܥܡܢܐ [ܪܓܓܓ ܐܢܬ][78] ܠܡܫܡܫ ܠܐ ܠܝ ܘܠܐܠܝܢ ܕܒܐܪܒܥܐ. ܣܘܓܐ ܕܝܢ[79] ܕܡܫܝܚܐ

55 D om. this word.
56 D: ܐܢܫܐ
57 D: ܒܬܪ
58 D om. this word.
59 D om. this word.
60 D: ܡܪܐ ܗܘܐ
61 BCDEF: ܘܒܢܝ̈ܢܫܐ
62 D: ܢܣܒ ܒܢܣܒܗ
63 B: ܗܘܐ ܠܗ
64 D: ܡܫܘܬ
65 C: ܗܘܠܝܢ
66 E: ܘܠܐ
67 D: ܡܫܘܬ
68 B: ܠܡܫܡܠܝܘܬܐ
69 D: ܝܗܒܬ
70 BCD: ܐܢ ܕܝܢ
71 A: ܒܗܘܢܢ̈ܗ
72 BCE: ܘܐܢ ܕܝܢ
73 D om. this bracketed phrase.
74 D: ܢܦܠܬ
75 D: ܗܘܝܬ
76 A: ܒܗܘܢܢ̈ܗ
77 BDF: ܐܢ ܕܝܢ
78 D: ܪܓܓܬ
79 C om. this word.

ܢܘܪܐ ܗܘ[80] ܕܝܩܕܐ. ܘܐܝܟܢܐ[81] ܕܪܕܬܗ[82] ܒܗ̇ ܟܠ ܥܕ̈ܢܝܢ ܡܗܝܡܢ. ܬܘܒ ܡܢ ܕܢܦܩܐ ܘܒܒܪܢܝܬܐ[83] ܫܠܝܡ ܡܠܘܗܝ ܕܡܫܝܚܐ. ܘܐܝܟܢܐ[84] ܕܐܬܛܠܡ[85] ܒܗܘܢ[86] [ܡܢ ܡܬܘܡ][87] ܠܐ ܫܒܩ ܡܢܗܘܢ.

ܘܠܗ ܕܡܫܝܚܐ ܡܫܒܚܘܬܐ.[88] ܫܘܒܚܐ.[89] ܘܐܝܟܢܐ[90] ܕܡܕܝܢ ܒܗܘܢ ܠܟܠܡ ܠܐ ܚܐܒ. ܗ̇ܘ ܕܠܗ ܥܘܫܢܐ[91] ܠܥܠܡܝܢ ܐܡܝܢ ❖ [ܡܪܢ ܚܘܢ ܠܟܬܘܒܐ[92] ܒܪ̈ܚܡܘܗܝ ܐܡܝܢ[93]][94] ❖

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[80] E: ܗܝ
[81] D om. this word.
[82] D: ܘܪܕܬܗ
[83] BDEF: ܘܡܢ ܒܒܪܢܝܬܐ and C: ܒܒܪܢܝܬܐ
[84] D: ܘܡܢ
[85] C: ܕܐܛܠܡ and D: ܕܛܠܡ
[86] D: ܡܢܗܘܢ
[87] D: ܡܡܬܘܡ
[88] D: ܡܫܒܚܬܐ ܗܘ
[89] CDE: ܘܫܘܒܚܐ
[90] D: ܘܡܢ
[91] A: ܥܘ̈ܙ
[92] B: ܠܕܘܝܐ ܟܬܘܒܐ
[93] E om. this word.
[94] CDF om. this bracketed phrase.

❖ ܕܠܘܬܗ [ܕܒ ܕܠܘܬܗ][1] ܕܥܒܕ ܡܫܝܚܐ [ܠܘܬܗܝ ܕܐܒܓܪ][2] ❖

ܒܐܘܪܚܐ ܕܝܢ ܕܡܫܝܚܘܬܐ ܐܝܬ[3] ܩܪ̈ܒܐ ܘܡܫܩ̈ܐ. ܘܐܝܬ ܦܚ̈ܐ ܘܡܬ̈ܩܠܬܐ. ܘܐܝܟܐ ܕܓܠܝܐܝܬ
ܕܪܐ ܒܗ ܢܬܪ[4] ܘܢܚܐ. ܘܐܝܟܐ[5] ܕܓܢܒܐܝܬ[6] ܕܪܐ ܒܗ. ܕܡܫܬܪܓܐ ܗ̇ܝ ܬܐܓܘܪܬܗ. ܘܒܥܝܢ ܗܘܐ
ܠܗ ܕܠܐ ܢܥܪܐ ܡܢ ܗ̇ܝ ܕܢܥܪܐ ܘܠܐ ܢܥܠܡ. ܘܠܒ ܗܘܐ ܠܗ ܐܠܘܠܐ[7] ܟܠ[8] ܡܢ | ܥܡܘܪܐ. ܡܢ ܗ̇ܝ fol. 62v
ܕܢܗܘܠ ܘܠܐ ܢܓܠܫ.

ܐܝܟܐ ܕܝܢ[9] ܕܒܐܘܪܚܐ ܕܡܫܝܚܘܬܐ ܓ̈ܒܐ ܕܢܕܪܐ. ܙܕܩ ܠܗ ܕܐܘܠܓ̈ܒܐ ܘܡܫܩ̈ܐ ܢܫܡܪ.
ܐܡܪ ܓܝܪ ܡܪܢ.[10] ܕܗܢܘܢ ܕܡܫܡܪܝܢ[11] ܠܥܒܕܐ ܗܘ̣ ܢܣܒܐ. ܐܝܟܢ[12] ܒܐܘܪܚܐ ܕܡܫܝܚܘܬܐ [ܓ̈ܒܐ
ܐܝܬ][13] ܠܡܬܕܪܐ. ܠܐ [ܙܕܩ ܠܝ][14] ܕܒܐܘܪܚܐ ܕܠܡܬܢܐ ܬܗܠܟ. ܐܝܟܐ ܕܝܢ [ܕܐܘܪܚܐ
ܕܒܐܘܪܫܠܡ][15] ܕܪܐ. ܠܐܘܪܚܐ ܕܐܬܝܚܘ ܠܐ ܩܪܒ. ܘܐܝܟܐ[16] ܕܓ̈ܒܐ[17] ܕܢܗܘܐ ܒܬܪܬܐ. ܠܐ ܢܗܪ
ܕܢܗܘܐ ܡܫܬܠܐ. ܘܐܝܟܐ[18] ܕܓ̈ܒܐ[19] ܕܢܗܘܐ ܡܫܬܒܚܐ. ܠܬܫܒܘܚܬܐ ܠܓܒܪܐ[20] ܠܐ ܩܪܒ. ܘܐܝܟܐ[21]
ܕܟܠܢܫ ܢܘܡܘܗ[22] ܕܡܫܝܚܐ ܠܐܢܫ ܠܐ ܢܩܪܐ. ܠܐ ܓܝܪ ܡܫܬܡܥ[23] ܐܝܟ ܕܒܬܪܬܝܗܘܢ[24] ܐܦܪܝܩܬܐ

[1] D om. this bracketed phrase.
[2] AB: ܦܪ ܘܡܠܟܐ ܟܠ ܕܗܘܐ ܗܘܝܢ ܒܥܠܡܐ ܕܟܕܪ ܢܘܗܢܘܗܝ ܡܪܢܐ and CEF om. this bracketed phrase.
[3] D: ܫܒ̈ܝܠܝ ܐܝܬ
[4] D: ܐܘ ܐܚܪ̈ ܢܬܪ
[5] D om. this word.
[6] D: ܘܕܓܢܒܐܝܬ
[7] D: ܐܘܠ ܠܐ
[8] E: ܟܠ ܗܘܐ
[9] C om. this word.
[10] D: ܗܢܘܢ
[11] D: ܕܢܫܡܪ
[12] D: ܐܝܟ ܕܝܢ
[13] D: ܓܒܝܬ
[14] B: ܙܕܩܠܝ
[15] BCDEF: ܕܒܐܘܪܚܐ ܕܐܘܪܫܠܡ
[16] D om. this word and E: ܐܝܟܐ
[17] D: ܘܕܓ̈ܒܐ
[18] D om. this word.
[19] D: ܘܕܓ̈ܒܐ
[20] E om. this word.
[21] D: ܘܟܡ
[22] BDE: ܒܫܘܒܗ
[23] D: ܡܣܓܐ
[24] E: ܕܒܬܪܬܗܘܢ

ܢܦܠܝܢ. ܠܐ ܓܝܪ ܥܒܕ ܠܐܢܫ ܕܗܘܐ ܠܟܬ̈ܒܐ. ܕܢܣܠܘܦ ܒܗܘܢ ܒܟ̈ܬܒܐ. ܘܐܦܠܐ[25] ܕܐܢܫ ܕܝ̈ܢܐ[26]

ܕܢܒܘܠ ܠܡܠܘܬܐ: ܕܢܚܙܐ ܒܚܒܪܐ ܕܠܗܘܢܐ. ܘܐܦܠܐ[27] ܙܢܝܐ[28] ܠܡܥܝܢܐ. ܕܢܬܒܕܪ[29] ܠܥܠܡܐ.

ܐܡܪܝܢ[30] [ܡܕܝܢ ܐܢܬ ܕܫܪܝܪܐ ܬܗܘܐ. ܒܐܘܪܚܐ ܕܫܪܝܪܘܬܐ[31]][32] ܠܓܒܐܝܬ ܗܠܝܢ. [ܘܐܦ

ܠܐ ܠܡܕܝܢܐ ܡܢ ܟܠܡܐ ܢܦܫܗ][33] ܡܫܪܝܪܘܬܐ ܕܝܢ[34] ܐܘ ܣܓܝ̈ܐܬ ܒܚܒܪܐ ܡܬܡܨܝܢܐ. [ܘܠܐ ܗܘ̇ܐ][35]

ܒܡܠܐ. ܡ̈ܠܐ ܕܝܢ ܕܠܐ ܒܚܒܪܐ ܙܘܥܐ ܐܝܟ ܕܒܘܪܐ: ܐܡܪܝܢ[36] | ܬܘܒ ܠܡܥܝܢܐ ܒܗܘܬܪܗ ܢܫܘܝܢ. fol. 63r

ܘܐܦ ܬܘܪ ܒܡܫܕܪ̈ܢܘܬܗ[37] ܒܡܠܘܬܗ ܬܬܒܥܘܢ.[38] ܐܝܬ ܓܝܪ ܕܗܘܐ ܗܟܢ ܚܢܐ.[39] ܘܡܬܠܗܕܐ[40]

ܡܗܡܢܐ ܘܡܗܘܪ.[41] ܘܡܫܒܠ[42] ܐܬܐ ܡܗܘܬܐ ܘܫܠܦ ܠܗ. ܘܐܙܠ ܒܗܦܟܗ. ܫܡܥܢܐ ܕܝܢ

ܐܬܘܗܝ[43] ܗܘ ܕܒܫܠܡ ܪܢܐ.

ܐܡܪܝܢ[44] [ܡܕܝܢ ܐܢܬ][45] ܕܫܪܝܪܐ ܬܗܘܐ. ܒܡܬܒܥܐ ܕܫܪܝ̈ܪܐ ܐܬܗܠܟܐ. [ܘܦܪܘܫ

ܒܡܫܒܚܬܐ][46] ܕܐܢ̈ܫܐ ܡܕܝ̈ܢܐ. ܘܦܢܝܢ ܡܫܘܝܢ ܠܝ ܐܘܪܚܐ ܕܙܕܩܐ. ܚܒܪ ܠܝ ܐܘܠܨ̈ܢܐ

ܕܒܐܢ̈ܫܘܗܝ ܡܬܓܒܠܝܢ ܒܠܠ̈ܐ. ܐܪܒܥ ܡܢ ܢܦܫܐ. ܕܠܐ ܒܣܘܪܬܝ[47] ܬܬܘܐ. ܟܠܗܘܢ ܒܡܦܪܫ ܕܠܐ

ܫܘܡ. ܕܢܠܡܕܢܐ ܬܗܘܐ ܠܝ. ܐܡܪܝܢ[48] ܒܡܐܓܠܬܐ ܬܬܒܥܘܢ. ܒܗܘܪܝܐ ܡܫܡܠܝܢ ܠܝ.

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25 E: ܘܐܦ ܠܐ
26 BC: ܕܝܢܐ
27 D: ܘܠܐ and E: ܘܐܦ ܠܐ
28 D: ܕܙܢܝܐ
29 D: ܘܢܬܒܕܪ
30 BD: ܐܝܟ ܕܐܡܪ
31 C: ܕܫܪܝܪܘ̈
32 D: ܕܫܪܝܪܐ ܕܬܗܘܐ ܒܐܘܪܚ ܫܪܝܪܘܬܐ
33 ABCEF om. this bracketed phrase.
34 D om. this word.
35 D: ܘܠܘ
36 BD: ܐܝܟ ܕܐܡܪ
37 A: ܒܡܫܕܪ̈ܢܘܬܗ
38 D: ܬܬܒܥܘܢ ܠܝ
39 D: ܚܢܐ
40 BCF: ܘܡܬܠܗܝܢ ܗܘܐ and D: ܡܬܠܗܝܢ ܗܘܐ
41 CDEF: ܘܡܗܡܪ
42 BCDF: ܘܡܢ ܥܠ
43 D: ܗܘ
44 BD: ܐܝܟ ܕܐܡܪ
45 D: ܡܕܝܢܬ
46 D: ܘܒܡܫܒܚܬܐ ܦܪܘܫ
47 E: ܒܣܘܪܬܐ
48 BD: ܐܝܟ ܕܐܡܪ

ܗܠܝܢ ܕܝܢ [ܒܠܚܘܕܝܢ ܐܘ ܣܓܝܐܐ. ܒܠܚܘܕܝܐ[49]][50] ܥܩܠܝܢ[51] ܠܝ. ܘܐܝܟܢܐ ܕܝܕܥܝܢ ܕܢܗܘܐ ܠܟ.[52]
ܗܟܢܐ[53] ܢܗܘܐ ܠܟ.[54] ܠܘܬܗܘܢ،[55] ܠܐܒܐ ܕܐܘܕܥܢ ܘܗܕܪܐ ܡܫܒܚܬܐ ܠܐܘܪܚܗ. ܕܠܗܟܢܐ ܢܣܬܟܠ ܠܗ[56]
ܟܐܘܪܚܐ ܘܢܡܘܣܬ.[57] ܣܢܝܩܬ ܕܝܢ ܐܚܝ[58] ܕܒܥܐ ܒܡܒܥܝܢܘ̈ܬܗ، ܘܫܠܛܢ. ܘܡܢܘܢܐ ܕܢܡܘܣܐ ܠܝܬ ܠܗ. ܘܣܢܝܩܬ
ܐܝܢܐ ܕܬܚܘܬ ܘܡܦܩܢ ܘܡܫܩܠ [ܘܥܒܕܬ[59] ܠܐܠܗܐ ܘܐܡܝܢܬ. ܠܘܬܗܘܢ،[60]][61] ܠܐܒܐ [[ܕܬܚܘܬ
ܘܢܝܢܐ ܕܡܩܦܝܢ. ܘ، ܠܗܘ ܘܗܘ ܕܡܩܦܝܢ][62] | ܘܢܝܢܐ ܕܬܚܘܬ. ܠܘܬܗܘܢ، ܠܐܒܐ]][63] ܕܐܬܐ ܐܪܕܘܗܝ fol. 63v
ܕܟܠܗܐ ܗܘܐ. ܘܟܗ[64] ܡܕܡ ܡܢ ܕܠܗ ܠܐ ܡܥܟܒ. ܠܐ ܚܙܐ ܗܘ ܠܗ ܠܐܚ ܕܢܒܥܐ ܒܠܬܐ ܥܦܪܐ
ܘܗܦܟܝܢ ܣܘܬܪ[65] ܠܗ. ܘܐܦܠܐ[66] ܕܢܣܠܘܩ ܦܘܪܠܐ ܒܕܡܝܐ. ܘܐܦܠܐ[67] ܒܡܐܡܪܐ ܐܚܪܢܐ. ܘܐܦܠܐ
ܕܢܗܘܐ ܐܢܐ [ܡܫܝܢܐ ܘܣܚܬܘܬܐ.][68] ܕܢܦܩܘܬܐ ܕܠܐ ܡܥܬܕܠܢܐ[69] ܠܚܘܬܗ ܕܢܦܩܘܬܐ. ܐܝܟܢܐ[70]
[ܕܕܡܝܐ ܒܘܪܐ][71] ܒܣܪ ܠܗ. ܗܟܢܐ[72] ܥܫܩܐ ܘܐܘܠܨܢܐ[73] ܒܣܝܡ ܠܢܦܫܐ. ܘܐܝܟܢܐ ܕܒܪ ܓܒܠܝܢ
ܠܗ ܠܕܡܝܐ ܡܚܠܝܢ ܠܗ ܠܓܘܪܐ. ܡܟܐ ܕܝܢ ܕܢܦܩ ܡܢ ܢܘܪܐ[74] ܘܡܥܝܠܝܢ ܠܗ. ܡܬܚܡܡ ܘܡܬܓܒܠ.
ܐܝܟ ܢܘܗܪܐ. ܗܟܢܐ[75] [ܡܫܬܘܕܥܢܘܬܐ ܕܐܘܠܨܢܐ][76] ܠܢܦܫܐ. ܡܢܗܘܐ ܠܗ ܘܡܬܚܫܚܐ ܠܗ
ܐܝܟ ܥܡܠܐ. ܗܟܢ ܒܡܫܡܫܐ ܘܦܪ ܦܘܪܫܢܘ̈ܗܝ، ܘܡܢ ܐܘܪܚܗ[77] ܠܓܡܪ[78] ܠܐ ܬܛܥܐ.

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49 C: ܒܠܚܘܕ̈ ܒܠܚܘܕܝܐ
50 D: ܐܘ ܣܓܝܐܐ ܒܠܚܘܕܝܢ ܒܠܚܘܕܝܐ
51 B: ܥ̈ܕ ܥܩܠܝܢ
52 E: ܠܝ
53 D: ܗܟܢ
54 E: ܠܝ
55 D: ܠܘܬ
56 E om. this word.
57 E: ܘܢܡܘܣܬ ܠܚܘܒܐ
58 D: ܕܐܚܝ
59 E: ܣܢܝܩܬ ܗܘܝܬ ܘܥܒܕܬ
60 D: ܠܘܬ
61 Bracketed phrase damaged in A.
62 Bracketed phrase damaged in A.
63 DE om. this double bracketed phrase.
64 C: ܘܟܗ ܠܝܬ ܠܗ̇
65 DE: ܘܣܘܬܪ
66 E: ܘܐܦ ܠܐ
67 D: ܘܠܐ and E: ܘܐܦ ܠܐ
68 D: ܡܫܝܢ ܘܣܚܬܘ
69 C: ܡܬܥܬܕܠܢܐ
70 E: ܐܓܢܐ
71 E: ܕܓܘܪܐ ܕܗܟܢܐ
72 D: ܗܟܢ
73 C: ܘܐܠ ܘܐܘܠܨܢܐ
74 BC: ܒܘܪܐ
75 D: ܗܟܢ
76 D: ܡܫܬܘܕܥܢܘܬܐ ܐܘܠܨܢܐ
77 C: ܐܘܪܚܗ
78 C om. this word.

ܡܫܝܚܐ ܒܪ ܕܘܝܕ ܡܫܬܡܗ. ܐܬܝܠܕ ܓܝܪ ܡܢ ܡܪܝܡ [ܒܐܘܪܚܬ[79] ܩܕܡܝܬܐ.][80] ܘܒܡܫܡܠܝܘܬܗ

ܕܒܝܬ ܐܒܘܗܝ[81] ܓܝܪ[82] ܡܬܝܕܥ [ܘܓܝܪ ܒܠܚܘܕ ܐܢܫܘܬܗ.][83] ܠܐ ܐܠܗܘܬܗ ܓܝܪ ܡܢ ܐܒܗܐ.[84] ܘܠܐ

ܐܢܫܘܬܗ ܓܝܪ ܡܢ ܐܒܘܗܝ.[85] [[ܠܗܠܝܢ ܒܢ̈ܝܐ ܘܡܠܘܫ̈ܐ[86]][87] ܒܚܕ ܒܪܐ. [ܒܬܪܝܢ[88] ܟܝ̈ܢܐ][89]

ܒܚܕ ܦܪܨܘܦܐ. ܚܫ̈ܐ ܕܩܒܠ ܡܫܝܚܐ.]][90] | ܕܢܘܕܥ ܕܦܓܪܐ ܠܓܒܪ.[91] ܘܐܬܘ̈ܬܐ ܘܬܕܡܪ̈ܬܐ[92] fol. 64r

ܕܡܪܢ. ܕܢܚܘܐ [ܕܐܠܗܐ ܐܝܬܘܗܝ.][93] ܐܝܟܢܐ ܕܐܡܪ.[94] ܕܐܢܐ ܘܐܒܝ ܚܕ ܚܢܢ. ܘܡܒܕܐ ܕܐܒܝ

[ܐܦ ܐܢܐ][95] ܒܚܕܢܐ.[96] ܘܕܩܡ ܡܢ ܡܒܪܐ. ܟܠ ܡܫܟܚ ܒܪܗ. ܘܕܗܠܝܢ ܠܥܕܬܐ ܕܢܚܘܐ ܕܟܠܗܘܢ

ܡܕ̈ܝܢܐ ܠܬܘܕܝܐ ܫܠܡܝܢ. ܘܟܠ ܕܫܒܩܐ[97] ܡܚܕܐ.[98] ܠܐ ܢܐܟܠ.[99]

ܢܬܡܥܦ ܟܠܢ ܘܢܒܥܐ. ܘܢܫܬܘܐ[100] ܕܒܚܡܗ ܢܫܡ. ܘܒܡܠܟܘܬܗ ܢܬܒܣܡ. ܕܠܗܘ[101]

ܫܘܒܚܐ.[102] [[ܐܘ ܡܚܝܢ ܡܝܬ̈ܐ ܚܘܦ ܟܠ ܕܗܘܐ ܒܬܘܒܐ. [ܒܡܫܠܡܬܐ ܕܟܠܢ ܫܘܝܡ ܟܠ

ܕܢܚ̈ܐ][103]]][104] ❖

[79] BC: ܒܐܘܪ̈ܚܬ and F: ܒܐܘܪܚܬ
[80] D: ܒܐܘܪܚܬܐ ܕܩܕܡܝܬܐ
[81] C: ܡܬܝܕܥ
[82] C om. this word.
[83] E: ܐܢܫܘܬܗ ܘܓܝܪ ܒܠܚܘܕ
[84] E: ܐܒܗܐ
[85] E: ܐܒܐ
[86] F: ܒܡܠܘܫܗܘܢ
[87] D: ܠܗܠܝܢ ܒܢ̈ܝܐ ܕܠܐ ܒܗܠܟܐ and E: ܠܗܠܝܢ ܒܢ̈ܝܐ ܒܕܪ̈ܬܠܝܬܗܘܢ ܕܠܐ ܒܗܠܟܐ
[88] DE: ܬܪܝܢ
[89] F: ܒܚܕ ܟܝܢܐ
[90] Double bracketed phrase damaged in A.
[91] BC: ܠܓܒܪ
[92] E om. this word.
[93] DE: ܕܐܝܬܘܗܝ ܐܠܗܐ
[94] C: ܕܐܡܪ ܕܐܡܪ
[95] D: ܒܚܕ ܐܦ ܐܢܐ and E: ܐܦܢܐ
[96] BCDEF: ܚܕ ܐܢܐ
[97] D: ܕܫܒܩ
[98] B: ܠ ܡܚܫܒܡ and C: ܠ ܡܚܫܒܡ
[99] D: ܐܟܠ
[100] BDEF: ܕܢܫܬܘܐ
[101] BCDEF: ܕܠܗ
[102] A: ܫܘ̈; BDEF: ܫܘܒܚܐ ܠܥܠܡܝܢ ܐܡܝܢ; and C: ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ
[103] A om. this bracketed phrase.
[104] DE om. this double bracketed phrase.

❖ ܕܝܠܗ [ܟܕ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ [ܟܠܘܗܝ ܕܫܪܒܐ][2] ❖

ܥܠ ܗܘ ܕܫܐܠܬ ܠܝ ܐܘ ܚܒܝܒܝ.[3] ܕܢܟܬܒܐ[4] ܕܐܟܬܘܒ ܠܟ [ܡ̈ܠܐ ܕܩܕܡܝܐ.][5] ܕܐܬܚܙܝܬ ܒܗܘܢ. ܡܢܐ ܕܝܢ ܐܟܬܘܒ ܠܟ ܠܐ ܝܕܥܢܐ.[6] ܡܛܠ ܕܡܪܘܬܗܘܢ ܘܠܐ ܒܟܝܢܘܬܗܘܢ. ܐܝܟܐ ܕܝܢ ܕܢܦܩ ܡܢ ܒܠܡܐ ܕܢܗܘܐ ܚܣܝܪܐ. ܠܐ ܙܕܩ ܠܗ ܕܢܦܩ ܐܦܣܩܘܦܐ[7] ܕܚܣܝܪܐ. ܘܢܗܘܐ ܡܬܒܣܝܢܐ. ܗܘ ܕܝܢ ܕܢܗܘܐ ܐܝܟ ܚܣܝܪܐ ܣܓܝ ܒܦܘܡܐ. [ܕܚܣܝܪܐ ܕܝܢ ܐܝܟ ܢܗܘܐ][8] ܠܘ ܕܒܠܚܘܕ[9] ܗܘ. ܐܢܬ ܕܝܢ ܐܘ ܚܒܝܒܝ. ܐܢܫܝ[10] [ܕܢܟܬܒܐ ܐܢܬ][11] ܕܚܣܝܪܐ ܬܗܘܐ. ܐܬܚܫܒ ܒܟܠܡܕܡ[12] ܕܬܫܡܫ ܠܒܪܢܫܐ. ܐܝܟܐ ܕܝܢ ܕܠܒܪܢܫܐ | ܡܫܡܫܝܢ.[13] ܡܢ ܟܠܗܘܢ ܚ̈ܝܐ ܗܘܐ ܒܪ ܐܢܫܐ. ܟܠܗܘܢ ܕܝܢ ܚ̈ܝܐ ܠܒܪܢܫܐ fol. 64v
ܡܫܬܡܫܝܢ.[14] ܘܟܠ ܡܪ̈ܟܐ ܘܡܠ̈ܟܐ ܕܗܘܝܢ [ܒܥܠܡܐ ܡܛܠ ܒܪܢܫܐ ܗܘܝܢ.][15] ܐܟܙܢܐ ܕܝܢ[16] ܕܠܐ ܗܟܝܠ ܡܢܐ ܡܢ ܢܡܘܣܘܬܐ ܕܕܪܝܢ[17] ܒܗ.[18] ܗܟܢܐ[19] ܠܐ ܫܟܝܚܐ ܒܪܢܫܐ ܡܢ ܟܠܡܕܡ[20] ܕܕܪܝܢ ܒܗ̇.

ܟܠܗܘܢ ܕܝܢ ܐܦܣ̈ܩܘܦܐ[21] ܡܕ̈ܒܪܢܐ. ܗܕܐ ܒܠܚܘܕ[22] ܗܘܐ[23] ܠܗܘܢ ܕܢܫܡܫܘܢܗ̇[24] ܠܒܪܢܫܐ. ܗܕܝܢ ܟܠܗܘܢ ܚ̈ܝܐ ܐܫܬܥܒܕܘ[25] ܘܐܙܕܒܢ ܫܠܝܐ. ܡܢܐ ܕܝܢ ܕܡܫܝܚܘ ܚ̈ܝܐ ܚܝܐ ܒܪܢܫܐ. ܒܠܚܘܕ ܢܡܘܣܐ. ܒܥܝܢ ܕܓܒܝܬܐ. [ܐܬܓܒܝܬ ܚܘܒܐ. ܡܛܠ ܚܘܒܐ.][26] ܕܒܟܝܬ ܠܗ̇ ܚܘܒܬܐ. [ܐܬܪܚܡܬܝ

[1] D om. this bracketed phrase.
[2] ABCEF om. this bracketed phrase.
[3] C: ܚܒܝܒ̈ܝ
[4] BCD: ܕܢܟܬܒ ܐܢܐ
[5] D: ܡ̈ܠܐ ܒܩܕܡܝܐ
[6] BCD: ܝܕܥ ܐܢܐ
[7] D: ܐܦܣܩܦܐ
[8] D: ܘܕܒܪ̈ܝܢܐ ܢܗܘܐ ܐܝܟ ܚܣܝܪܐ
[9] D: ܕܒܠ ܐܝܟ
[10] D: ܐܢ
[11] D: ܢܟܬܒܬ and E: ܕܢܟܬܒܬ
[12] D: ܡܕܡ ܟܠ ܡܕܡ
[13] C: ܡܫܡܫܝܢ
[14] C: ܡܫܬܡܫܝܢ ܡ
[15] C om. this bracketed phrase.
[16] BC om. this word.
[17] D: ܕܪܕܝܢ
[18] C: ܟܠܗܘܢ ܒܗ
[19] D: ܗܟܢ
[20] BDF: ܟܠ ܡܕܡ
[21] C: ܐܦܣ̈ܩܐ
[22] BC: ܒܠܚܘܕܐ
[23] C: ܗܘܬ
[24] CE: ܕܢܫܡܫܘܢ
[25] C: ܐܫܥܒܕܘ
[26] D: ܡܛܠ ܚܘܒܐ. ܐܬܓܒܝܬ ܚܘܒܐ

ܡܦܪܩܢܘܬܐ.][27] ܐܬܦܪܩܬ ܒܪܝܬܐ. ܘܒܗ ܡܫܝܚܐ. ܐܬܒܕܪܘ ܠܓܝܘܢܐ ܕܫܐܕܐ. ܘܩܡ ܠܗ ܒܪܢܫܐ ܒܠܡܐܢܐ ܡܫܝܚܐ.

ܡܛܠ ܐܘ ܚܟܝܡ ܐܬܚܙܬ.[28] ܕܥܠܝܡ ܒܠܗܘܢ ܒܥܘܗܕܢܝ ܬܫܒܚܬܐ. ܘܠܐ ܬܗܘܐ ܐܝܟ ܗܘ ܕܠܒܫ ܠܓܘܫܡܐ ܕܐܡܪܐ. ܘܡܢ ܠܟܘ ܐܬܝܗܘܢ[29] ܕܐܒܐ ܣܦܩܐ. ܐܢܬ ܕܝܢ ܗܒ ܠܝ ܡܦܪܩܢܘܬܐ[30] ܘܫܘܒܩܐ.[31] ܘܗܘܝ ܠܐܢܫܝܢ ܡܫܬܡܠܝܢܐ ܘܡܬܡܣܟܢܐ. ܘܣܦܩ ܒܡܪܢܐ ܘܒܫܬܥܫܬܐ. ܘܒܓܘܡܬܐ ܐܡܝܢܐ. ܘܢܗܘܐ ܒܚܝܢ ܒܟܠܒܝܡ ܥܡ ܐܒܗܬܐ | ܡܪ̈ܝܐ. ܘܠܗܘܢ ܗܘܝܬ ܡܫܐܠ. ܘܡܫܡܗܘܢ ܗܘܝܬ ܢܠܦ. ܥܡ ܚܒܝܒܐ ܕܝܢ ܘܩܪܝܒܐ ܠܐ ܗܘܝܬ ܡܬܚܫܒ. ܕܠܐ ܡܩܒܠܝܢ[32] ܚܛܗܝ. ܘܡܐܪ ܪܬܚܝ. [ܠܐ ܚܙܝ ܠܐܠܗܐ][33] ܥܒܕܝܢ. ܘܐܦܠܐ ܚܒܝܒ ܡܬܚܘܝܢ. ܥܡ[34] ܕܕܐܝܢ[35] ܗܠܝܢ[36] ܕܝܢ.[37] ܟܠ ܟܠܗ ܠܐ ܬܒܥܪ.

ܚܣܝܘܬܐ ܕܝܢ[38] ܐܘ ܚܟܝܡ. ܒܒܪܐ ܗܘ̣[39] ܪܒܐ ܘܡܫܬܘܕܥܐ. ܡܫܝܚܐ ܕܝܢ ܚܣܝܐ ܗܘܐ ܠܐܒܘܗܝ. ܘܐܝܢܐ ܕܢܦܩ ܡܢ ܒܠܒܐ ܕܢܗܘܐ ܚܣܝܐ. ܗܒܠܐ[40] ܕܗܘ ܠܗ ܕܢܗܘܐ. ܟܕ ܠܐ[41] ܐܬܚܫܒ ܒܪܘܚ ܡܢ[42] ܒܠܒܐ.[43] ܠܐ ܒܐܢܬܬܐ. ܘܠܐ ܒܒܢ̈ܝܐ. ܘܠܐ ܒܪ̈ܚܡܐ. [ܘܠܐ ܒܡܪܥܐ ܕܝܓܢ̈ܘܬܗ.][44] ܐܠܐ ܐܢ [ܒܡܫܝܚܐ ܠܚܘܕ.][45] ܦܓܪ̈ܐ ܕܝܢ ܕܢܦܩܝܢ ܡܢ ܡܦܩܢܘܬܐ.[46] ܘܒܗ ܕܐܬܝܢ ܠܕܘܒܪܐ ܗܢܐ ܩܢܝܢ ܒܗܪܐ. ܘܢܦܠܘ ܒܦܓܪ̈ܝܐ ܕܠܐ ܠܢܦܫ ܠܕܘܒܪܐ ܗܢܐ. ܘܡܛܠܠܗܕܐ[47] ܐܫܬܘܬܦܬ ܚܣܝܘܬܐ ܒܟܠܗ ܒܠܒܐ.

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[27] D: ܐܬܦܪܩ ܡܦܪܩܢܐ
[28] D: ܐܡܪܒ
[29] A: ܐܬܝܘܢ
[30] D: ܡܦܩܢܐ
[31] DE om. this word.
[32] CD: ܢܩܒܠܘܢ
[33] DE: ܠܐܠܗܐ ܚܙܝ ܠܐ
[34] E: ܥܡ ܐܝܠܝܢ
[35] D: ܕܐܝܢ
[36] B om. this word.
[37] E: ܐܢܘܢ
[38] D om. this word.
[39] DE: ܗܘ̇
[40] D: ܗܒܠ
[41] D: ܠܐ ܢܗܘܐ
[42] C: ܕܡܢ
[43] B: ܕܒܠܒܐ
[44] ABCEF om. this bracketed phrase.
[45] D: ܠܚܘܕ ܒܡܫܝܚܐ
[46] DE: ܒܠܒܐ ܒܡܦܩܢܘܬܐ
[47] BD: ܘܡܛܠ ܗܕܐ

ܐܢܬ ܕܝܢ ܐܘ ܚܟܝܡܐ. ܒܡܗܝܡܢܘܬܟ ܗܘܝܬ ܢܗܝܪܐ. ܘܗܘܝܬ ܒܓܠܝܬܐ ܕܐܬܓܠܝܬܐ ܡܬܚܙܝܐ.[48]

ܘܗܠܝܢ ܡܠܟܝܢ ܠܝ ܟܠ[49] ܚܠܦ ܕܕܘܒܪܐ. ܘܗܕܪ ܢܦܫܝ ܕܠܐ[50] ܬܓܫܐ ܒܐܢܫ ܡܕܡ.[51] ܚܣܝܪܐ

ܥܒܘܕܐ ܗܦܟܐ[52] ܠܐܢܫܘܗܝ. [ܠܐ ܐܬܘܗܝ][53] ܚܣܝܪܐ ܕܐܠܗܐ. ܐܠܐ ܕܗܦܟܐ. ܐܢܬ ܕܝܢ ܐܘ

ܚܟܝܡܐ ܐܫܬ [ܠܓܠܝܐ[54] | ܡܬܓܠܠ][55] ܐܠܗܐ ܕܓܠܝܠܗ ܒܓܢܝܐ. ܠܐ ܟܢ [ܝܚܝܕ ܐܢܬ.][56] ܐܢܬ[57] fol. 65v

[ܡܘܕܐ ܐܢܬ][58] ܠܐܠܗܐ ܐܘ ܗܘ ܕܗܦܟܐ ܐܢܬ. ܗܟܢܐ[59] ܕܝܢ[60] ܙܕܩ ܠܝ ܕܬܘܕܝܬܐ ܕܓܠܗܘܢ ܒܒܢܝܢܫܐ

ܠܟܠܗܘܢ ܡܢܝ. ܘܠܟܣܝܐ ܕܐܣܬܪܐ [ܠܐ ܐܝܬܝܢ][61] ܒܪܗܝܛܘܬܐ.[62] ܗܠܝܢ ܕܝܢ ܟܠ ܬܘܕܝܬܐ ܐܢܬܝ.

ܠܗܘܢ ܘܠܓܠܝܐ ܠܢܦܫܝ. ܬܘܒ ܕܝܢ[63] ܡܢ ܟܠܡܕܡ.[64] ܗܕܐ ܙܕܩ ܠܝ ܕܐܘܕܐ.

ܕܐܢ ܢܫܬܐܠ[65] ܟܝ ܐܢܫ. ܘܢܐܡܪ ܠܝ ܕܥܒܕܬ ܠܗ. ܚܕܐܝܬ ܘܫܘܒܚܐܝܬ ܥܒܕܘ

ܠܗ. ܐܝܟ ܕܢܥܒܕܘܢ ܠܝ ܐܠܗܐ. ܐܝܬ ܕܝܢ ܡܢܬܐ [ܕܗܠܝܢ ܡܫܬܟܠܢ.][66] ܘܗܟܢܐ ܕܓܠܝܢ ܡܢܗܘܢ

ܥܒܕܘܗܝ ܠܐ ܥܒܕܝܢ. ܗܠܝܢ ܘܕܐܝܬܝܢ[67] ܗܠܝܢ[68] [ܠܐ ܐܝܬܝܗܘܢ[69]][70] ܕܐܠܗܐ. ܐܠܐ ܕܗܦܟܐ. ܡܢ

ܕܝܢ ܗܟܢܐ[71] ܐܡܪ. ܕܐܢ ܬܥܒܕܘܢ ܠܐܢܫ ܗܟܢܘܬܗ. ܘܐܦ[72] ܐܟܘܬܗܘܢ ܕܡܥܒܕܢܐ ܢܥܒܕܘܢ[73] ܠܟܘܢ.

ܡܕܝܢ ܚܕ ܒܡܠܐ ܢܦܫܐ. ܗܘ ܕܐܢܫ ܢܥܒܕ ܠܐܚܘܗܝ ܗܟܢܘܬܗ. ܡܟܝܠ ܚܘܝ ܒܡܠܬܝ ܐܘ ܚܟܝܡܐ

ܘܠܐ ܬܬܪܦܐ. ܘܠܐ ܬܬܠ ܥܘܠܐ ܠܚܒܪܝ ܘܐܦܠܐ ܢܡܘܬܐ ܠܓܢܒܝ̈ܢ.[74] ܒܡܡܠܐ [ܕܡܕܪܝ

[48] E: ܕܡܬܚܙܝܢ
[49] BCDE om. this word.
[50] DE: ܘܠܐ
[51] DF: ܒܡܕܡ
[52] BCD: ܘܗܦܟܐ and E: ܕܗܦܟܐ
[53] D: ܠܝܬܘܗܝ
[54] D: ܠܓܠ ܐܢܫ
[55] B: ܠܓܠܝܐܡܬܓܠܠ
[56] D: ܝܚܝܕܬ
[57] C om. this word and DE: ܕܐܢܬ
[58] D: ܡܘܕܝܬ
[59] D: ܗܟܢ
[60] C om. this word.
[61] D: ܠܝܬܝܢ
[62] C: ܒܪܗܝܛ̈
[63] E om. this word.
[64] D: ܟܠ ܡܕܡ
[65] E: ܡܫܬܐܠ
[66] E: ܕܡܫܬܟܠܢ ܕܗܠܝܢ
[67] E: ܕܕܐܝܬܝܢ
[68] E: ܗܠܝܢ ܐܢܘܢ
[69] C: ܐܝܬܝܗܘܢ ܡܕܡ
[70] D: ܠܝܬܝܗܘܢ
[71] D: ܗܟܢ
[72] E: ܐܦ
[73] C: ܢܥܒܕ
[74] C: ܠܓܒܝܢܝ

ܐܢ̇ܬ][75] ܠܗ̇ܘ ܡܪܝܡ[76] [ܕܒܟܝܐ ܐܢ̇ܬ.][77] ܘܟܕ ܚܙܐ[78] ܐܠܗܐ ܕܡܓܠܐ[79] [ܡܬܚܙܝܐ ܐܢ̇ܬ.][80] [ܘܡܢܦ̈

ܐܢ̇ܬ][81] ܕܗܠܝܢ | ܕܠܗ. ܡܫܪܪ ܠܝ ܠܗܝܡܢܘܬܗ. ܘܡܚܝܠܐ ܠܝ ܒܥܠܡܪܝܡ[82] ܘܡܕܒܪܢܐ ܠܠܟܝ. ܡܢ

ܒܠܗܝܢ[83] ܡܫܬܒܚܬܐ ܒܢܫ̈ܐ. ܘܡܬܪܥܝܬܐ ܠܝ ܒܣܘܟܡܗ ܕܡܫܝܚܐ.[84] ܐܝܟ ܠܢܘܪܐ. ܘܗܘܦܟ ܦܫܝܩ

ܒܠܝܟ ܐܘܠܝ̈ܬܐ ܘܡܫܩܐ ܢܬܪ ܡܢ ܒܠܗܘܢ ܐܠܝܢ ܕܥܢܝܢ ܒܢܝܫܐ. ܐܝܟܐ ܕܝܢ ܕܥܢܝܐ ܠܡܟܣܘܬܐ.

ܬܟܝܡ ܒܠܗ ܢܫܝܐ ܘܡܠܟܐ. ܘܫܘܒܚܐ ܘܐܝܩܪܐ. ܘܠܡܬܒܥܘܗܝ,[85] ܠܗܘ ܕܠܗܠܝܢ ܐܢܬܘܢ. ܠܐ ܠܟܢ ܡܬܬܘܐܡ

ܗܠܝܢ ܒܠܗܝ ܡܢ ܐܘܠܝ̈ܬܐ ܘܡܫܩܐ.

ܗܐ ܒܪܬܝ ܢܦܫ ܘܬܬܬܒ ܠܝ ܗܠܝܢ. ܕܬܗܘܐ ܘܬܬܒܥܐ. ܐܠܗܐ ܢܗܘܐ ܠܝ ܡܥܕܪܢܐ[86]

ܒܥܠܡܪܝܡ.[87] ܗܘ ܕܠܗ ܬܫܒܘܚܬܐ[88] ܘܐܝܩܪܐ[89] ܘܬܘܕܝܬܐ: ܘܣܓܕܬܐ:[90] ܗܫܐ ܘܒܟܠܙܒܢ[91]

[[ܘܠܥܠܡ ܥܠܡܝܢ][92] ܐܡܝܢ[93] ❖ [ܫܠܡܬ ܐܘ ܡܘܪܐ ܒܬܘ̈ܠܬܢ][94]][95] ❖

fol. 66r

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[75] D: ܕܡܪܝܢܬ
[76] E: ܡܪܐ
[77] D: ܕܒܟܝܬ
[78] C: ܚܙܐ ܐܢܬ
[79] D: ܕܗܒܡ
[80] D: ܡܬܚܙܝܬ
[81] D: ܘܢܦܩܬ
[82] CD: ܒܥܠ ܡܪܝܡ
[83] C: ܒܠ
[84] E: ܕܡ- ܕܡܫܝܚܐ
[85] D: ܠܡܒ
[86] F: ܡܥܕܢܐ
[87] D: ܒܓܠ ܡܪܝܡ
[88] AF: ܬܫܒܚܘ̈ and D: ܫܘܒܚܐ
[89] A: ܘܐܝܩ̈ and F: ܘܐܝܩܪ̈
[90] ABCF om. this word.
[91] F: ܘܒܟܠ ܙܒܢ
[92] AB om. this bracketed phrase and F: ܒܣܘܟܐ ܐܘ ܡܘܪܐ ܕܒܘܪܟܬܐ
[93] ABCF om. this word.
[94] B: ܫܠܡ ܠܡܘܪܐ ܟܬܒܐ ܕܬܫܒ̈ܘܚܬܗ, ܒܬܘ̈ܠܬܢ ܐܡܝܢ; C: ܫܠܡ ܠܡܘܪܐ ܟܬܒܐ ܕܬܫܒ̈ܘܚܬܗ, ܒܬܘ̈ܠܬܢ ܐܡܝܢ ܘܐܡܝܢ; E: ܐܘ ܡܘܪܐ ܡܪ, ܘܐܫܬܠܡ ܘܫܠܡ ܠܡܘܪܐ ܟܬܒܐ ܒܬܘ̈ܠܬܢ; and F: ܫܠܡ ܠܡܘܪܐ ܟܬܒܐ ܕܬܫܒ̈ܘܚܬܗ, ܒܬܘ̈ܠܬܢ
[95] D om. this double bracketed phrase.

❖ [[ܕܐܠܗܐ [ܒܪ ܕܐܠܗܐ][1] ܕܒܪܐ ܡܫܝܚܐ[2] [ܒܠܚܘܕܘܗܝ ܕܒܪܝܬܐ][3]]][4] ❖

ܥܠ[5] ܗܿܝ ܕܐܬܝܗܒܬ ܠܢ[6] ܐܘ ܚܒܝܒܝ. ܕܐܘܕܥܢܝ ܕܡܢܐ ܐܝܟܢ ܕܡܘܒܪܐ ܕܝܚܝܕܝܘܬܐ. ܗܐ ܡܫܠܡܬ
ܝܚܝܕܝ ܒܟܠܡܕܡ[7] ܕܐܚܝܕܬ.[8] ܕܡܘܒܪܐ ܕܝܢ ܕܝܚܝܕܝܐ ܫܪܝܪܐ ܗܠܝܢ ܐܢܘܢ. ܡܣܝܒܪܢܘܬܐ:[9] ܘܫܦܝܪܐ:
ܘܡܟܝܟܘܬܐ: ܘܫܠܝܘܬܐ. ܘܐܡܝܢܘܬ ܪܘܚܐ. ܘܬܫܡܫܬܐ[10] ܠܐܠܗܐ. ܘܕܘܟܝܘܗܘܢ ܢܦܫܢ ܘܡܫܚܠܦܝܢ
ܘܡܫܬܡܠܝܢ ܒܟܠܡܕܡ.[11] ܐܝܠܝܢ ܕܝܢ ܕܠܘ ܡܛܠ ܐܠܗܐ[12] ܢܦܩܝܢ | ܐܠܐ ܡܛܠ [ܒܢܝܢܘܬܗ fol. 66v
ܕܥܠܡܐ.][13] [ܕܡܫܒܚܘܢ ܗܠܝܢ ܐܝܠܝܢ][14] ܠܡܪܕܘܬ ܒܥܠܡܐ ܘܡܬܡܠܡܠܝܢ ܒܬܪ ܪܘܫܡܘܢ
ܠܡܫܡܫܘܬܗ.[15] ܡܥܕܬܐ ܕܫܪܒܐ ܒܪܘܫܬܐ. ܘܡܫܬܡܚܝܢ[16] ܗܟܢ. ܘܡܫܬܡܫܝܢ[17] ܘܡܬܪܝܢ
ܘܡܬܟܫܝܢ ܘܡܬܠܚܡܝܢ. ܘܡܬܥܒܕܐ ܕܫܠܝܐ ܠܝܬ ܠܗܘܢ.

ܗܐ ܐܘܕܥܬܟ[18] ܗܠܝܢ ܘܗܠܝܢ. ܐܚܪܐ ܡܫܝܚܘܢ[19] [ܕܢܣܒܐ ܐܚܝܕܬ][20] ܟܬܒ ܠܟ. ܫܝܢܝܘܬܐ[21]
ܕܝܢ ܫܪܝܪܬܐ ܐܘ ܚܒܝܒܝ ܡܫܬܪܪܬܐ[22] ܗܝ[23] ܡܢ ܒܠܚܘܕܝܗܝܢ ܒܬܪܥܝܬܐ ܫܝܢܝܘܬܐ ܕܝܢ ܠܡܫܪܪܬܐ[24] ܗܕܐ
ܗܝ. ܕܐܝܬ ܐܝܬܝܐ ܡܢ ܒܬܪܐ ܠܡܫܡܫܘܬܐ. ܘܡܢ ܐܝܟܢܐ ܠܫܠܝܘܬܐ ܘܡܢ ܢܝܚܐ ܠܐܘܢܓܠܝܘܢ.
ܗܠܝܢ[25] ܕܝܢ ܐܝܬܝܗܘܢ[26] ܕܡܢܐ ܕܫܝܢܝܘܬܐ. ܠܐ ܢܬܠܘܢ ܒܗܝ ܐܝܠܝܢ ܕܠܒܝܫܝܢ ܒܐܘܟܣܢܝܘܬܐ[27]

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[1] D om. this bracketed phrase.
[2] A: ܡܫܝܚ̈ܐ
[3] E: ܕܒܠܚܘܕܘܗܝ ܕܒܪܝܬܐ ܗܘ
[4] F: ܕܐܠܗܐ ܒܪ ܕܐܠܗܐ ܒܠܚܘܕܘܗܝ ܕܒܪܝܬܐ ܕܒܪܐ ܡܫܝܚܐ
[5] F: ܥܠ ܥܠ
[6] F: ܠܝ
[7] D: ܒܟܠ ܡܕܡ
[8] B: ܕܐܚܝܕܬ
[9] D: ܡܣܝܒܪܢܐ
[10] BCDE: ܘܬܫܡܫܬܗ and F: ܘܬܫܡ̈ܫ
[11] D: ܒܟܠ ܡܕܡ
[12] C: ܕܐܠܗܐ
[13] D: ܒܢܝܢܘܬ ܥܠܡܐ
[14] E: ܗܠܝܢ ܐܝܠܝܢ ܕܡܫܒܚܘܢ
[15] C: ܠܡ̈ܫ ܠܡܫܡܫܘܬܗ
[16] C: ܘܡܫܬܡܚ ܗܘ
[17] E: ܘܡܫܬܡܫܝܢ
[18] B: ܐܘܕܥܬܟ
[19] BC: ܡܫܝܚܝܢ
[20] D: ܕܢܣܒܬ
[21] C: ܫܝ ܫܝܢܝܘܬܐ
[22] D: ܡܫܪܪܬܐ
[23] C: ܗܝ ܕܐܝܬ
[24] C: ܠܡܫܪܬܐ
[25] D: ܗܠܝܢ ܐܝܠܝܢ
[26] D om. this word.
[27] BD: ܒܐܘܟܣܢܝܘܬܐ

[ܘܡܣܦܪܝܢ.28 ܠܗ ܒܪ ܒܦܘܠܝܛܝܐ29]30 ܘܡܣܦܪܢܐ31 ܕܕܝܢܐ ܐܘܪܚܐ ܗܕܐ ܕܡܫܝܚܝܘܬܐ. ܕܠܒܪ

[ܕܝܢ32 ܐܢܫ]33 ܒܡܬܠܐ ܗܟܢ ܦܫܝܛܐ.

ܕܒܥܒܕܐ ܕܝܢ34 [ܕܡܫܝܚܝܐ35 ܢܘܡܘܣܐ]36 ܗܟܢ ܒܫܡܥܐ. ܠܐ ܒܪ37 ܬܫܡܫ ܒܠܒܢܝܢ ܘܬܐܡܪ.

ܕܐܝܬ ܚܣܝܐ ܕܐܟܠ ܘܫܬܐ ܠܒܪ ܡܢ ܗܕܐ ܕܡܬܒܥܐ: [ܗܘܝܘ ܕܝܢ:]38 ܒܬܘܩܢܐ ܦܓܪܢܝܐ

ܘܒܡܐܟܘܠܬܐ ܡܫܬܠܛܢܝܬܐ. ܘܒܡܫܬܝܐ ܕܚܡܪܐ | ܒܪܘܝܘܬܐ. ܘܡܬܗܦܟ39 ܒܒܢ̈ܬܐ40 ܕܒܬܘ̈ܠܐ. fol. 67r

ܘܐܟܠ ܘܫܬܐ ܒܚܡܝܢ [ܘܡܬܒܠܐ ܒܥܡ ܢܫ̈ܐ.]41 ܠܐ ܬܫܡܫ ܕܢܓܦܐ ܐܝܬܘܗܝ،42 ܘܒܬܘܠܗ43

ܕܡܫܝܚܐ. ܗܠܝܢ44 ܘܕܐܝܟ ܗܠܝܢ. ܠܒܪ ܡܢ ܕܗܒܪܐ ܕܡܫܝܚܝܘܬܐ45 ܐܝܬܝܗܘܢ.46

ܐܒܗ̈ܬܐ ܕܝܢ ܩܕܡ̈ܝܐ. ܒܐܝܕܝܗܘܢ ܦܠܚܝܢ ܗܘܘ ܘܡܬܬܪܣܝܢ47 ܗܘܘ:48 ܡܢ49 ܬܘܬܪ̈ܝܗܘܢ

ܣܒܪܝܢ ܗܘܘ ܠܡܣ̈ܟܢܐ. ܗܟܢܐ50 ܕܝܢ ܒܥܒܕܐ ܗܢܐ ܒܚܝܠ ܫܩܠܬܐ ܘܚܕ̈ܝܐ. ܘܬܘܪܐ ܘܒܢ̈ܝܐ ܘܕܘܩ̈ܠܐ:

ܘܙ̈ܢܬܐ. ܘܠܐ ܫܟܚܝܢ ܠܗ. ܐܒܗ̈ܬܢ51 ܩܕܡ̈ܝܐ [ܡܛܠ ܗܕܐ]52 ܐܝܟܢܘ. [ܕܫܦܝܪ ܗܘܐ]53 ܠܗܘܢ

ܠܡܢܐ ܢܥܒܕܐ ܘܡܠܝܐ ܘܡܙܡ̈ܪܐ. ܘܡܛܠܗܕܐ54 ܒܡܙܝܕ ܒܗܘܢ ܠܒܝܫܘܬܐ. ܘܥܠܝܬ55 ܐܢܘܢ

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28 ܘܡܣܦܪܝܢ ܗܘܘ
29 BD: ܦܘܠܝܛܝܐ
30 C om. this bracketed phrase.
31 E: ܘܡܣܦܪܐ
32 C om. this word.
33 E: ܐܢܫ ܕܝܢ
34 C om. this word.
35 C: ܕܡܫܝܚܝܘܬܐ
36 D: ܕܢܡܘܣܐ ܡܫܝܚܝܐ
37 D om. this word.
38 ADF: ܗ̄ܝ and E: ܬܘܒܥ
39 D: ܘܡܬܗܦܟ
40 C: ܥܡ ܒܢ̈ܬܐ
41 D: ܘܥܡ ܢܫ̈ܐ ܡܬܒܠܐ
42 D: ܗܘ
43 E: ܘܒܬܘܠܐ ܗܘ
44 D: ܗܠܝܢ ܒܪ
45 C: ܕ̄ܡ ܕܡܫܝܚܝܘܬܐ
46 D: ܐܢܘܢ
47 C: ܘܡܬܪܣܝܢ
48 D om. this word.
49 BCDE: ܘܡܢ
50 D: ܗܢܐ
51 D: ܐܒܗ̈ܬܢ
52 F: ܡܛܠܗܕܐ
53 B: ܕܫܦܝܪܐ
54 BCE: ܘܡܛܠ ܗܕܐ and D: ܘܟܠ ܗܕ
55 BCDEF: ܘܥܠܬ

ܒܓܠܚܕܡ.[56] [ܘܐܦ ܚܕ[57]][58] ܕܝܢ ܐܠܗ ܐܬܬܚܝܢ[59] ܘܡܚܠܝܢ[60] ܐܓܘܬܗܘܢ ܡܬܚܘܒ ܗܘܐ[61] ܠܝ.
ܐܠܐ ܡܛܠ ܕܡܣܒܪܝܢ[62] ܢܦܫ ܠܬܘܬܒܘܬܐ. ܘܗܢܝܢ ܘܡܫܡܠܝܢ ܒܐܢܫܐ. ܐܬܓܠܝܢ ܡܢ ܡܘܗܒܬܐ
ܕܐܝܟ ܗܠܝܢ.

ܡܛܠ ܗܢܘ ܕܐܝܟ ܐܘ ܒܬܘܟܐ.[63] ܘܡܚܠ ܒܕܘܒܪܐ ܗܢܐ ܘܠܐ ܬܬܪܦܐ. ܠܐ ܓܝܪ ܫܦܝܪ
ܠܝ ܕܢܦܘܩ ܡܢ ܚܠܡܐ ܕܬܗܘܐ ܚܣܝܪܐ. ܘܬܫܬܒܩ ܕܐܬܬܠܝ ܪܦܝܐ ܘܚܫܝܫܐ. ܐܝܟܐ ܕܝܢ ܕܢܦܘܩ
ܡܢ ܚܠܡܐ ܕܬܗܘܐ ܚܣܝܪܐ. ܘܠܐ ܡܬܕܒܪ ܐܝܟ ܕܒܥܘܬܗ | ܕܐܠܗܐ. ܠܦܪܘܫܘܬܐ[64] ܗܘܐ fol. 67v
ܡܦܩܬܗ. ܘܒܘܣܡܐ ܘܒܪܚܐ ܠܐܝܕܐ ܗܦܐ. ܘܡܢ [ܗܢܐ ܚܠܡܐ][65] ܡܬܒܛܠ.[66] ܘܠܚܠܡܐ ܕܒܬܪܗ
ܠܐ ܡܕܪܟ.[67] ܘܡܚܘܐ[68] ܕܠܐ ܢܦܩܐ ܒܠ ܕܕܐܝܟ[69] ܗܠܝܢ.[70]

ܘܠܒܘܫ[71] ܒܢܝ̈ܢܫܐ ܕܩܘܫܐ. ܒܕܡܘܬܐ[72] ܠܐܡܬܝ ܠܐ[73] ܡܬܦܫܩܝܢ ܠܘܬ ܐܠܗܐ.
ܘܡܣܬܒܠܝܢ[74] ܒܡܫܘܬܦܘܬܗܘܢ[75] ܘܡܚܙܝܢܘܬܗܘܢ ܠܚܝ̈ܘܬܐ. ܠܐ[76] ܡܬܕܪܟܝܢܘܬܗܘܢ[77] ܠܡܣܬܟܠܘܢ[78] ܕܡܢ
ܚܠܡܐ ܗܢܐ ܕܪܘܚ̈ܢܝܐ ܬܒܥܝ̈ܐ. ܘܐܘܠܨ̈ܢܐ ܕܗܦܟ ܒܚܠܡܐ ܕܒܬܪܗ. [ܐܘ[79] ܠܐ][80] ܠܘܬܗܘܢ ܡܢ
ܒܬܪ̈ܐ ܡܕܡ̈ܝܐ.[81] ܕܒܥܐ ܡܢܐ [ܬܫܡܫܬܗ[82] ܕܒܗܢܐ.][83] ܘܗܘܝܘ [ܒܗܘܦܟܗ ܕܡܬܚܠܦܢܘܬܐ.][84] ܐܘ
ܕܩܢܐ ܐܬܦܣܘ ܠܘܬ ܐܠܗܐ ܘܢܛܪ ܒܠܒܗܘܢ. ܘܠܐ[85] ܬܬܚܘܬܗܘܢ ܒܫܘܠܡܗܘܢ.

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56 D: ܒܓܠ ܚܕܡ
57 D om. this word.
58 F: ܘܐܦܚܝܢ
59 D: ܐܬܪܓܝ
60 D: ܘܡܚܠܝ
61 C om. this word.
62 D: ܕܡܣܒܪܝ and E: ܕܡܣܒܪܝܢ
63 E: ܒܬܘܟܐ ܘܒܪܘܢܐ
64 BCDEF: ܠܦܪܘܫܘܬܐ
65 D: ܚܠܡܐ ܗܢܐ
66 E: ܡܬܒܛܠ
67 DE: ܡܬܕܪܟ
68 E: ܡܚܘܐ
69 D: ܕܐܝܟ
70 BCDEF: ܗܢܐ
71 BCE: ܘܠܒܘܫ ܘܐ
72 D: ܒܕ
73 E om. this word.
74 BC: ܘܡܣܬܒܠܝܢ ܐܢܘܢ
75 BCEF: ܒܡܫܘܬܦܘܬܗܘܢ
76 E: ܘܠܐ
77 BC: ܡܬܕܪܟܝܢ ܐܢܘܢ and D: ܕܪܟܝܢܘܬܗܘܢ
78 C: ܡܣܬܟܠܘܢ
79 E om. this word.
80 D: ܐܘܠܐ
81 C: ܕܡܕܡܝܐ
82 E: ܫܡܫܬܗ
83 D: ܬܫܡܫܬ ܠܗܢܐ
84 D: ܒܗܘܦܟ ܡܬܚܠܦܢܘܬܐ
85 DE: ܕܠܐ

ܐܢܬ[86] ܐܘ ܕܗܘܝܐ ܒܬܘܬܒܐ ܐܬܕܒܪ[87] ܡܦܩܝܢ ܕܡܢ ܥܠܡܐ. ܘܐܘܣܦ ܥܠܡܐ ܥܠ ܥܠܡܐ.

ܕܬܩܘܡ ܢܦܫܢ ܒܚܕܘܬܐ[88] ܘܠܐ ܒܟܪܝܘܬܐ. ܕܬܫܘܐ ܠܡܠܐܟܐ [ܕܫܡܝܢ ܒܬܫ̈ܒܚܬܗܘܢ ܘܠܐܠܗܐ

ܒܬܘܕ̈ܝܬܢ[89] ܫܦܝ̈ܪܐ. ܘܬܗܘܐ ܢܗܪܐ ܒܡܠܟܘܬܗ.

ܚܣܝܕܐ ܕܝܢ ܥܒ̈ܕܐ ܐܝܬܘܗܝ,[90] ܗܘ̇ ܕܡܦܪܣ ܡܢ ܬܓܒܝܬܗ ܕܥܠܡܐ. ܘܠܐ ܪܢܐ ܐܠܐ ܐܢ

ܒܡܫܝܚܐ ܠܚܘܕ. ܠܐ ܒܥܢ ܙܕܩ][91] | ܕܝܢ[92] ܪܘܪ̈ܒܝܢ ܒܚܝ̈ܠܝܢ ܐܘ[93] ܫܦܝܪ. ܗܠܝܢ ܬܪܝܢ ܕܘܟܝ̈ܐ. [ܬܠܬ fol. 68r

ܡܢ ܒܠܥܕܝܗܘܢ ܕܘܟܝ̈ܐ][94] [ܕܐܬܚܫܒܘܢ ܗܠܝܢ.][95] ܢܛܘܪܬܐ ܘܫܠܝܐ. ܥܝܪ̈ܐ ܐܡܪܢܐ[96] ܘܠܐ [ܡܕܒܠ

ܐܢܐ.][97] ܕܐܬܪܚܩܬ[98] ܕܐܚܝܐ ܐܦ[99] ܚܕ ܕܡܫܬܠܡܢܘܬ ܕܪܐ ܡܛܠ ܐܠܗܐ. ܒܐܘܪܚܐ ܗܕܐ[100]

ܕܚܣܝܕܘܬܐ[101] ܘܠܐ ܐܬܥܫܢܬ[102] ܘܗܝܕܝܢ ܐܬܕܒܪܬ[103] [ܡܠܬܗ ܕܦܘܓܥܐ[104]][105] ܐܘܟܪܣܐ ܕܐܡܪ.

ܕܐܬܐܝܒܬ[106] ܕܢܦܠܓ ܒܗ ܐܦ[107] ܚܕ ܕܡܣܬܟܠܝܢ ܒܪܘܚ ܘܠܐ ܐܬܥܫܢܬ.[108] ܗܕܐ ܕܝܢ ܡܘܕܥܐ[109]

ܥܠ ܢܦܫܘܬܐ ܘܡܫܡܫܢܘܬܐ ܕܐܡܠܟܬ̈ ܥܠ ܕܪܐ ܗܢܐ. ܘܥܠ ܫܦܝܪܘܬ ܐܢܫ̈ܐ ܕܫܠܝ ܐܠܗܐ.

ܒܕܘܡܝܬܐ ܕܐܦ̈ܝܢ ܐܟܘܠ ܠܣܒܥܐ[110] ܕܡܬܪ ܒܡܬܪ ܢܒܣܡ ܠܢ. ܕܐܟܠ ܘܠܐ ܣܒܥ. ܦܓܪܗ ܒܡܐܟ̈ܠܐ

ܡܬܚܫܠ. ܕܚܙܦ ܘܠܐ ܦܪܥ. ܡܢܬܗ ܒܥܡܠ ܐܝܬܘܗܝ̇. ܘܕܡܪܚܡ[111] ܘܡܪܘܩ ܘܢܣܒ. ܒܪܘܫܡܗ

ܒܫܡܝܐ ܢܬܠܘܢ. ܐܝܟܢܐ ܕܡܠܐܟ̈ܐ ܡܕܒ̈ܪܢܐ ܗܦܝܟ ܕܠܚܘ̈ܬܐ ܗܘܢܐ[112] ܫܐܪ̈ܐ ܡܕܒ̈ܪܢܐ ܗܦܝܟ

ܕܒܢܝܫܬܐ.

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[86] E: ܐܢܬ ܕܝܢ
[87] D: ܕܒܪ
[88] C: ܒܚܕܘ̈ ܬܐ
[89] C: ܒܬܘܕܝܬܐ
[90] C: ܐܝܬܘܗ̈
[91] DE om. this bracketed phrase.
[92] D om. this word.
[93] D om. this word.
[94] E om. this bracketed phrase.
[95] D: ܕܗܠܝܢ ܐܢܘܢ
[96] D: ܐܡܪ ܐܢܐ
[97] CE: ܡܕܒܠܢܐ
[98] D: ܕܪܚܩܬ
[99] DE: ܘܐܦ
[100] C om. this word.
[101] CD: ܕܚܣܝܕܘ̈
[102] D: ܚܣܢܬ
[103] D: ܕܒܪܬ
[104] C: ܕܦܘܓܥ̈ ܐ
[105] D: ܡܠܬ ܦܘܓܥܐ
[106] C: ܕܐܬܐܝܒܬ and D: ܕܐܬܗܝܡܢܬ
[107] D: ܘܐܦ
[108] D: ܚܣܢܬ and E om. this word.
[109] C: ܡܘܕ ܥܐ
[110] D: ܠܣܒܥܢ
[111] A: ܘܕܡܪ̈ܝ
[112] D: ܗܘܢ

[ܡܛܠ ܗܕܐ][113] ܐܘ ܫܒܝܩܝ. ܠܟܝ ܡܫܒܩܘܬܐ[114] ܘܐܬܟܠܦ ܠܣܘܦܐ ܐܝܟ ܡܬܪܘܬܐ

ܘܗܝܡܢ ܡܠܘܪܬܐ ܕܡܫܝܚܘܬܐ ܒܪܬܝ. ܘܗܘܘ ܠܒܢܝܐܢܫ ܠܗܪܓܐ | ܕܟܠ ܡܠܟܐ. ܒܪ ܗܝܡܢ ܬܘܒܠܝܢ fol. 68v

ܒܠ ܐܠܗܐ. ܕܠܗ ܫܘܒܚܐ: ܘܥܠܝܢ ܪ̈ܚܡܘܗܝ:[115] ܠܥܠܡܝܢ ܐܡܝܢ ❖ ܐܬܕܟܪܢ[116] ܒܨ̈ܠܘܬܟܝ [ܐܘ

ܡܪܘܢܐ][117] ❖

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[113] D: ܒܠ ܗܕܐ and EF: ܡܛܠܗܕܐ
[114] D: ܡܫܒܩܢܐ
[115] AF: ܪ̈ܚܡܘ and E: ܪ̈ܚܡܘܗ
[116] D: ܕܟܪܢ
[117] DE om. this bracketed phrase.

❖ ܕܝܠܗ [ܕܒ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ ܥܠ ܢܛܘܪܬ[2] ܦܘܩܕ̈ܢܐ ❖

ܣܓܝܐܬܐ ܐܡܪ̈ܬ. ܕܩܘܡ[3] ܟܠܡܕܡ[4] ܐܢܫ. ܘܟܠܡܕܡ ܒܗ ܐܬܬܝܡ.[5] ܘܟܠ ܕܐܬܐ ܠܘܬܝ ܘܢܛܪ ܦܘܩܕ̈ܢܝ. ܡܠܝܐ[6] ܠܗ ܗܘܢܐ [ܘܡܕܒܪܢܘܬܐ. ܘܡܕܒܪܢܐ][7] ܘܣܘܟܠܐ. ܗܠܝܢ ܐܡܪ̈ܬ ܣܓܝܐܬܐ. ܕܐܝܢܐ[8] ܕܢܛܪ ܠܘܬܝ. ܘܒܐܘܪܚܬܝ ܢܗܠܟ. [ܒܟܠܐ ܐܝܢܐ ܠܗ[9]][10] ܙܟܐ ܘܡܥܠܝܢܐ ܘܡܫܡܪܐ. [ܘܡܫܬܒܚܐ][11] ܐܝܢܐ ܠܗ][12] ܥܠ ܒܘܪܣܝܐ ܙܡܢܐ. [[ܘܡܫܬܠܛܢܐ ܐܝܢܐ][13] ܠܗ]][14] ܥܠ ܟܠܡܕܡ[15] ܕܥܒܕܬ.

ܘܡܛܠܗܕܐ[16] ܐܫܬܪܝܢ ܕܠܝܬ ܡܕܡ ܕܒܪ ܘܡܥܠ ܡܢ ܣܓܝܐܬܐ. ܒܣܓܝܐܬܐ ܕܝܢ ܒܢܐ ܐܠܗܐ ܥܠܡܐ ܒܪ̈ܝܬܐ. ܘܒܐܘܪܚܬܗ[17] ܚܒܝܒܗ ܠܒܪܢܫܐ ܒܨܠܡܗ ܘܒܕܡܘܬܗ[18] ܘܟܠܡܕܡ[19] ܥܒܕ. ܠܗ. [ܘܫܠܛ ܠܗ][20] ܗܘܢܐ ܘܡܕܒܪܢܘܬܐ. ܘܡܕܒܪܢܐ ܘܣܘܟܠܐ. ܘܗܘܐ ܠܗ ܢܛܘܪܐ. ܘܦܩܕܗ ܘܐܡܪ ܠܗ. ܕܗܠܝܢ ܬܥܒܕ[21] [ܘܗܠܝܢ ܠܐ ܬܥܒܕ.][22] ܘܫܠܛܗ[23] ܒܨܒܝܢܐ ܚܐܪܐ.[24] ܕܐܢ[25] ܨܒܐ ܠܛܒܬܐ ܥܒܕ ܠܗ. ܘܐܢ ܨܒܐ ܒܝܫܬܐ. ܘܫܠܝܛܐܝܬ ܕܥܒܕܘ ܨܒܝܢܗ ܘܡܠܟܗ ܒܐܘܪܚܬܗ. ܘܐܚܪ̈ܢܐ ܗܠܟܘ ܒܐܘܪܚܗ | [[ܠܝܬ ܒܗܘܢ ܡܕܡ ܠܘܒܕܢܐ. ܐܠܐ ܐܢ [ܠܐ ܥܒܕ][26] ܨܒܝܢܗ ܕܐܠܗܐ. fol. 69r

ܗܟܢܐ ܙܕܩ ܠܗܘܢ ܚܝ̈ܒܐ ܥܒ̈ܕܐ ܕܢܛܪܘܢ. ܐܝܟܢܐ ܕܡܠܟ̈ܐ ܒܫܘܒܚܐ ܘܒܐܘܡܢܘܬܐ ܐܬܬܣܝܡܘܢ ܒܡ ܣܪ̈ܐ. ܗܟܢܐ ܦܠܐ ܠܗܘܢ ܠܚܝ̈ܒܐ ܥܒ̈ܕܐ ܕܢܛܪܘܢ. ܟܠ ܕܝܢ ܕܠܒܪ[27] ܡܢ ܗܠܝܢ

[1] D om. this bracketed phrase.
[2] C: ܢܛܘܪܘܬ
[3] C: ܕܩܘ
[4] DE: ܥܠ ܡܕܡ
[5] C: ܐܬܬ ܐܬܬܝܡ
[6] BCDEF: ܡܠܝܐ ܐܝܢܐ
[7] C: ܘܡܕܒܪܢܐ ܘܡܕܒܪܢܘܬܐ
[8] F: ܘܐܝܢܐ
[9] C om. this word.
[10] D: ܐܚܒܪܘܗܝ
[11] A: ܘܡܫܪ̈ ܘܡܫܬܒܚܐ
[12] D: ܘܐܬܦܢܝܘܗܝ
[13] B: ܘܡܫܬܠܛܢܐ
[14] D: ܘܐܫܬܠܛܘܗܝ
[15] CD: ܥܠ ܡܕܡ
[16] BCF: ܘܡܛܠ ܗܕܐ and D: ܘܠܗܕܐ
[17] D: ܘܒܚܘܪܬܐ
[18] A: ܘܒܕܡܘ
[19] D: ܘܟܠ ܡܕܡ
[20] E: ܘܫܠܛܗ
[21] DE: ܥܒܕ
[22] C om. this bracketed phrase.
[23] BCD: ܘܫܠܛ ܠܗ
[24] DE: ܚܐܪܝܐ
[25] DE: ܐܢ
[26] F: ܠܡܥܒܕ
[27] A: ܕܠܒܪ

ܠܐ[28] ܐܝܬܘܗܝ ܕܐܠܗܐ ܐܠܐ ܕܣܛܢܐ. ܦܚܠܐܐ ܕܝܢ ܐܘ ܚܟܝܡܐ ܕܒܠܬ̈ܦܐ ܙܘܥܝܢ. ܘܡܢ ܦܐܪܐ ܬ̈ܒܝܒܐ ܟܠܝܢ. ܐܝܟܢܐ ܕܡܥܝܢܐ ܚܝܕܐ ܗܘܐ ܠܐܒܘܗܝ. ܗܟܢܐ ܐܦ ܠܗ ܠܚܝܘܬܐ ܥܘܪܐ ܕܢܘܗܪܐ. ܘܢܘܗܪܐ ܚܙܝ ܠܟܠܗܝܢ ܓܘܢ̈ܝܬܗ[29] ܕܥܠܡܐ. ܘܠܐ ܢܗܘܐ ܐܣܝܪ ܒܡܕܡ. ܐܠܐ ܐܢ ܒܡܥܝܢܐ ܟܠܝܗ̇. ܟܕ ܣܢܝܩ ܟܠܠܐ ܘܒܐܝܡܡܐ ܠܡܚܙܐ ܓ̈ܘܢܘܗܝ. ܘܐܦ ܡܥܝܢܐ[30] ܣܢܝܩ ܕܠܗ ܒܟܠܡܕܡ. ܠܐ ܢܗܘܐ ܕܚܒܝܫ[31] ܒܐܝܠܝܢ ܕܒܐܪܥܐ ܐܢܘܢ. ܕܠܐ ܬܬܟܠ ܡܢ ܗܠܝܢ ܕܒܥܠܡܐ. ܐܝܟܢܐ ܕܝܢ ܕܣ̈ܓܝܐ ܕܢܗܘܐ ܠܥܡܐ ܠܐ ܡܬܡܨܐ ܥܠ ܐܝܠܝܢ ܕܒܐܪܥܐ. ܘܐܦܠܐ ܐܝܟܢܐ ܕܠܐ ܣܓܝܐܬܐ ܡܬܡܨܐ ܥܠ ܚܝܠܘܬܐ. ܘܟܠ ܚܒܪܐ ܕܠܐ ܡܬܡܨܐ ܠܐ ܐܝܬܘܗܝ ܡܕܡ. ܘܟܠ ܕܡܫܬܘܬܐ ܕܠܐ ܡܫܬܠܝܐ ܠܚܝܘܗܝ ܕܡܫܬܘܬܐ.

ܡܛܠ ܗܢܐ ܐܡܪ ܛܘܒܢܐ]][32] | [ܕܗܘܐ ܕܟܠ ܕܚܟܝܡ ܡܥܠܡ. ܐܝܟܢܐ ܕܝܢ ܕܣܓܝܐ ܕܢܐܠܦ ܐܘܡܢܘܬܐ ܠܛܒܐܝܬ. ܡܫܡܫܢܘܬܐ ܡܬܟܫܦܐ ܠܗ. ܟܕܡܐ ܕܡܫܐܠܬ ܢܠܦ ܠܗ̇. ܘܐܝܟܢܐ ܕܣܓܝܐ ܕܢܫܬܘܐ ܠܚܟܡܬܐ. ܡܫܡܪܐ ܕܐܘܠܨ̈ܢܐ ܕܗܘ ܕܢܗܘܐ ܠܗ. ܘܗܝ ܡܢܐ ܠܗ ܣܓܝܐ. ܦܘܫ ܠܐܢܫ ܕܠܐ ܢܦܘܩ. ܡܢ ܕܢܦܘܩ ܘܠܐ ܢܚܙܐ. ܘܦܘܫ ܠܐܢܫ ܕܠܐ ܢܚܙܐ. ܡܢ ܕܢܚܙܐ ܘܠܐ ܢܫܠܡ.

ܚܟܝܡܐ ܕܝܢ ܕܣܓܝܐܘܬܐ ܐܘ ܐܢܫ ܚܟܝܡܐ ܗܘ ܡܬܬܢܐ. ܠܐܝܟܢܐ ܕܬܪܝܨܐܝܬ ܙܕܐ ܒܗ. ܡܛܠ ܕܐܝܬ ܕܡܬܪܝܡ ܠܛܒܐܝܬ. ܘܡܫܬܠܛܝܢ ܒܟܐܢܐܝܬ. ܘܐܝܬ ܕܡܬܪܝܡ ܒܟܐܢܐܝܬ. ܘܡܫܬܠܛܝܢ ܠܛܒܐܝܬ. ܡܕܡܝܬܐ ܕܝܢ ܟܠܗܬܐ ܗܝ ܕܦܘܠܚܢܐ ܘܠܐ ܕܡܫܡܫܢܘܬܐ. ܕܬܪ̈ܬܝܢ ܕܝܢ ܡܚܟܡܢܘܬܐ ܗܝ ܕܛܒܥܘܬܐ. ܕܣܢܝܩ ܕܐܬܦܝܢ ܙܒܢܐ ܠܘܬ ܐܠܗܐ ܘܥܙܝ ܒܦܘܠܚܢܗ. ܟܕ ܕܝܢ ܚܙܐ ܐܠܗܐ ܠܐܢܫ ܕܐܬܦܝܢ ܠܘܬܗ. ܘܥܙܝ ܠܡܙܕܪܐ ܠܦܘܪܩܢܗ. ܡܥܕܪ ܠܛܒܘܬܗ ܘܡܚܒܪܐ ܒܗ. ܘܗܝ ܡܠܦܐ ܠܗ ܟܠܡܕܡ ܠܡܚܙܐ. ܐܝܟܢܐ ܕܝܢ ܕܡܚܒܪܐ ܠܛܒܥܘܬܐ. ܬܦܝܢ ܟܠܗ ܥܝܢܐ ܘܥܠܡܐ. ܘܣܓܝܘܬܐ ܘܥܘܪܐ. ܢܗܘܘܢ[[33] |]ܠܚܝܘܬܐ ܕܢܗܘܐ ܡܕܡ ܕܠܐ ܠܘܐ ܠܗ ܠܟܠܡܐ ܕܟܬܝܒ.

ܛܘܒܘܗܝ ܠܚܝܘܬܐ ܕܐܬܦܠܓ ܒܣܘܦܗ ܕܡܥܝܢܐ. ܘܚܙܐ ܟܠ ܟܠܡܕܡ[34] ܕܡܢ ܐܪܥܐ ܐܝܬܘܗܝ. ܛܘܒܘܗܝ ܠܐܝܢܐ ܕܙܕܩ ܒܗܘܢ ܡܕܡ ܡܫܬܘܗܝ. ܘܦܓܥܗ ܕܐܠܗܐ ܒܗ ܡܫܬܟܠ. ܐܢܬ ܕܝܢ ܐܘ

fol. 69v

fol. 70r

[28] A om. this word and F: ܐܝܬܘܗܝ. ܠܐ
[29] F: ܓܘ̈ܢܬܗ
[30] F: ܗܘ ܡܥܝܢܐ
[31] F: ܕܚܒܝܫ
[32] BCDE om. this double bracketed folio.
[33] BCDE om. this bracketed folio.
[34] F: ܟܠ ܡܕܡ

ܕܘܝܐ ܒܬܘܒܐ ܐܡܝܪ ܢܦܫܝ ܘܠܐ ܬܕܡܝܢ. ܘܠܐ ܬܗܘܐ ܚܒܠܐ ܒܒܕܝܢ. ܕܠܐ ܬܐܒܕ ܒܡ ܚܛܐ.
ܠܟ ܡܕܝܢܘܬܐ ܘܢܟܦܘܬܐ ܥܕܡܐ ܠܡܘܬܐ. ܡܢ ܡܟܝܟܘܬܐ ܘܐܣܠܐ ܪܡܘܬܐ. ܡܢ ܫܘܟܐ ܠܘܬ
ܚܠܦ ܕܢܣܒܝܢ ܡܢܣܝܐ. ܡܢ ܡܪܚܡܢܘܬܐ ܕܢܗܘܘܢ ܚܠܦܝܢ ܕܪ̈ܚܡܐ. ܡܢ ܕܢܝܚܘܬܐ ܕܬܫܚܐ ܠܐܠܗܐ.
ܗܦܟܝ ܣܬܦܝܠܐ ܒܣܘܠܚܝܟܝ. ܕܠܒܟܘܬܗ ܕܡܪܢܐ ܬܫܪܐ ܒܟܝ.

ܗܐ ܒܚܪ[35] ܒܥܝܢܬ ܢܦܫܝ ܘܬܬܟܠ ܠܟܝ ܗܠܝܢ ܕܬܘܡܪܐ ܘܬܬܟܪ. ܘܐܘܪܚܬܟܝ ܡܢ ܕܚܩ ܕܒܗܝܢ
ܠܟܝ. ܕܠܟܝ ܡܟܝܠ ܕܬܘܚܐ. ܘܕܠܟܝ ܕܬܡܘܬ. ܐܠܗܐ ܢܗܘܐ ܠܟܝ ܡܥܕܪܢܐ ܒܓܠܝܘܬܟ. ܐܝܟ ܕܡ
ܐܡܪܝܢܐ. ܕܟܠ ܐܢܫ ܠܐ ܗܘܐ ܒܓܒܠܐ[36] ܘܒܝܫܐ. ܘܡܟܝܟܐ ܘܡܣܟܢܐ. ܘܢܝܚܐ ܘܡܫܡܥܢܐ.
ܘܚܢܢܐ ܘܒܣܝܡܐ. ܘܫܦܝܪܐ][37] | [[ܘܪܚܡܢܐ. ܘܕܟܝܐ ܘܢܟܦܐ. ܠܐ ܡܥܟܒ ܕܢܗܘܐ ܬܠܡܝܕܗ fol. 70v
ܕܡܫܝܚܐ. ܕܠܗ ܫܘܒܚܐ[38] ܠܥܠܡܝܢ. ܐܡܝܢ ✣ ܒܥܘܕܪܢ ܫܠܡܬܝܢ ܐܘ ܩܪܝܐ ✣

[35] F om. this word.
[36] F: ܕܓܒܠܐ
[37] BCDE om. this bracketed folio.
[38] A: ܫܘܒ̈ܚ

❖ ܕܝܠܗ ܒܪ ܕܝܠܗ ܕܒܒܪ ܡܫܝܚܐ ܟܠ ܕܝܠܗ ܐܠܗܐ ❖

ܕܝܠܝܬܗ ܕܐܠܗܐ ܒܒܪܐ ܠܟܠ. ܘܐܝܟܢܐ ܕܕܝܠ ܠܐܠܗܐ ܝܕܝܥܗ ܒܒܪ. ܗܘ ܕܝܠܝܬܗ ܕܐܠܗܐ ܒܒܪܐ ܠܗ ܠܐܝܬ ܕܢܗܘܐ ܢܝܫܐ ܕܐܠܗܐ. [ܐܠܐ ܕܝܢ][1] ܠܐ ܒܒܪ ܐܝܬ ܝܕܝܥܗ ܕܐܠܗܐ. ܠܐ ܬܫܟܚ ܕܐܝܬܝܟ ܕܐܠܗܐ. ܘܐܠܐ ܒܐܘܪܚܗ ܠܐ ܬܗܠܟ. ܠܐ ܡܟܝܠ ܐܝܬ ܡܢ ܡܣܩ ܒܪܝܐ ܡܛܠ ܕܕܝܠܝܬܗ ܕܐܠܗܐ ܒܒܪܐ ܠܗ ܠܐܝܬ ܕܢܬܠܐ ܡܢ ܒܝܬܐ ܘܢܫܒܘܩ ܠܒܬܪܐ.

ܐܝܬ ܕܝܢ ܐܘ ܒܪܢܫܐ. ܐܚܕ ܠܐܠܗܐ ܘܛܪ ܦܘܩܕܢܘܗܝ.[2] ܠܐ ܬܗܘܐ ܐܘ ܚܣܝܪ. ܕܡܫܡܠܝܘܬܐ ܘܒܫܘܦܪܐ[3] ܟܠ ܐܝܟ ܠܡܫܡܠܝܘܬܐ. ܐܠܐ[4] ܒܡܕܒܪܐ ܠܒܬܪܐ. ܐܢܫ ܡܢܗ ܐܡܪ ܕܒܐܘܠܨܢܐ ܘܠܐ ܠܡܟܠ [ܠܡܫܡܠܝܘܬܐ. ܐܝܟܢܐ ܐܚܪܢܝܢ ܕܒܢܝܢܫܐ ܘܠܐ ܠܡܟܠ][5] ܠܗ. ܚܣܝܕܘܬܐ ܕܝܢ ܐܘ ܚܣܝܪ ܪܒܐ ܘܡܟܠܝܐ ܡܢ ܟܠܗܘܢ ܕܒܬܪܐ ܐܫܟܚܬܐ ܗܝ ܒܬܪ ܕܡܠܐܟܐ. ܘܐܝܟ ܡܠܐܟܐ ܗܘ ܠܗܘܢ ܕܢܗܘܘܢ ܐܝܟܢܐ ܕܝܢ ܕܡܠܐܟܐ]][6] | ܘܫܠܝܐ.[7] ܘܡܒܪܘ ܝܕܝܥܗ. [ܚܙܐ ܐܝܬ][8] ܕܗܠܝܢ ܒܝܕܝܥܘܬܗܘܢ fol. 71r
ܟܒܪ ܠܗܘܢ ܠܒܬܪܐ. ܘܗܠܝܢ ܒܝܬܐ. ܘܡܛܠܗܕܐ[9] ܠܐ ܙܕܩ ܠܗ ܠܒܪܢܫܐ[10] ܡܢܐ ܕܢܫܐܠ. ܕܢܬܕܒܠ: ܠܐ ܠܐܕܡ[11] ܘܠܐ ܠܫܠܝܐ.[12] ܠܐ [ܟܬܪ ܡܟܝܢ][13] ܫܠܝܐ ܕܝܠܝܘܬܗ ܠܒܪܢܫܐ[14] ܠܘܬܗ. [ܐܠܐ[15] ܗܘ][16] ܠܐ[17] ܢܦܩܐ. [ܘܡܛܠ ܗܕܐ][18] ܐܡܪܢܐ.[19] ܕܠܒܝ ܒܪܢܫܐ ܕܢܗܘܐ ܒܝܕܝܥܘܬܗ,[20] ܘܢܚܐ ܒܠܒܗ. [ܡܢ ܗܘ[21] ܕܢܚܐ ܒܝܕܝܥܘܬܗ, ܘܢܗܘܐ ܒܠܒܗ.][22] ܡܛܠ[23] ܕܐܝܬ ܦܓܥܐ ܕܚܝܝܢ[24] ܒܝܕܝܥܘܬܗܘܢ

[1] F: ܐܢܕܝܢ
[2] A: ܦܘܩܕܢܘ̈
[3] A: ܘܒ̈ ܘܒܫܘܦܪܐ
[4] F: ܐܠܐ ܐܠܐ
[5] F om. this bracketed phrase.
[6] BCDE om. this double bracketed folio.
[7] BCDEF: ܕܫܠܝܐ
[8] D: ܚܙܝܬ
[9] BC: ܘܡܛܠ ܗܕܐ; D: ܘܠܗܕ; and E: ܡܛܠ ܗܕܐ
[10] D: ܠܐܢܫ
[11] D: ܠܐ ܒܐܕܡ
[12] D: ܒܫܠܝܐ
[13] D: ܕܝܢ ܡܬܝܐ
[14] D: ܠܐܢܫ
[15] D: ܕܐܠܐ
[16] E: ܐܢܗܘ
[17] F: ܕܠܐ
[18] D: ܘܠܗܕ and EF: ܘܡܛܠܗܕܐ
[19] B: ܐܡܪܐܢܐ and CD: ܐܡܪ ܐܢܐ
[20] C: ܒܟܢܘܬܗ
[21] D: ܗܘܐ
[22] E om. this bracketed phrase.
[23] D: ܒܠ
[24] F: ܕܚܝܐ

ܘܥܒܕܝܢ ܠܐܠܗܐ ܘܡܫܒܚܝܢ ܠܡܠܟܘܬܐ. ܘܐܝܟ ܕܫܡܥܝܢ ܒܟܬܒܝܗܘܢ ܘܡܫܒܚܝܢ ܠܐܠܗܐ. ܗܠܝܢ ܕܝܢ ܒܝܓܢܝܗܘܢ. ܘܗܠܝܢ ܒܝܓܢܝܗܘܢ. [ܣܢܐ ܐܢܬ][25] ܕܒܝܓܢܝܗ ܗܘܐ ܒܢܝܢܐ ܠܐ ܠܗ ܡܢܗܘܬܐ. ܘܒܝܓܢܝܗ ܗܘܐ ܡܢܗܘܬܐ.

ܬܘܒ ܕܝܢ ܐܫܟܚܢܢ ܕܟܠܡܕܡ[26] ܒܟܬܒܐ [ܐܬܘܗܝ. ܐܡܝܢܐ][27] ܕܡܒܝܢܝܢ[28] ܠܡܥܡܪ ܠܦܬܓܡܐ. ܗܟܢܐ[29] ܡܬܒܝܢܝܢ[30] ܒܡ̈ܠܐ[31] ܠܡܥܡܪ ܒܢ̈ܝܬܐ. [ܐܢ ܕܝܢ[32]][33] ܐܝܟ ܡܬܒܝܢ ܒܕܟܠܬܐ. ܠܐ ܡܥܒܕ[34] ܠܡܥܡܪ ܕܝܪܐ. ܘܐܢ ܐܝܟ ܡܬܒܝܢ ܠܡܐܡܪ ܕܝܪܐ. ܠܐ ܡܥܒܕ[35] ܕܢܟܠ. ܡܛܠܗܕܐ[36] ܐܡܪ ܡܪܢ. ܕܕܟܠܬܐ ܡܢ ܦܘܡܟܘܢ ܠܐ ܬܦܘܩ. [ܡܪܢ ܕܝܢ ܐܡܪ[37] ܗܕܐ.][38] ܐܝܟ ܕܠܐ ܢܬܒܢܘܢ[39] ܒܕܟܠܬܐ.[40] ܘܕܠܐ[41] ܢܥܒܕܘܢ. ܠܡܐܡܪ ܐܠܐ ܕܝܪܐ. ܐܡܪܢܐ ܕܝܢ | ܕܡܬܠܢܐ ܕܢܠ ܡܢ ܕܝܪܐ. ܗܟܢܐ[42] ܠܒܢܝܐ ܕܕܝܢܐ ܕܢܠ ܡܢ ܕܟܠܬܐ. fol. 71v

ܒܠܡܕܡ[43] ܕܝܢ ܫܘܫܠܐ[44] ܐܝܬ ܠܗ. ܥܐܪܐ ܕܝܢ ܫܘܫܠܐ ܐܝܟ ܕܠܦܬܐ. ܘܦܘܪܫܢܐ ܫܘܫܠܐ ܗܘ ܕܣܘܠܡܢܐ. ܘܫܠܡܘܬܐ[45] ܫܘܫܠܐ ܗܝ ܕܣܟܡܬܐ. ܘܪܡܘܬܐ ܫܘܫܠܐ ܗܝ ܕܡܟܝܟܘܬܐ.[46] ܘܡܟܘܬܐ ܫܘܫܠܐ ܗܘ[47] ܕܢܟܝܐ.

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[25] D: ܣܢܝܬ
[26] D: ܕܟܠ ܡܕܡ
[27] D: ܗܘ: ܐܝܟ
[28] BCF: ܕܡܒܝܢܝܢ ܘܕܝܢܐ and E: ܕܡܒܝܢܢܝܢ
[29] D: ܗܟܢ
[30] D: ܡܒܝܢܝܢ and E: ܕܡܒܝܢܝܢ
[31] DE om. this word.
[32] DE om. this word.
[33] BC: ܐܝܕܝܢ
[34] D: ܡܚܝܐ
[35] D: ܡܚܝܐ
[36] BC: ܘܡܛܠ ܗܕܐ and D: ܟܠ ܗܕ
[37] BC: ܕܐܡܪ
[38] D: ܐܡܪܗ ܠܗܕܐ
[39] F: ܢܬܒܢ
[40] E: ܒܢܝܢܐ ܒܕܟܠܬܐ
[41] CDEF: ܘܠܐ
[42] D: ܗܟܢ
[43] DE: ܟܠ ܡܕܡ
[44] C: ܫܘܡܠܐ
[45] D: ܫܠܡܘܬܐ
[46] D: ܕܡܟܝܟܐ
[47] D om. this word.

ܕܢܡܘܣܘܬܐ ܡܫܡܠܝܐ ܠܗ[48] ܠܟܗܢܘܬܐ. [ܘܫܘܠܡܢܐ ܕܢܡܘܣܐ[49]][50] ܡܫܡܠܠ [ܠܓܘܪܗܢܐ[51]

ܕܦܓܪܐ.[52]][53] ܘܫܒܝܚܘܬܐ ܡܫܡܠܝܐ ܠܗܝܡܢܘܬܐ. ܘܡܫܒܚܘܬܐ[54] ܠܢܗܘܪܐ.[55] ܘܠܚܕܐ ܚܕܐ ܡܢ ܗܠܝܢ

ܐܝܟܢܐ ܐܝܬ ܠܗ̇. ܐܝܟ ܕܐܡܪ. ܕܒܪܘܟܐ ܐܝܟܢܐ[56] ܗ̣ܘ[57] ܕܪܚܡܐ. ܘܡܫܒܚܐ ܦܪܘܫܐ

ܐܝܟܢܐ ܗ̣ܘ ܕܪܚܡܘܬܐ. ܘܕܟܠܘܬܐ ܐܝܟܢܐ ܗܝ ܕܣܟܠܘܬܐ. ܘܫܒܝܠܘܬܐ ܐܝܟܢܐ ܗܝ ܕܡܫܝܢܘܬܐ.

ܡܫܡܠܠܐ[58] ܢܣܒܠܗ[59] ܐܠܗܐ ܡܢ ܚܛܗܐ ܘܫܘܒܩܢܐ. ܕܢܦܪܘܩ[60] ܠܓܒܬܐ ܡܢ ܒܬܘܠܬܐ. ܘܒܬܘܠܘܬܐ[61]

ܡܢ ܢܘܟܪܝܘܬܐ. ܐܝܬ ܕܝܢ ܐܘ[62] ܒܢܝܢܐ ܕܐܠܗܐ. ܠܘ ܒܡܫܝܚܘܬܗ[63] ܘܐܘܪܚܐ ܠܗ ܘܡܫܒܚ ܘܦܪܫ.

ܕܢܗܘܘܢ[64] ܚܒܪܝܢ ܘܐܬܦܢܝܢ. ܘܓܠܝܢ ܠܟܠܗܝܢ ܠܗ. ܘܡܠܟܘܬܐ ܥܠܝܗ ܠܗ. [ܘܫܒܚܐ ܕܐܠܗܐ

ܐܫܬܘܕܝ ܠܗ.][65] ܘܡܫܡܠܝܐ[66] ܕܗܘ ܠܗ ܕܢܬܪ ܒܢܬܪ ܬܘܕܝܐ ܠܗ ܘܬܫܒܘܚ.

[ܐܝܟܢܐ ܕܫܘܒܚܐ ܡܠܟܐ.][67] ܡܫܝܚܐ ܗ̣ܘ ܬܘܪܝܐ. | ܘܕܗܘܢܐ ܦܠܝܓܐ ܕܐܠܗܐ. ܫܪܝܪܐ ܗ̣ܘ fol. 72r

ܡܪܘܪܐ. ܠܘ [ܠܗ ܠܒܢܝܢܐ ܕܡܪܝܐ][68] ܢܬܬܝܡ. ܘܬܬܟܠ ܢܬܬܝܫ ܐܘ[69] ܕܡܪܝܐ[70] ܬܬܝܫܢ. ܘܬܬܟܠ[71]

ܢܬܬܝܡ. ܐܢ[72] ܬܬܚܝܠ ܬܘܟܠܐ. ܘܐܢ ܬܫܬܠ ܬܐܡܪ.

ܡܢܘ ܕܚܙܐ ܒܢܝܢܐ ܕܐܬܠܝ. ܘܒܠܝܗ ܐܦܝܣ ܒܢܬܐ. ܘܒܡܘܬܗ ܕܒܝܫܐ ܠܡܘܬܐ.

ܘܒܡܫܝܚܘܬܗ[73] ܡܠܝ ܚܝܐ ܘܢܘܫܡܐ. ܘܒܫܘܠܡܗ[74] ܢܩܒ ܡܠܟܘܬܐ ܘܒܫܘܡܝܐ. ܗܢܐ ܕܝܢ

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48 D om. this word.
49 E om. this word.
50 D: ܘܫܘܠܡ ܢܡܘܣܐ
51 B: ܠܓܘܪܗܢܗ and C: ܠܓܘܪܗ ܗܘ
52 E om. this word.
53 D: ܠܓܘܪܗܢ ܦܓܪܐ
54 D: ܡܫܒܚܢܐ and E: ܡܫܒܚܬܐ
55 CE: ܠܢܗܘܪܬܐ and D: ܠܢܗܘܪܬܐ ܡܫܡܠܠ
56 BCEF: ܐܝܟܢܗ
57 D om. this word.
58 BC: ܘܡܫܡܠܠ ܗܘܐ and D: ܘܠܗܕ
59 D: ܢܣܒ ܠܗ
60 F: ܕܢܦܪܘܩ ܕܬܒ
61 E: ܘܒܬܘܠܘܬܐ ܕܝܠ
62 BC om. this word.
63 AF: ܒܡܫܝܚܘ
64 C: ܕܗܘ ܠܗ
65 E om. this bracketed phrase.
66 BCF: ܘܡܫܡܠܠ ܗܘܐ and D: ܘܠܗܕ
67 D: ܗܘ ܕܡܠܟܐ ܫܘܒܚܐ
68 D: ܠܗ ܠܐܝܫ ܕܡܪܝܢ
69 D om. this word and E: ܡܢ ܗܘ
70 D: ܘܕܡܪܝܢ
71 D: ܬܬܟܠ
72 D: ܘܐܢ
73 C: ܘܡܫܝܚܘܬܗ
74 E: ܘܫܘܠܡ ܠܗܘܢ

ܐܝܬܘܗܝ,[75] [ܝܫܘܥ[76] ܡܫܝܚܐ.][77] ܕܐܬܝܠܕ[78] ܡܢ ܡܪܝܡ ܒܬܘܠܬܐ [ܒܐܢܫܝܘܬ ܩܢܘܡܐ.][79]
ܘܒܡܬܘܡܝܘܬܗ[80] ܕܥܡ ܐܒܘܗܝ. [ܡܢ ܡܬܘܡ][81] ܘܡܢ ܟܠܗ ܐܝܬܘܗܝ. ܘܗܘܝܘ[82] ܕܡܝܬ ܘܩܡ
ܘܣܠܩ ܠܫܡܝܐ. ܘܐܝܬܘܗܝ,[83] ܡܢ [ܝܡܝܢܐ ܕܐܒܘܗܝ.][84] ܘܗܘܝܘ ܡܪܐ [ܕܡܠܐܟ̈ܐ ܘܕܒܢܝ̈ܢܫܐ.][85]
ܒܪܢܫܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ. ܗܘܝܘ ܕܡܝܬ ܘܩܡ. ܘܠܐ ܐܠܗܘܬܐ ܕܒܗ ܡܝܬܬ ܐܝܟ ܕܐܡ̈ܪܝܢ
ܡܛܥܝ̈ܢܐ. ܐܠܗܘܬܐ ܕܒܗ ܗܝ, ܐܩܝܡܬ[86] ܠܐܢܫܘܬܗ[87] ܐܝܟܢܐ[88] ܕܐܡܪ ܕܫܪܘ ܗܝܟܠܐ ܗܢܐ.
ܘܐܢܐ ܡܩܝܡ ܐܢܐ ܠܗ. ܐܣܬܟܠ[89] ܠܝ[90] ܡܚܝܠ[91] ܠܡܠܬܐ[92] ܗܕܐ: [ܗܢܘ ܕܝܢ:][93] ܕܐܝܟ ܠܦܓܪܐ
ܗܢܐ ܡܗܠܠܬܘܢ.[94] ܐܠܗܘܬܐ[95] ܕܒܗ ܡܩܝܡܐ ܠܗ. ܟܕ ܡܘܕܥ ܒܗܕܐ. ܕܐܠܗܐ ܗܘ̇ ܘܒܪܢܫܐ.
ܘܐܢܕܝܢ[96] ܗܕܐ ܥܢܝܢܬܐ ܐܝܬܝܗ̇.[97] ܐܝܟܢ[98] | ܐܡܪܝܢ ܡܛܥܝ̈ܢܐ ܕܐܠܗܐ ܡܝܬ. ܚܢܢ ܕܝܢ ܡܘܕܝܢ. fol. 72v
ܕܒܡܫܝܚܐ ܘܒܦܓܪܐ ܐܠܗܘܬܐ ܡܢܗ ܠܐ ܦܪܫܬ. ܒܬܪ ܕܝܢ ܐܠܗܘܬܗ ܠܐ ܚܫܬ: ܚܫ: ܐܘ ܩ̈ܛܠܐ
ܘܡܘܬ̈ܝ, ܠܟܐ. ܐܝܟ ܡܠܐܟܐ ܕܒܥܒܕܗ[99] ܠܐ ܡܐܬ. ܐܝܟܢ[100] ܡܐܬ ܒܥܒܕܗ ܕܗܘܢܐ. ܘܐܝܟ ܢܦܫܐ
ܕܒܥܒܕܬܐ[101] ܗܝ, ܠܐ ܡܝܬܐ. ܐܝܟܢ[102] ܡܐܬ ܒܥܒܕܗ̇ ܕܗܘܐ. ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ ܕܗܠܝܢ ܐܡܪܝܢ.
[ܐܝܬܝܗܘܢ ܗܢܘܢ ܕܐܡܪܝܢ][103] ܡܢ ܠܟܠ ܟܠܗܘܢ. ܕܣܝܡ ܒܟܬ̈ܒܝܗܘܢ[104] ܘܡܣܝܡ ܒܠܒܗܘܢ.

[75] D om. this word.
[76] D: ܘܗܘ ܝܫܘܥ
[77] F: ܝܫܘܥܡܫܝܚܐ
[78] CDF: ܕܐܬܝܠܕ
[79] D: ܒܐܢܫܘܬܐ ܕܩܢܘܡܬܐ
[80] C: ܘܡܬܘܡܝ̈ ܘܬܗ
[81] D: ܡܡܬܘܡ
[82] C: ܘܗܘ ܗܘ
[83] E: ܘܐܝܬܘ̈
[84] D: ܝܡܝܢ ܐܒܘܗܝ
[85] D: ܕܥܝܪ̈ܐ ܘܐܢܫܐ
[86] C: ܡܝܬܬ ܐܩܝܡܬ
[87] A: ܠܐܢܫܘ
[88] D: ܐܝܟ
[89] E: ܐܣܬܟܠܬ
[90] A: ܠܝ ܡܠܬܐ and D om. this word.
[91] E om. this word.
[92] A: ܠܡܠܬܗ
[93] ADE: ܗ̈ and B: ܗܢܐ ܗܘ ܕܝܢ
[94] BC: ܡܗܠܠܝܢ ܐܢܬܘܢ
[95] E: ܐܠܗܘܬܐ ܕܝܢ
[96] BCD: ܘܐܢ ܕܝܢ
[97] D: ܗܝ
[98] E: ܐܝܟܢܐ
[99] BC: ܕܒܥܒܕ ܗܘ; D: ܕܒܥܒܕ; and E: ܕܒܥܒܕܐ ܗܘ
[100] E: ܐܝܟܢܐ
[101] D: ܕܒܥܒܕܐ
[102] E: ܐܝܟܢܐ
[103] D: ܗ̇ܢܘܢ ܐܢܘܢ ܕܐܡܪܝܢ
[104] C: ܒܟܬ̈ܒܗܘܢ

ܐܘ ܫܡ̈ܝܐ ܢܗܘܪܐ ܕܫܡ̈ܝܐ. ܐܝܟ ܡܪܚܡܢܘܬܟ[105] ܠܡܐܡܪ. ܕܦܓܪܗ[106] ܕܐܠܗܐ ܥܡܠܝܬܘܢ.[107] ܘܐܢܚܢܐ[108] ܡܫܝܚܬܘܢ[109] ܠܐܠܗܘܬܐ. ܘܒܐܢܫܘܬܐ ܒܦܪܝܬܘܢ. ܚܕ ܕܝܢ ܡܘܕܝܢ ܕܦܓܪܗ ܕܡܫܝܚܐ[110] ܥܡܠܝܢ. ܘܗܘܕܐ[111] ܠܢ ܡܠܬܐ ܦܪܘܫܬܐ ܕܐܡܪܬܘܢ. ܒܪ ܥܡܠ [ܠܢ[112] ܠܡܚܝܐ.][113] ܘܒܬܪܟ ܘܡܝܬܐ ܘܢܚܬ ܠܬܠܡܝܕܘ̈ܗܝ،[114] ܗܟܢܐ[115] ܐܡܪ ܠܗܘܢ. ܕܗܢܘ ܦܓܪܝ، ܘܗܢܘ ܕܡܝ. ܗܟܢ[116] ܐܟܘܠܘ[117] ܘܐܫܬܘ.

ܐܪܐ [ܦܓܪܐ ܕܝܠܗ][118] ܥܡܗ ܐܘ ܕܐܒܘܗܝ. ܐܪܐ[119] ܐܝܬ ܗܝܡܢܘܬܐ ܕܪܒܐ ܡܢ ܗܕܐ. ܡܕܡ ܢܓܡܬܘܢ ܡܚܕ̈ܘܬܐ ܕܐܡܪܬܘܢ. ܕܐܠܗܐ ܡܝܬ.[120] ܘܦܓܪܗ ܕܐܠܗܐ ܥܡܠܝܢ. ܚܕ ܕܝܢ ܐܡܪܝܢ. ܕܡܫܝܚܐ | ܐܠܗ ܒܪܢܫ.[121] ܐܠܗܐ ܒܐܠܗܘܬܗ. ܘܒܪܢܫܐ[122] ܒܐܢܫܘܬܗ. ܐܡܪܬ[123] ܠܝ ܐܘ ܦܠܓ̈ܢܐ. ܐܢ[124] ܐܝܟ ܢܩܘܦ ܠܗܘ ܐܝܬܐ ܕܕܝܢܝܢ ܒܠܒܗ ܥܡܝܩܐ ܘܦܬܪ ܠܗ. ܠܡܢܐ ܡܚܝܬ ܠܗ[125] ܠܥܡܝܩܐ. ܗܟܢܐ[126] ܒܪ ܦܓܪܗ ܕܡܫܝܚܐ ܚܝ. ܐܠܗܘܬܗ ܠܐ ܚܝܠܬ: ܚܝܘ: ܚܝ̈ܐ ܕܝܢ ܕܦܓܠ. ܕܘܝܕ ܕܦܓܪܐ ܠܒܫ.[127] ܘܐܬܘ̈ܬܐ ܘܬܕܡܪ̈ܬܐ[128] ܕܥܒܪ ܕܘܝܕ ܕܐܠܗܐ ܐܝܬܘܗܝ،[129] ܗܘ ܕܠܗ ܘܠܐܒܘܗܝ، [ܘܠܪܘܚܗ ܩܕܝܫܐ:][130] [[ܫܘܒܚܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܫܘܠܛܢܬܐ][131] ܗܫܐ ܘܒܟܠܙܒܢ:[132]]][133] [[ܠܥܠܡ ܥܠ̈ܡܝܢ]] [ܐܡܝܢ ܘܐܡܝܢ][134]]][135] ❖

fol. 73r

105 C: ܡܪܚܡܢ ܬܘܟ
106 E: ܕܠܐ ܗܘܐ ܦܓܪܗ
107 B: ܥܡܠܝܢ ܐܢܬܘܢ and DE: ܥܡܠܝܢ
108 D: ܘܐܢܚܢ
109 C: ܡܫܝܚܝܢ ܐܢܬܘܢ ܠܗ
110 E om. this word.
111 A: ܘܗܘ̇ ܕܗܘܕܐ
112 D om. this word.
113 E: ܠܡܚܝܐ ܠܢ
114 A: ܠܬܠܡܝܕܘ̇
115 D: ܘܗܟܢ
116 C: ܗܟܢ
117 C: ܐܟܘܠܘܗܝ
118 D: ܦܓܪܗ
119 D: ܗܐ
120 B: ܕܡܝܬ ܗܘ and C: ܕܡܝܬ
121 CD: ܘܒܪܢܫ and E: ܘܒܪܢܫ ܗܘ
122 E: ܘܐܢܫܐ
123 DE: ܐܡܪܘ
124 D: ܕܐܢ
125 E om. this word.
126 D: ܗܟܢ
127 D: ܠܒܫ
128 E om. this word.
129 D om. this word.
130 D: ܘܠܪܘܚܐ ܕܩܘܕܫܐ
131 A: ܫܘܒܚܐ̇ ܘܐܝܩܪܐ̇ ܘܬܘܕܝܬܐ̇ ܘܫܘܠܛܢܐ̇ and F: ܫܘ: ܘܐܝܩܪܐ̇ ܘܬܘܕܝܬܐ̇ ܘܫܘܠܛܢܬܐ
132 A om. this word and C: ܘܒܟܠܙܒܢ ܘܠܟܠܙܒܢ ܠܥܠܡܝܢ
133 D: ܫܘܒܚܐ ܢܣܩ ܠܐܠܗܐ ܐܡܝܢ
134 E om. this bracketed phrase.
135 C: ܠܥܠܡ ܥܠ̈ܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܫܠܡܬܐ and D om. this bracketed phrase.

❖ ܕܠܗ [ܒܪ ܕܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ[2] ܚܕܝܐ ܘܒܠܘܬܐ ❖

ܘܠܝ ܘܠܝ ܕܢܦܩܬ ܡܢ ܥܠܡܐ ܕܐܪܥܢܘܬܗ[3] ܠܐܠܗܐ. ܘܛܥܬ ܒܛܥܝܘܬ ܐܘܪܚܬܗ. ܘܠܝ ܘܠܝ ܕܐܦܝܣܩܘܦܐ[4] ܕܡܠܐܟܐ [ܠܓܒܪ ܐܢܐ.][5] ܘܐܝܬܝ ܫܕܝܐ ܡܢܘܕܐ. ܘܠܝ ܘܠܝ [ܕܠܓܒܪ[6] ܐܢܐ][7] [ܠܓܘܫܡܐ ܕܐܡܪܬܐ.][8] ܘܡܢ ܠܓܘ [ܐܝܬܝ ܕܐܟܒܐ][9] ܣܠܘܦܐ. ܘܠܝ ܘܠܝ[10] ܕܡܬܚܫܐ ܐܢܐ[11] ܡܢ[12] ܠܒܪ ܕܙܘܪ[13] ܐܢܐ ܒܠܬܦܐ. ܘܡܢ ܦܐܬܐ ܬܓܒܓܒܐ ܥܠܝ ܐܢܐ. ܘܠܝ ܘܠܝ[14] ܕܢܦܩܬ ܕܐܘܪܒ ܬܘܒܘܬܐ ܕܓܒܝܬܐ ܠܐܠܗܐ. ܘܣܢܝܐ[15] ܕܓܡܘܪܘܬܐ ܕܣܠܝܬܐ [ܡܒܪܟܠ ܐܢܐ.][16] ܘܠܝ ܘܠܝ[17] ܕܡܓܙܡ ܥܠ ܒܢܝܢܫܐ [ܕܙܕܘܩܐ ܐܝܬܝ.][18] ܘܒܫܠܝܘܬܐ ܕܠܐ ܡܦܓܐ [ܡܬܠܬܠ ܐܢܐ][19] | ܘܠܝ ܘܠܝ[20] ܕܢܦܩܬ [ܡܢ ܥܠܡܐ][21] ܕܐܘܗܐ ܬܡܢܐ. ܘܗܫܐ ܛܥܝܬ ܒܛܥܝܘܬ[22] [ܡܚܫܒܬܟ[23] ܐܢܐ.][24] ܘܠܝ ܘܠܝ[25] ܕܢܦܩܬ ܕܐܘܢܐ ܕܓܒܘܬܐ. ܘܗܘܐ ܒܠܗܐܘܬܐ[26] ܒܕܡܐ[27] ܠܝܘܪ ܡܠܒܒ ܐܢܐ. ܘܠܝ ܘܠܝ[28] ܕܡܫܒܪ ܗܦܟܬ ܕܠܥܡܐ ܫܠܡܢܐ.[29] ܘܐܫܬܒܩܬ ܕܒܐܪܥܐ ܦܐܫܢܐ.[30] ܘܠܝ ܘܠܝ[31] [ܕܡܫܒܪ ܗܦܟܬ][32] fol. 73v

[1] D om. this bracketed phrase.
[2] A: ܡܫܝܚ
[3] C: ܕܐܪܥܘܬܗ
[4] D: ܕܐܣܩܘܦܐ
[5] E: ܠܓܒܪܐ
[6] C: ܕܠܓܒܪ
[7] E: ܕܠܓܒܪܐ
[8] D: ܠܓܘܫ ܐܡܪܬܐ
[9] D: ܕܐܟܒ ܐܢܐ
[10] D om. this word.
[11] C om. this word.
[12] E: ܕܡܢ
[13] CE: ܕܙܘܪ
[14] D om. this word.
[15] BCDE: ܘܣܢܝܐ ܐܢܐ
[16] DE: ܡܒܪܟܠܐ
[17] D om. this word.
[18] D: ܕܙܕܘܩ ܐܢܐ
[19] BCE: ܡܬܠܬܠܐ
[20] D om. this word.
[21] D om. this bracketed phrase.
[22] BCE: ܒܛܥܝܘܬ ܡܫܠܝܘܬܐ
[23] C: ܡܚܫܒܬܟ
[24] E: ܡܚܫܒܬܟܐ
[25] D om. this word.
[26] C: ܒܠܗܐܘ ܐܬ
[27] D: ܒܕ
[28] D om. this word.
[29] BCDE: ܫܠܡ ܐܢܐ
[30] BCDEF: ܦܐܫ ܐܢܐ
[31] D om. this word.
[32] D: ܕܡܫܒܪܬ

ܕܡܠܟܘܬܐ[33] [ܡܬܟܬܫ[34] ܐܢܐ.][35] ܘܐܫܬܒܩܬ ܠܚܙܬܐ ܕܒܠܚܘܕܝܐ [ܡܬܚܙܝܢ[36] ܐܢܐ.][37] ܘܠܐ

ܘܠܐ[38] ܕܟܕ ܚܙܝܬ ܕܡܦܩܬ ܒܥܠܡܐ ܘܒܪ̈ܝܬܗ.[39] [[ܚܙܐ ܐܢܐ][40] ܕܡܕܡܠ]][41] ܒܗܝܢ [ܡܬܗܠܟ

ܐܢܐ.][42] ܘܠܐ ܘܠܐ[43] ܕܟܕ ܐܡܪܬ ܕܒܝܪ[44] ܐܢܐ ܡܢ ܚܙܘܗܝ.[45] ܐܚܪܢܐ ܒܠܚܘܕܘܗܝ [ܡܬܚܫܒ ܐܢܐ.][46]

ܘܠܐ ܘܠܐ[47] ܕܟܕ ܐܡܪܬ ܕܐܬܦܪܫ[48] ܠܥܠܡܐ. ܚܙܐ[49] ܕܠܗܠܟܐ ܡܬܥܪ[50] [ܦܪܫ ܐܢܐ.][51] ܘܠܐ

ܘܠܐ[52] ܕܟܕ ܚܙܝܬ ܕܠܡܕܡ [ܡܬܩܘܫܛ ܐܢܐ.][53] ܚܙܐ[54] ܕܠܡܘܬܪ،[55] ܩܘܦܝܢ ܐܢܐ. ܘܠܐ ܘܠܐ[56]

ܕܟܕ[57] ܐܫܡܥܬ[58] ܕܐܬܬܚܫܒܬ[59] ܡܢ ܚܘܒܝ. ܚܙܐ[60] [ܕܡܫܝܚܐ ܕܚܠܘܬܐ][61] ܠܡܫܪ ܐܢܐ. ܘܠܐ

ܘܠܐ[62] ܕܡܫܠܚܬ ܒܥܠܡܐ ܗܢܐ ܒܪ̈ܝܬܗ.

ܐܝܟ ܒܟܠܐ ܕܡܬܠܒܒ ܠܢܦܫܬܐ [ܗܟܢ ܐܦ ܐܢܐ. ܬܘܒ ܠܬܫܒܘܚܬܐ ܡܬܠܒܒ ܐܢܐ. ܘܟܕ

ܫܡܥܬ ܕܐܬܚܫܚܬ ܡܢ ܫܠܝܐ. ܠܚܙܬܐ ܐܫܬܒܩܬ ܕܒܝܬܟܐ ܡܠܗ[63] ܕܒܪ ܐܢܐ.][64] [ܘܡܕܡܪܐ | fol. 74r

ܠܐܡܬܝ،[65] [ܦܠܣ ܐܢܐ][66] ܠܗ ܒܥܒܘܕܘܬܐ. [ܠܐ ܡܕܡܢܐ.[67]][68] ܦܝܣ ܡܠܗ ܡܫܝܚܐ. ܘܐܡܠܝܢ

[33] E: ܕܡܠܟܘܬܐ ܕܒ̈ܝ
[34] D: ܟܬܫ
[35] BCEF: ܡܬܟܬܫܢܐ
[36] D: ܡܬܚܙܝ
[37] BE: ܡܬܚܙܝܢܐ
[38] D om. this word.
[39] C: ܘܒܪ̈ܝܬ
[40] F: ܚܙܐ
[41] E om. this double bracketed phrase.
[42] B: ܡܬܗܠܟܢܐ
[43] D om. this word.
[44] D: ܕܡܒܝܪ
[45] E: ܚܙܘܐ
[46] E: ܐܬܚܫܒܬ ܘܡܚܫܒܢܐ
[47] D om. this word.
[48] D: ܕܐܦܪܫ
[49] BCDE: ܚܙܐ ܐܢܐ
[50] DE: ܡܬܥܪ ܡܬܥܪ
[51] E: ܦܪܫܢܐ
[52] D om. this word.
[53] BE: ܡܬܩܘܫܛܢܐ and C: ܡܬܩܘܫܛܬܢܐ
[54] BCD: ܚܙܐ ܐܢܐ
[55] C: ܕܠܡܘܬ ܪ
[56] D om. this word.
[57] D om. this word.
[58] D: ܕܫܡܥܬ and E: ܫܡܥܬ
[59] C: ܕܐܬܚܫܒܬ
[60] BCDF: ܚܙܐ ܐܢܐ
[61] D: ܕܡܫܝܚ ܕܚܠܘܬܐ
[62] D om. this word.
[63] E: ܕܡܠܗ
[64] B: ܘܟܕ ܫܡܥܬ ܕܐܬܚܫܚܬ ܡܢ ܫܠܝܐ. ܠܚܙܬܐ ܐܫܬܒܩܬ ܕܒܝܬܟܐ ܡܠܗ ܕܒܪ ܐܢܐ. ܗܟܢ ܐܦ ܐܢܐ. ܬܘܒ ܠܬܫܒܘܚܬܐ and C: ܘܟܕ ܫܡܥܬ ܕܐܬ̈ܚܫ ܬܘ ܡܢ ܫܠܝܐ. ܠܚܙܬܐ ܐܫܬܒܩܬ ܕܒܝܬܟܐ ܡܠܗ ܕܒܪ ܐܢܐ. ܗܟܢ ܐܦ ܐܢܐ. ܡܬܠܒܒܢܐ. ܬܘܒ ܠܬܫܒܘܚܬܐ ܡܬܠܒܒܢܐ.
[65] D: ܘܟܕ ܐܡܬܝ
[66] E: ܦܠܣܢܐ
[67] D: ܢܕܡ ܐܢܐ
[68] E om. this bracketed phrase.

ܠܛܠܝ̈ܢ ܣܗܝܐ. ܐܬܪ ܕܠܐ ܡܥܡܪ[69] ܐܢܪܐ [ܣܠܦ ܠܝ][70] ܘܠܐ ܕܐܝܟܐ ܘܠܐ ܬܫܝܐ ܕܐܦܠܘܣ ܠܝ ܒܓܪܘܬܐ. ܘܐܘܗܡܐ ܠܛܠܝ̈ܬܝ ܦܘܪܚܐ. ܠܐ ܡܢ̈ܝ ܬܠܝܠܝ ܒܪܝܫܝ. ܡܛܠ [ܕܣܓܝܐ ܐܢܬܘܢ.][71] ܘܐܦܠܐ ܒܣܚܬܝ ܬܪܥܝ. ܡܛܠ ܕܡܣܠܐܬܐ [ܟܠܝܦܐ[72] ܐܢܐ.][73] ܘܠܝ ܘܠܝ[74] ܕܒܪܒܝܠ[75] ܠܐ ܗܦܟܬ ܟܠ ܡܫܪܘܬܐ ܕܡܟܠܝ ܐܠܗܐ. ܘܠܝ ܘܠܝ[76] ܕܐܫܟܚ ܠܗ[77] ܠܠܒܝ[78] ܘܕܐܦܘܣ[79] ܪܘܚܐ ܠܕܝܢܐ ܠܐ ܡܥܟܒ ܐܢܐ. ܘܠܝ ܘܠܝ[80] ܕܬܚܬܝܬ ܐܫܬܠܝܐ[81] ܕܓܝܗܢܐ. ܘܟܡ ܣܠܘܠܗ ܕܡܠܟܐ ܒܟܗܬܬܐ[82] ܡܚܡܡ ܠܝ. ܘܠܝ ܘܠܝ[83] ܡܢ ܕܟܫܠ[84] ܣܬܝܐ[85] ܘܡܚܝܠܘܬܗ، ܚܠܡܗܘ ܚܒܪܗ. ܘܡܬܬܪܝܫ [ܬܪܥܐ ܕܬܫܡܪܐ.][86] ܘܦܪܢܐ[87] ܘܠܝܬ[88] ܕܒܪܢܐ ܠܝ. [ܣܘܦ ܟܠܝ][89] ܡܥܡܝܐ ܘܐܬܪܣܡܟܠܝ.[90] ܘܦܪܘܩܝܢ[91] ܕܠܐ ܐܒܕ. ܘܗܟܠܝ ܕܐܥܣܠܦ[92] ܒܢܝ̈ܬܝ ܠܛܠܝܬܐ. ܣܠܦ ܪܡܘܬܐ ܡܫܦܟܘܬܐ.[93] ܘܣܠܦ ܗܢܐܬܐ ܣܘܟܐ. [ܘܣܠܦ ܒܥܘܬܐ ܠܛܒܘܬܐ.][94] ܘܣܠܦ ܠܟܐܘܬܐ ܕܓܝܘܬܐ.[95] ܘܣܠܦ ܣܗܡܐ ܡܢܣܟܢܘܬܐ. ܘܣܠܦ [ܐܣܝܛܘܬܐ ܘܪܘܚܬܐ][96] ܦܘܡܐ ܘܦܠܓܘܬܐ. [ܘܣܠܦ ܗܪܛܩܘܬܐ ܘܬܘܠܩܘܬܐ.][97]

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69 D: ܢܥܡܪ
70 BC: ܣܠܦܠܝ; D: ܕܣܠܦ ܠܝ; and E: ܕܣܠܦܠܝ
71 D: ܕܣܓܝ ܐܢܐ
72 DE: ܟܠܝܦ
73 BC: ܟܠܝܦܐܢܐ
74 D om. this word.
75 D: ܕܒܪܒܝܠ
76 D om. this word.
77 C: ܠܗ ܠܠܒܝ and E: ܠܝ
78 E: ܘܠܠܒܝ
79 BC: ܕܐܦܘܣ
80 D om. this word.
81 C: ܐܫܬܠܝ
82 B: ܒܬܗܬܐ
83 D om. this word.
84 C: ܕܟܫܠ ܐܢܐ
85 DE om. this word.
86 D: ܬܪܥܐ ܕܬܫܡܪܐ
87 B: ܘܦܪܢܐܢܐ and DE: ܘܦܪܢܐ ܐܢܐ
88 C: ܘܠܝܬ ܕܒܪܢܝ
89 BE: ܣܘܦܟܠܝ
90 D: ܘܐܬܪܣܡ ܟܠܝ
91 C: ܘܦܪܘܩܝܢ
92 C: ܕܐܥܣܠܦ
93 D: ܡܫܦܟܐ
94 DE om. this bracketed phrase.
95 B: ܓܝܘܬܐ
96 D: ܪܘܚܬܐ ܘܐܣܝܛܘܬܐ
97 ABDEF om. this bracketed phrase.

ܗܠܝܢ ܡܢܝ ܒܟܠܗܐ ܡܢܗܝܢ [ܕܬܬܠ ܠܝ][98] | ܕܐܕܪ ܕܒܣܘܪܬܐ ܘܡܠܠܬܗ. ܕܠܬܪ ܒܬܪ ܐܚܪܐ[99] fol. 74v

[ܒܝ ܘܬܫܪܐ ܒܝ. ܘܐܘܪܐ][100] [ܠܝ][101] ܘܐܫܒܚܢ ܘܐܟܠܒܪ[102] ܡܓܒܝܢ.][103] ܘܡܟܠ ܡܢܝ

ܒܠܚܘܕܬܝ ܕܬܘܒ ܠܡܠܟܐ ܠܐ[104] ܐܫܬܟܚ. ܘܬܘܒ [ܒܐܘܪܚܬܗ ܠܐ ܐܪܕܐ. ܘܢܓܒܗ ܬܘܒ][105]

ܠܐ ܐܫܬܟܚ.][106] ܐܠܐ ܟܝ ܐܘܪܐ[107] ܘܠܝ ܐܫܟܚ. ܘܒܬܘܒܬܝ ܐܪܟܢܝ. ܗܝ[108] ܕܢܚܡ ܒܗ

ܡܠܐܟܐ. ܘܫܐܪܐ [ܢܡܘܣܐ ܒܥܘܪܬܐ.][109] ܡܟܠ ܡܢܝ ܕܐܡܟܠܝܢ ܒܫܘܬܐ. ܘܐܚܡܠ ܒܚܝܢ[110]

ܠܓܒܘܢܝ.[111] ܘܡܒܠܒܘܬܝ[112] ܐܬܒܗܡܝ.[113] ܘܐܬܐܘܬܐ[114] ܕܐܗܡܡ ܠܝ[115] ܘܠܐܒܘܢܝ [ܘܠܝܘܫܝ

ܡܫܐܐ.[116]][117] [ܥܒܕܝܐ][118] ܘܐܡܙܝܪܐ[119] ܘܬܘܪܬܝܐ[120] ܘܡܓܪܬܐ[121]][122] [ܠܚܠܡܝ ܐܡܝܢ][123] ❖

[ܐܬܕܟܪܢܝ ܐܘ ܡܪܘܢ ܒܨܠܘܬܟ][124] ❖

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[98] B: ܕܬܬܬܠܠ and C: ܕܬܬܠܠ
[99] D om. this word.
[100] DE om. this bracketed phrase.
[101] D: ܐܘܪܐ ܠܝ
[102] C: ܘܐܟܠ ܒܪ
[103] E: ܠܝ ܘܐܟܠܒܪ ܡܓܒܝܢ ܘܐܫܒܚܢ
[104] C om. this word.
[105] D om. this word.
[106] E: ܠܐ ܐܫܟܚ ܘܢܓܒܗ ܗܘ
[107] E: ܐܫܒܚ ܘܠܝ ܐܘܪܐ
[108] E: ܘܡܒܠܒܘܬܝ ܐܬܒܗܡܝ ܗܝ
[109] D: ܒܗ ܢܡܘܣܐ
[110] C om. this word.
[111] D: ܠܓܒܘܢܐ
[112] E: ܘܡܒܠܒܘ ܬܝ
[113] D: ܐܒܗܡܝ and E: ܐܬܟܠܐ
[114] D: ܘܐܬܘܐ
[115] D: ܠܝ ܥܒܕܝܐ
[116] BC: ܚܝܐ ܘܡܫܪܝܐ
[117] D: ܘܠܝܘܫܝܐ ܕܡܫܪܝܐ
[118] A: ܥܒܕ
[119] A: ܘܐܡܙ̈ܝ
[120] A: ܘܬܘܪ̈ܝ
[121] A: ܘܡܓܪ̈ܝ
[122] D om. this bracketed phrase.
[123] C: ܘܗܝܡܢ ܘܒܟܠܗ ܥܡ ܘܠܘܩܝ ܒܚܠܡܝ ܐܡܝܢ
[124] AD om. this bracketed phrase; C: ܡܪܘܢܐ ܐܘ ܒܨܠܘܬܟ ܕܟܪܘܢܝ; and E: ܒܨܠܘ̈ܬܟ ܡܪܘܢܐ ܐܘ ܕܟܪܘܢܝ

❖ ܕܝܠܗ [ܕܒ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ [ܐܓܪܬܐ ܕܠܘܬ ܫܡܥܘܢ ܩܕܝܫܐ][2] ❖

ܥܠ ܗܿܝ ܕܟܬܒܬܿ ܠܝ ܐܘ [ܐܚܝ ܘܚܒܝܒܝ][3] ܡܪܝ ܫܡܥܘܢ ܩܕܝܫܐ. ܕܒ ܡܬܒܥܐ[4] ܒܐܠܟܣܢܕܪܝܐ
ܬܐܘܪܝܐ. ܗܿܝ ܕܓܠܝܘܢ ܫܐܪܐ ܕܒܬ̈ܘܠܘܬܐ ܒܗܿ ܐܬܚܙܝ.[5] ܟܕ ܡܦܩܢ[6] [ܗܘܝܬ ܠܝ][7] ܕܐܘܕܥܟ
ܕܐܝܟܢܐ[8] ܙܕܩ ܠܢ ܕܬܗܘܐ[9] ܡܬܕܒܪ. ܙܕܩ ܠܢ ܕܬܩܪܒ ܬܩܪܘܒܬܐ ܕܓܒܝܬܐ ܠܐܠܗܐ. ܗܐ ܒܬܪܬ
ܘܐܘܕܥܬܟ.[10] ܐܝܟܢܐ ܕܝܢ ܐܘ ܚܒܝܒܝ ܕܡܫܬܟܠܢܘܬ ܢܦܫ ܡܢ ܒܠܡܐ ܕܢܗܘܐ ܚܣܝܢܐ. ܘܕܢܩܪܒ[11]
ܬܩܪܘܒܬܐ ܕܓܒܝܬܐ ܠܐܠܗܐ. ܗܟܢܐ[12] [ܙܕܩ ܡܩܪܒܘܬ][13] ܕܢܫܪܐ. ܢܦܫܗ ܫܬܐܣܬܗ ܥܠ ܫܘܒܐ.
[ܕܐܬܝܗܿ ܕܣܠܩܬ ܐܠܗܐ | ܘܡܫܠܡܢܘܬܐ ܫܪܝܪܬܐ.][14] ܘܕܢܣܒܐ ܠܗ ܣܘܦܐ ܘܡܟܝܟܘܬܐ.[15] fol. 75r
ܒܗܠܝܢ ܕܝܢ ܐܬܚܫܒ ܡܪܢ ܒܚܠܡܐ. [ܘܠܗܘܢ ܐܡܪ][16] ܡܪܢ[17] ܠܬܠܡܝܕܘܗܝ ܕܢܬܪܘܢ. ܗܐ
ܐܡܪ ܠܗܘܢ. ܕܫܕܪܐ ܢܒܝܐ ܒܝܢܝܐ ܕܬܠܡܝܕ̈ܘܬܐ ܐܝܟܘܢ. ܗܐ ܡܫܕܪܢ[18] ܚܕ ܠܚܕ. ܘܬܘܒ ܡܠܦ[19]
ܡܛܠ ܕܚܝܫ ܐܢܐ ܘܡܚܡܠܝܢ ܐܢܐ[20] ܒܠܒܝ. ܘܡܫܡܫܝܢܘܬܟܘܢ[21] ܢܣܒܐ ܠܡܫܬܘܬܦܘܢ.[22]
ܗܐ ܕܝܢ ܬܡܢܐ ܗܠܝܢ ܐܘ ܚܒܝܒܝ. ܗܢܝܢ ܡܥܒܕܢܐ ܒܝܢܐ ܠܢ ܠܡܫܘܬܐ. ܒܝܢ̈ܐ ܙܘܕܝܐ.[23]
[ܕܐܝܬܝܗܘܢ ܗܠܝܢ.][24] ܡܟܝܟܘܬܐ.[25] ܣܘܦܐ. ܦܘܡܐ، ܦܠܘܬܐ. ܕܓܒܝܘܬܐ. ܡܪܝܡܘܢܘܬܐ.

1 D om. this bracketed phrase.
2 ABCEF om. this bracketed phrase.
3 D: ܚܒܝܒܝ ܘܐܚܝ
4 BCEF: ܒܥܐ ܐܢܐ
5 CDEF: ܐܬܚܙܝܘ
6 E: ܡܦܩܢܐ
7 C: ܗܘܝܬ
8 D: ܕܐܝܟܢ
9 C: ܬܕ̈ ܕܬܗܘܐ
10 BC: ܐܘܕܥܬܟ and E: ܕܐܘܕܥܟ
11 E: ܘܢܩܪܒ
12 D: ܗܟܢ
13 E: ܡܩܪܒܘܬ ܙܕܩ
14 D: ܕܡܫܠܡܢܘܬܐ ܫܪܝܪܬܐ ܘܕܣܠܩܬ ܐܠܗܐ
15 D: ܘܡܟܝܟܐ
16 D: ܘܐܡܪ ܐܢܘܢ
17 DE om. this word.
18 C: ܡܫܕܪ̈
19 BC: ܡܠܦܘ; DE: ܕܡܠܦܘ; and F: ܕܡܠܦ
20 E om. this word.
21 E: ܘܡܫܡܫܝܢ ܐܢܬܘܢ
22 B: ܠܡܫܬܦܘܢ
23 D: ܙܘܕܝܐ
24 D: ܕܗܠܝܢ ܐܢܘܢ
25 D: ܡܟܝܟܐ

ܠܓܒܝܘܬܐ. ܐܡܝܢܐ ܬܗܘܐ ܦܠܚܐ ܘܬܫܡܫܬܐ.[26] ܡܫܒܚܘܬܐ[27] ܕܝܢ ܠܫܡܝܐ[28] ܡܫܡܫܐ.[29] ܘܣܓܕܬܐ[30]
ܗܟܘܬ ܡܥܡܠܐ. ܠܛܠܘܬܐ ܕܓܒܝܬܐ[31] ܡܩܪܒܐ ܠܐܠܗܐ. [ܕܓܒܝܘܬܐ ܡܫܡܠܝܐ ܦܪܘܫܘܬܐ ܕܟܠ
ܐܠܗܐ.][32] ܘܬܫܡܫܬܐ[33] ܚܠܝܐ[34] ܕܡܟܗ.

ܗܟܝܠ ܕܝܢ ܒܓܠܝܢ[35] ܐܘ ܚܒܪܝ. ܟܠܗ ܒܗܘܢܗ ܕܡܫܝܚܐ. ܐܝܟ ܪܘܚܐ ܕܡܢ ܡܪܐ ܚܝܐ.
ܕܗ ܢܗܘܐ ܡܢ ܟܠ [ܐܬܐ ܐܝܬ][36] ܠܡܪܚܝܢ. ܐܝܟ [ܡܒܝܢܘܬܗ ܕܐܠܗܐ][37] ܒܡܬܝܪܘܬܐ. [ܒܕܡܝܐ
ܕܬܡܠܟܢ][38] ܠܓܡܝܪܘܬܐ. ܐܘܕܥ ܕܝܢ[39] ܐܘ ܚܒܪܝ. ܕܠܡܐ[40] ܬܗܘܐ ܠܟ ܡܣܬܒܪܢܘܬܐ ܟܠ
ܢܦܫܟ. ܕܐܬܬܢܝܬ ܙܒܢܐ ܘܡܫܬܪܝܐ. ܘܬܦܠ ܡܢ ܐܠܗܐ ܘܬܗܘܐ ܣܪܝܩ ܒܢܝܐ ܡܢ[41] ܡܕܡܬܐ.[42]
ܗܘܝܐ[43] | ܘܗܘ ܠܗ ܠܚܫܝܐ ܥܒܪܐ. ܕܓܠ[44] ܡܠܐ[45] ܕܒܥܠ ܘܡܬܡܬܥ. ܢܗܡܝ ܟܠ ܢܦܫܗ [ܕܐܟܝܢܐ fol. 75v
ܐܝܬܘܗܝ.][46]

ܢܗܘܐ ܕܝܢ ܒܛܠܠ ܠܟ ܐܘ ܚܒܪܝ. ܕܬܫܬܡܠܝܘܗܝ [ܠܟܠܬܐ ܕܡܪܝܐ.][47] ܘܬܪܚܡܐ ܦܓܕܐ[48]
ܠܟܠܢܫܐ[49] ܕܠܐ ܢܦܩ ܡܕܡ[50] ܕܠܐ ܦܠܐ. ܡܢܐ ܕܝܢ ܕܫܬܡܠܝܘܗܝ ܐܢܐ ܠܡܪܝܐ. ܗܢܘܢ ܟܠܗܘܢ ܚܝܐ
ܡܬܟܠܠܝܢ.[51] ܘܐܦܐܢ ܒܪܢܫܐ ܠܟܠܗܘܢ ܡܫܝܚܐ. ܥܒܕܐ ܕܝܢ ܒܢܫܐ ܐܝܬܘܗܝ[52] ܗܘ ܕܡܫܠܡܒ
ܒܪܟܬܐ. ܐܝܟ ܠܥܠ ܡܢ ܟܠ ܡܬܠܬܐ. ܘܡܢܝܢ[53] ܒܡܬܠܬܐ ܐܫܟܚ. ܘܟܠܠ ܡܢ ܗܘܟ ܚܠܦ ܥܠܬܐ

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[26] D: ܐܬܫܡܫܬ
[27] D: ܡܫܒܚܐ
[28] B: ܒܫܡܝܐ
[29] D: ܡܫܡܫ
[30] D: ܣܓܕܐ
[31] D om. this word.
[32] ABCEF om. this bracketed phrase.
[33] D: ܬܫܡܫܬܐ
[34] BCF: ܕܝܢ ܚܠܝܐ; D: ܚܠܝܐ ܗܝ; and E: ܕܝܢ ܚܠܝܐ ܗܘ
[35] D: ܟܠ ܚܕ
[36] D: ܐܬܐܬ
[37] D: ܝܒܝܢ ܐܠܗܐ
[38] D: ܒܬܬܡܠܟܢ ܒܪ
[39] C om. this word.
[40] BC: ܕܕܠܐ
[41] D om. this word.
[42] BC: ܡܕܡܝܬܢ
[43] D: ܗܘܝ
[44] D: ܥܠ
[45] BC: ܡܠܐ
[46] D: ܕܐܝܬܘܗܝ ܐܟܝܢܐ
[47] D: ܠܟܠܬ ܡܪܝܐ
[48] C: ܦܓܕܬܐ
[49] B: ܠܟܠܢܫܐ and D: ܠܟܠܢܫܝܢ
[50] D: ܡܕܡ
[51] D: ܡܟܠܠܝܢ
[52] D: ܗܘ
[53] E: ܘܡܢܝܢ

ܒܝܕܥܬܐ. ܘܟܠܡܕܡ[54] [ܕܣܒܪ ܐܢܬ][55] ܒܗܘܢܐ ܘܒܝܕܥܬܐ ܢܗܘܐ. ܘܠܐ ܢܗܘܐ ܒܠܒܠ[56] ܕܘܒܪܢܝ.

ܐܘܕܥܢܝ ܕܝܢ[57] ܐܘ ܚܟܝܡܐ. ܕܠܡܐ ܬܬܥܠܠ ܒܝ[58] ܡܗܝܡܢܘܬܐ. ܘܬܐܒܕ ܡܢ ܚܝܐ. ܐܘܕܥܢܝ ܕܝܢ

ܕܠܐ ܬܠܟܘܢܝ ܠܥܒܕ ܐܚܬܐ ܟܠܟܝ. ܘܢܗܘܘܢ ܒܡܠܬܝ ܒܝܬܠܐ. ܗܘܝ ܒܗܘܟܐ ܠܗܬ ܟܠܢܫ.[59]

ܕܬܬܪܣܡ ܡܢ ܐܠܗܐ. ܬܗܘܐ ܕܝܢ ܡܬܪܣܡܢܘܬܟ [ܦܪܣܐ ܟܠ ܩܢܝܢܐ.][60] ܕܟܠ ܡܬܪܣܡܢܐ

ܗܦܡ ܬܪܥܐ. ܗܢܘ ܠܝ ܡܟܝܟܘܬܐ[61] ܘܚܣܝܘܬܐ ܘܕܟܝܘܬܐ ܕܬܣܝܘܗܝ ܠܐܠܗܐ. ܐܝܟܢܐ ܠܟܠܗܐ

ܗܢܐ ܘܠܟܠܡܕܡ[62] ܕܒܗ. ܕܬܬܟܬܘܒܐ. | ܠܟܘܗܡܐ ܗܘ ܕܒܬܪܗ. ܐܬܕܟܪ[63] ܬܫܝܢܘܗܝ[64] ܕܒܗܢܐ.[65] fol. 76r

ܕܬܬܪܣܡ[66] ܡܢ ܒܒܢܝܐ ܒܢܝܐ. ܐܬܕܟܪ[67] [ܒܘܗܡܗ ܕܡܠܟܘܬܐ.][68] ܕܬܘܗܘܦ ܒܒܠܐ ܒܠ[69]

ܒܒܠܐ.

ܠܐ [ܬܛܥܐ ܒܝ][70] ܥܠܡܐ ܗܢܐ ܒܬܫܒܚܬܗ. ܡܛܠ ܕܠܐ ܡܩܘܡ. ܡܛܥܝܐ ܕܝܢ ܠܗܦܟܐ

ܒܬܫܒܚܬܐ[71] ܠܛܥܝܬܐ. ܘܦܪܫ ܠܗܘܢ ܡܢ ܚܝܐ ܕܠܥܠܡ. ܣܓܝܐܐ ܕܝܢ ܘܦܬܟܪ ܐܠܗܐ. ܠܐ ܡܫܟܚ

[ܡܛܥܝܐ ܠܗܘܢ.][72] ܐܬܒܠܒܠܘ ܕܝܢ ܒܗܘܒܗ ܕܡܫܝܚܐ. ܘܒܗܦܘ ܥܠ ܥܠܡܐ ܗܢܐ. ܘܟܠ ܟܠܡܕܡ[73]

ܕܗܘ. ܘܐܬܚܙܝ ܕܟܡܐ ܡܫܝܚܐ ܠܗܘܢ. [ܒܪ ܐܢܫܐ][74] ܕܒܪܝܬܐ ܥܘܕܪܢܗܘܢ ܘܠܐ ܡܬܕܟܪܝܢ.

ܐܢܬ[75] ܕܝܢ ܐܘ ܚܟܝܡܐ [ܢܗܘܐ ܥܡܟ][76] ܡܫܝܚܐ ܡܪܢ ܒܒܬܝ.[77] ܒܠܠܝܐ ܘܒܐܝܡܡܐ.[78]

ܘܒܗܘܢܗ ܡܢ ܠܟܝ ܠܐ ܢܛܘܗ. ܕܬܬܟܬܘܐ[79] ܠܬܘܒܐ. ܘܬܢܚ ܒܠܒܝ ܠܦܘܩܕܢܗ.[80] ܗܘܝ ܡܠܟܐ ܠܝ

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[54] B: ܘܟܠ ܡܕܡ
[55] D: ܕܣܒܪܬ
[56] E: ܒܠܒܕ
[57] E om. this word.
[58] C om. this word.
[59] D: ܟܠ ܐܢܫ
[60] D: ܟܠ ܩܢܝܢܐ ܦܪܣܐ
[61] D: ܡܘܟܟܐ
[62] C: ܘܠܟܠܡܕܡ and DF: ܘܠܟܠ ܡܕܡ
[63] D: ܕܟܪ
[64] DE: ܬܫܝܢܘܐ
[65] C: ܕܗܢܐ
[66] D: ܕܬܪܣܡ
[67] D: ܕܟܪ
[68] D: ܒܘܗܡܐ ܡܠܟܘܬܐ
[69] C om. this word.
[70] C: ܒܝ ܬܛܥܐ
[71] B: ܒܬܫܒܚܬܗ
[72] D: ܛܥܝܐ ܐܢܘܢ
[73] D: ܟܠ
[74] F: ܒܪܐܢܫܐ
[75] C: ܐܘ ܐܢܬ
[76] C: ܢܛܪܟ
[77] C: ܒܒܬܝ
[78] C: ܘܒܐܝܡܡܐ
[79] D: ܕܬܟܬܘܐ
[80] D: ܠܦܘܩܕܢܐ

ܒܠܚܘܕ.[81] ܟܕ ܚܣܝܢܐ ܕܝܢ[82] ܘܟܕ ܐܝܠܝܢ ܕܪܗܛܝܢ ܒܬܪ ܒܪܘܫܗܘܢ ܠܡܥܒܪ ܠܐ ܫܒܩܝܢ. ܘܠܫܪܝܘܬܐ

ܒܟܪܣܗܘܢ ܠܐ ܬܐܟܠ.[83] ܕܠܐ ܢܟܠܘܢ[84] ܒܠܥܝܢ ܪܘܫܘܬܐ ܘܬܠܡܝܕܘܬܗܘܢ[85] ܕܓܒܘܬܢ.[86]

ܟܕ ܐܢܫܐ ܕܝܢ ܡܕܝܢܬܐ ܕܡܐܟܠ[87] ܒܗ̇[88] ܒܚܝܕܝܘܬܐ[89] ܢܗܘܐ ܒܚܝܠܢ. ܘܡܟܠܗܘܢ ܗܘܝܬ

ܠܦ ܒܠܚܘܕ.[90] ܡܢ[91] ܒܚܝܠܐ ܕܝܢ[92] ܕܐܠܗܐ ܐܫܬܟܚ. ܘܐܦ ܡܬܩܪܒܝܢ[93] | ܠܘܬܟܘܢ. ܗܘܝܬ ܢܕܥ fol. 76v

ܕܬܐܒܪܘܬܟܘܢ ܕܢܘܗܪܢܐ[94] ܗܘܐ.[95] ܡܢ[96] ܒܚܝܠܐ ܕܝܢ[97] ܕܐܠܗܐ[98] ܗܘܝܬ ܙܗܝܪ. [ܘܬܘܪܬܐ[99] ܡܢ

ܒܬܪ ܡܢܟܐ. ܠܐ ܓܒܪ ܡܛܠ ܐܝܬ ܡܢ[100] ܒܚܝܠܐ ܕܟܠܗܘܢ.[101] ܐܠܐ ܚܙܝ ܐܝܬ. ܐܝܬ ܕܝܢ

ܒܡܥܒܕܐ][102] ܚܕ. ܕܬܘܪ ܒܬܘܪ ܢܦܠܐ ܒܬܪܝܢ ܠܐ ܬܬܟܠܐ ܠܡܥܒܪ ܠܓܒܬܐ. ܒܟܠܐ

ܕܡܦܩܐ[103] ܒܐܝܕܝܢ. ܕܐܠܗܘܬܐ ܐܝܬ[104] ܬܡܟܠ.

ܠܐ ܬܐܡܪ ܪܚܡܝܢ ܒܥܒܕܘܬܐ. ܡܛܠ ܕܐܬܚܙܝܬܐ ܠܟ ܠܗܘܢ. ܐܡܪ ܓܒܪ ܗܢܟܐ.[105]

[ܕܟܒܪ ܒܠܟܐ][106] ܘܒܓܒܬܗ. ܘܠܟܠܐ ܡܦܩܢ ܠܗ. ܐܢܫܝ ܕܟܒܪ. ܠܐ ܓܒܪ ܙܕܩ ܠܝ ܕܢܦܩܐ.

ܐܠܐ ܠܗܘ ܡܕܡ[107] ܕܠܐ ܡܬܚܙܐ. ܡܟܬܒܐ ܕܝܢ ܕܚܙܐܘܗܝ ܠܡܥܒܕܐ [ܘܠܐ ܗܘܡܟܐ ܒܗ][108]

ܘܐܓܒܪܘ ܡܢ ܚܛܐ. ܘܐܚܪܢܐ ܕܠܐ ܚܙܐܘܗܝ ܘܗܘܡܟܐ ܒܗ ܘܚܝܘ.[109] ܘܡܬܠܗܕܐ[110] ܐܡܪ ܡܪܝ.

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81 D: ܒܠ ܡܕܡ
82 DE om. this word.
83 C: ܬܐܟܘܠ
84 DE: ܬܟܘܠ
85 D: ܘܬܠܡܕܬܐ and E: ܘܬܠܡܕܬܐ ܢܦܫܝܢ
86 D: ܕܓܒܘܬܐ
87 C: ܕܗܐܒ
88 D om. this word.
89 B: ܒܚܝܕܝܘܬܐ ܒܡܕܝܢܬܐ
90 D: ܒܠ ܡܕܡ
91 E: ܘܡܢ
92 F om. this word.
93 C: ܡܬܩܪܒ܂ ܡܬܩܪܒܝܢ and D: ܡܩܪܒܝܢ
94 D: ܕܢܘܗܪܢ
95 BCDEF: ܗܘܝܐ
96 DE: ܘܡܢ
97 D: ܬܘܒ ܕܟܕ
98 D: ܢܬܐ
99 B: ܘܬܘܪܬ ܐܝܬ
100 E: ܡܕܡ ܡܢ
101 C: ܕܟܠܗܘܢ
102 D: ܘܬܘܪ ܕܝܢ ܗܘܝܢ ܕܒܬܪ ܡܢܟܐ ܐܢܫ. ܠܘ ܓܒܪ ܕܠܐ ܡܛܠ ܐܝܬ ܐܘ ܠܚܙܝ ܚܙܝ ܐܝܬ ܡܢ ܒܚܝܠܗܘܢ ܐܠܐ ܒܪܡ ܬܐܒܪܘܬܟܘܢ ܘܒܗ ܒܚܝܠܢ ܡܥܒܕܐ ܒܗ ܢܗܐ ܣܥܝܪ ܐܘ ܡܕܝܢ. ܗܘܐ ܒܠܚܝܠܐ ܕܢܦܩܐ ܐܓܒܪܐ
103 C om. this word.
104 D: ܒܪܘܡܐ
105 D: ܗܢܟ
106 C: ܕܒܠܟܐ
107 D: ܡܐ
108 DE om. this bracketed phrase.
109 E om. this word.
110 BCDE: ܘܡܬܠ ܗܕܐ

ܕܛܘܦܣܘܢ ܠܐܢܫ ܕܠܐ ܚܙܐܘܗܝ[111] ܘܗܡܟܠܘ. ܘܐܦܣܩ[112] ܐܘ ܣܢܝܩ. ܢܗܘܐ ܒܡܫܝܚܐ ܘܢܛܪ ܒܦܘܩܕ̈ܢܘܗܝ.[113] ܕܢܡܘܣܐ[114] [ܠܗܘ ܛܘܒܐ][115] ܕܡܠܝ.[116]

ܘܗܕ̈ܐ[117] ܕܝܢ ܡܫܐ̈ܠܬܐ ܡܬܚܫܒܝܢ ܠܝ ܠܐܘܪܚܐ ܗܕܐ ܕܒܗ ܐܙܠܝܢ. ܕܠܡܢܐ[118] ܢܣܒܪ ܠܝ ܒܐܘܪܚܐ ܘܢܬܒܘܬ.[119] ܕܡܢܐ[120] ܕܡܬܚܡܝܢ[121] ܠܘܬ ܡܪܢ. ܢܩܒܠ ܡܢܗ ܡܘܗ̈ܒܬܐ ܪ̈ܘܚܢܝܬܐ ܘܢܫܡܫ ܠܒܪܬ ܩܠܗ ܕܐܡܪܐ.[122] ܐܝܟ[123] ܕܒܢ̈ܝܐ | ܛܠܝ̈ܐ ܘܡܗܝܡ̈ܢܐ. ܒܗܘ [ܠܫܘܬܦܘܬܗ ܕܡܪܢ.][124] fol. 77r

ܡܛܠ ܣܒܝܪܝ[125] ܫܐܠ ܘܢܬܝܗܒ ܠܟ. ܒܥܝ[126] ܘܬܫܟܚ. ܢܩܘܫ[127] ܘܢܬܦܬܚ ܠܟ. ܘܐܢ ܫܐܠܬ ܬܣܒ. ܘܐܢ ܢܩܫܬ ܦܬܝܚ. ܗܐ ܓܝܪ ܡܫܝܚܐ ܩܐܡ ܘܡܩܫ ܠܟ ܬܪܥܘܬܐ. ܒܠܒܟ ܦܬܘܚ ܠܗ ܬܦܬܚܘܗܝ. ܦܬܚܘ ܦܬܚܐ ܕܝܢ ܒܥܐ ܡܢ ܒܠܒܝ ܡܩܠܘܬܐ. ܘܐܝܢܐ[128] ܕܡܗܝܡܢ ܒܡܫܝܚܐ ܡܬܬܦܬܚܝܢ ܠܗ ܒܠܒܘܗܝ[129] ܫܠܝܡܘܬܗ. ܗܐ ܡܫܬܒܩܝܢ ܠܟ ܬܘܠܡܝܐ. ܐܬܬܚܝܕ ܘܠܐ ܬܕܡܝܢ. ܒܕܡܐ [ܕܡܪܢ ܐܢܬ][130] ܠܗܘ ܡܢܗ[131] ܕܡܫܬܠܛܐ ܢܦܫܟ.

ܕܡܢܐ ܕܐܬܬܐ ܡܫܝܚܐ ܒܩܘܪܒܢܐ. ܒܠܠܐ ܕܪܫܝܢ ܢܬܩܕܫܘܢ. ܘܡܢܗ ܠܡܫܒܥܐ ܬܫܘܫ. ܘܒܡܠܟܘܬܗ[132] ܬܬܚܫܒ. ܒܗܘ ܒܩܘܪܒܢܐ ܕܠܐ ܒܥܕ ܘܠܐ ܡܬܦܪܫܐ. ܒܩܘܪܒܢܐ ܕܝܢ ܗܘ ܗܘܝܘ ܡܫܝܚܐ.[133] ܕܠܗ [[ܘܠܐܒܘܗܝ] ܘܠܪܘܚܗ ܩܕܝܫܐ.][134] ܫܘܒܚܐ[135] [ܘܐܝܩܪܐ[136] ܘܬܘܕܝܬܐ[137]

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[111] E: ܚܙܐܘܗܝ
[112] BCD: ܘܐܦ ܣܩ
[113] F: ܒܦܘܩܕ̈ܢܘܗܝ
[114] D: ܕܢܡܘܣܐ
[115] BCDE: ܛܘܒܐ ܗܘ
[116] D: ܕܡܠܝܢ
[117] C: ܘܗܕܐ
[118] BCDE: ܕܕܠܡܢܐ
[119] C: ܢܬܒܘܬ
[120] DE: ܘܡܢܐ
[121] C: ܕܡܬܚܡ; D: ܕܡܬܚܡܢ; and E: ܕܡܬܚܡܝܢ
[122] BC: ܕܐܡܪ
[123] BC: ܕܐܝܟ
[124] D: ܠܫܘܬܦܘܬ ܡܪܢ
[125] C: ܐܘ ܣܒܝܪܝ
[126] E: ܘܒܥܝ
[127] D: ܘܢܩܘܫ
[128] D: ܘܗܘ and E: ܘܐܝܢܐ ܕܝܢ
[129] E om. this word.
[130] D: ܕܡܪܢܬ
[131] D: ܡܢܐ
[132] C: ܘܡܠܟܘܬܗ and F: ܒܡܠܟܘ̈ܬ
[133] C: ܡܫܝ̈ܚܐ
[134] D: ܘܠܪܘܚܐ ܩܕܝܫܐ
[135] A: ܫܘ̈
[136] A: ܘܐܝܩ̈
[137] A: ܘܬܘ̈

ܘܫܘܒ̈ܚܬܐ[138] ܗܫܐ ܘܒܟܠܙܒܢ[139]]140[ ]ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ[141] [142] [[143] ❖]]ܒܡܫܝܚܗ ܒܝܠܕܘܬܗ

]ܐܘ ܡܪܘܢܐ[144] [[145] ❖

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[138] A: ܘܫܘܒ̈ܚ

[139] B: ܘܒܟܠ ܙܒܢ

[140] D om. this bracketed phrase.

[141] A om. this word.

[142] D: ܢܗܘ ܠܥܠܡܝܢ ܐܡܝܢ and E om. this bracketed phrase.

[143] C: ܬܫܒܚܢ ܘܩܘܪ̈ܒܢ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ

[144] BF om. this bracketed phrase.

[145] DE om. this double bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ[1]][2] ܕܒܒܪ ܡܫܝܚܐ ❖ ܡܠܦܢܘܬܐ[3] ❖

ܠܐܚܐ ܪܚܝܡܐ ܘܡܝܩܪܐ. ܡܪܢܐ ܕܝܠܝ. ܡܪܝ ܩܒܠ[4] ܡܝܬܪܐ. ܐܦܝܣܩܘܦܐ ܚܒܪ [ܥܒܕ ܡܫܝܚܐ.][5]
ܐܣܘܝ ܕܢܦܫܢ ܘܦܓܪܢ ܫܠܡ. ܥܠ ܗܕܝܢ[6] ܕܟܬܒܬܘܢ | ܠܝ ܕܬܬܕܟܪܘܢ ܥܠ ܚܘܠܡܢܟܘܢ[7] fol. 77v
ܘܕܐܝܟܢܐ[8] ܐܝܬܝܟܘܢ. ܒܟܬܒܬܐ ܕܡܢ ܠܘܬܟܘܢ. ܚܕܝ ܒܪܘܚܝ. ܐܫܬܪܪܬ. ܒܚܕܘܬܐ ܪܒܬܐ
ܡܠܬܗ. ܟܕ ܚܙܝܐ ܗܘܬ ܠܥܝܢܝ ܣܓܝ ܛܒ ܡܢ ܕܒܥܐ ܘܡܢ ܒܪܘܚܬܐ. ܘܬܘܕܝܬܐ ܟܕ ܝܗܒܬ ܠܡܪܝܐ ܕܚܘܣܝܐ
ܪܒܐ ܘܒܐܘܝܘܬܐ ܫܝܢܐܝܬ ܐܝܬܝܟܘܢ. ܘܥܠ ܗܠܝܢ ܕܝܢ ܟܠܗܝܢ ܠܐܠܗܐ ܫܒܚܬ.

ܥܠ ܗܝ ܕܝܢ ܕܟܬܒܬ ܠܝ ܕܐܘܕܥܟ ܕܐܝܟܢܐ ܘܕܡ ܕܬܗܘܐ ܡܬܕܒܪ. ܗܐ ܟܬܒܬ[9] ܐܘܕܥܬܟ.
ܡܛܠ ܕܐܝܬ ܥܘܫܩܢܐ ܡܚܝܠܬܐ ܒܡܣܩܘܬܐ ܕܒܝܫܬܐ. ܐܝܬ ܕܡܢ ܡܫܟܚܘܬܐ ܢܦܫ. ܘܐܝܬ ܕܡܢ
ܐܘܠܨܢܗ ܕܡܠܟܐ. ܘܐܝܬ ܕܢܦܫ ܒܬܘܪܐ ܘܐܒܕܢܐ. ܘܡܫܬܡܠܝܐܝܬ ܡܛܠ [ܡܫܝܚܐ ܘܐܠܗܐ][10]
ܢܦܫ.

ܐܠܝܢ[11] ܕܡܫܬܡܠܝܐܝܬ ܡܛܠ ܐܠܗܐ ܢܦܫܝܢ. ܗܟܢܐ[12] ܙܕܩ ܠܗܘܢ ܕܢܗܘܘܢ ܡܬܕܟܪܝܢ.
ܟܕ[13] ܡܕܡܝܬ ܗܘܝܢ ܒܠܒܗܘܢ ܕܡܢ ܟܕܘ ܡܛܝܬܘ[14] ܠܗܘܢ ܡܢ ܥܠܡܐ. ܘܗܕܝܢ ܢܛܪܘܢ ܒܕܘܒܪܐ
ܕܫܦܝܪ ܠܐܠܗܐ. ܟܕ ܗܝܡܢܝܢ ܥܬܝܕܘܬܗܘܢ ܥܠ ܥܘܒܕܐ. [ܕܐܝܬܝܗ̇ ܗܝܡܢܘܬܐ][15] ܫܪܝܪܬܐ.
ܘܦܓܪܐ ܘܢܦܫܐ. ܟܕ ܢܗܘܘܢ ܐܡܝܢܝܢ ܒܨܘܡܐ ܘܒܨܠܘܬܐ. ܘܒܥܒܕܐ ܕܛܒܬܐ. ܐܝܟ ܕܢܬܛܪܘܢ[16]
ܠܒܗܘܢ ܘܪܥܝܗܘܢ ܠܐܠܗܐ. ܐܠܝܢ ܕܝܢ | ܐܘ ܡܚܝܒܝܢ ܕܠܘ ܡܛܠ ܐܠܗܐ ܢܦܫܝܢ. ܐܠܐ[17] ܡܢ ܒܥܠܬܗ[18] fol. 78r
ܕܥܠܡܐ. [ܕܒܪܢܫܘܢ ܗܘܐ:[19]][20] ܡܬܐܒܠܝܢ ܘܡܫܢܝܬܐ. ܘܠܡܣܒܪ ܒܠܘܬܐ ܕܒܬܪܐ ܠܡܦܫܪ. ܟܕ ܗܢܝܢ

[1] B om. this word.
[2] D om. this bracketed phrase.
[3] ABC om. this word.
[4] ADF: ܩܒܠ
[5] BF: ܥܒܕܡܫܝܚܐ
[6] BCDEF: ܗܝ ܕܝܢ
[7] D: ܚܘܠܡܢܐ ܕܝܠܟܘܢ
[8] D: ܘܕܐܝܟܢ
[9] C: ܟܬܒܬ ܠܟ
[10] BC: ܐܠܗܐ and D: ܡܫܝܚܐ
[11] D: ܐܠܝܢ ܕܝܢ
[12] D: ܗܟܢ
[13] D: ܘܟܕ
[14] BC: ܡܛܝܬ
[15] D: ܕܗܝܡܢܘܬܐ
[16] D: ܕܢܛܪܘܢ
[17] C: ܐܠܐ ܡܛܠ
[18] C: ܒܥܠܬܐ
[19] C: ܗܘܐ ܢ
[20] D: ܗܘܐ ܕܒܪܢܫܘܢ

ܓܘܫܡܐ ܘܡܠܝܘܬܐ. ܘܠܐܡܬܡܫܚܢܘܬܐ ܠܚܕܢ ܠܐ ܡܢܝܚ. ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ ܐܣܟܝܡܐ[21] ܒܠܚܘܕ[22]

ܕܝܚܝܕܘܬܐ ܠܓܒܝܢ.[23] ܘܡܢ ܕܡܟܢܐ ܬܘܠܐ ܕܝܚܝܕܘܬܐ[24] ܠܒ ܙܢܝܢ.

ܐܢܬ ܕܝܢ ܐܘ ܚܒܝܒܝ ܕܠܦܢܝܟ ܗܘܝܬ[25] ܡܢܟ. ܘܠܐ ܕܐܬܚܪܐ. ܟܕ ܬܗܘܐ ܡܚܝܢ[26]

ܘܡܫܬܡܗܝܢ ܒܟܠܡܕܡ.[27] ܘܠܐ ܬܗܘܐ ܐܝܟ ܗܢܘܢ ܕܠܘ ܡܛܠ ܐܠܗܐ ܢܦܩܝܢ.[28] ܐܠܐ ܗܝܡܢ

ܠܟܠܝ[29] [ܡܠܬܗ ܕܠܒܘܒܐ][30] ܡܢܗܘܢ ܕܐܚܪ. ܕܐܝܠܝܢ ܕܒܥܘܠܐ ܗܘܘ ܒܡܠܬܐ. ܡܟܐ ܕܐܬܝܢ

[ܠܕܘܟܐ ܗܢܐ][31] ܕܝܚܝܕܘܬܐ. ܒܐܒܘܩܐ ܗܠܝܢܐ ܠܐ[32] ܘܠܐ ܠܗܘܢ ܠܡܬܕܟܪܘ. ܫܠܡ ܦܘܩܐ

ܕܗܘܘ ܠܗܘܢ ܒܡܠܬܐ. ܡܢ ܐܝܠܝܢ[33] ܕܠܟܝܢ ܘܡܠܟܝܢ ܦܘܝܬ ܗܢܐ. ܕܠܐ ܬܬܠܘܬ ܒܗܘܢ. ܐܠܐ

ܐܢ ܐܝܬ[34] ܗܕܐ ܒܡܠܬܐ. ܕܐܝܬ ܠܗܘܢ ܗܘܕܥܘܬܐ ܥܒܝܕܬܐ. ܒܗܘܢ ܢܗܘܐ ܒܝܢܝ.

fol. 78v ܘܠܗܘܢ ܗܘܝܬ ܡܫܐܠ ܘܥܠ ܒܟܠܡܕܡ.[35] ܠܐ ܒܥܐ ܬܬܠܡܕ ܕܬܐܠܦ[36] | ܡܢ[37] ܐܚܪܝܐ. ܘܐܢܬ

ܐܢܬ ܚܒܝܒܐ.

ܠܐ ܒܥܐ ܐܘ ܚܒܝܒܝ ܬܬܚܫܒ ܠܟ ܢܡܘܣܐ. ܐܘ ܬܬܐܡܪ ܕܗܘܝܬ[38] ܒܡܫܡܫܢܘܬܐ ܘܫܘܬܦܐ

ܠܟ ܡܢܝܚ ܬܘܪܐ. ܐܠܐ ܥܒܐ ܒܕܘܟܬܐ ܕܡܫܡܫ ܠܟ. [ܕܐܝܬܝܗܘܢ ܗܠܝܢ.][39] ܚܘܒܐ.[40] ܕܝܩܘܬܐ.

[ܡܫܪܘܬܐ. ܢܨܝܪܘܬܐ.][41] ܐܘܡܢܘܬܐ. ܠܒܝܫܘܬܐ. ܡܫܡܫܢܘܬܐ. ܢܒܝܪܘܬ ܪܘܚܐ. ܗܠܝܢ ܕܝܢ ܟܕ

ܬܘܠܐ ܐܢܘܢ. ܠܐ ܡܥܕܪܐ ܪܘܚܗ ܕܐܠܗܐ ܕܬܬܐ ܘܬܬܒܪܘ ܟܕ. ܘܬܫܠܝ ܒܟܠܡܕܡ.[42] ܘܢܗܘܘܢ

ܦܢܝܢ ܠܟ ܐܠܝܢܐ ܘܣܦܩܐ ܬܐܪ ܡܢ ܗܘ ܕܥܒܪ ܒܣܘܢܐ. ܠܡܫܘܬܗ ܕܝܢ ܕܐܠܗܐ ܟܕ ܥܒܪܐ

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[21] AD: ܐܣܟܡܐ
[22] D: ܠܚܘܕ
[23] C: ܠܒ ܠܓܒܝܢ and F: ܠܓܒܝܢ
[24] D om. this word.
[25] A: ܡܢܟ ܗܘܝܬ
[26] BCDEF: ܡܚܝܢ
[27] D: ܒܟܠ ܡܕܡ
[28] BCF: ܢܦܩܝܢ
[29] D: ܒܟܠܝ
[30] D: ܡܠܬ ܠܒܘܒܐ
[31] D: ܠܗܘܢ ܕܘܟܐ
[32] BCDEF om. this word.
[33] CDEF: ܐܝܠܝܢ ܕܝܢ
[34] BC om. this word.
[35] D: ܟܠ ܡܕܡ
[36] D: ܠܡܐܠܦ
[37] C om. this word.
[38] BC: ܕܗܘܝܬ
[39] D: ܗܠܝܢ ܐܢܘܢ
[40] BCF: ܒܡܫܡܫܢܘܬܐ. ܚܘܒܐ.
[41] B: ܢܨܝܪܘܬܐ. ܡܫܪܘܬܐ. And C: ܢܨܝܪܘܬܐ. ܡܫܪ ܘܬܐ.
[42] CD: ܒܟܠ ܡܕܡ

ܒܐܝܕ. ܗ̇ܝ ܡܫܟܚܐ ܠܗ ܒܓܠܡܕܡ.[43] ܘܡܠܦܐ ܠܗ ܠܡܥܒܕ [ܨ̈ܒܝܢܗ ܕܐܠܗܐ][44] ܒܡܫ̈ܠܐ ܕܝܢ

ܘܐܘܠܨ̈ܢܐ[45] ܡܬܚܫܒܐ ܠܡܣܝܒܪܘܬܐ ܗܕܐ. ܡܛܠ ܕܚܙ ܚ̈ܝܢܐ ܐܝܟ ܐܝܠܝܢ ܕܒܚܝܢ[46] ܠܗ̇. ܚܠܝܫ̈ܐ ܕܝܢ

ܠܐ ܫܟܚܐ ܠܗܘܢ ܚܠܝܡܘܬܗܘܢ[47] ܕܢܦܫܗܝܢ.[48]

ܐܝܬܝ ܕܝܢ ܐܦ ܚܢܢ. ܒܡܫܝܚܐ ܗܘܝܬ ܙܢܐ ܟܠܠܐ ܘܟܐܡܬܡܐ. ܘܒܡܗܕܢܗ ܡܢ ܠܒܝ

ܠܐ ܢܦܩ. ܬܘܒ ܐܢܐ ܙܢܐ [ܡܫܝܚܝܘܬܐ ܒܡܫ̈ܝܚܝ][49] ܠܘܬ ܡܢ[50] ܕܒܝ̈ܫܐ ܘܡܘܬܒܪܐ. ܘܠܘܬ[51] ܡܢ

ܒܠܡܕܡ[52] ܥܒܕܘܗܝ ܠܦܪܨܘܦܝ. ܐܝܟ ܕܬܪܘܨ ܢܦܫܝ. ܚܘܝ ܒܥܒܕܝ ܘܠܐ ܬܬܪܥܐ. ܘܠܐ ܬܬܠ ܥܢܝܬܐ

ܠܚܝ̈ܠܝ. ܘܐܦܠܐ ܢܡܚܬܐ ܠܓܒܝ̈ܢܝ. ܕܬܬܦܫ̈ܐ ܐܝܟ ܠܓܒܐ ܡܢ ܢܥܒܐ.[53] ܘܐܝܟ | ܦܪܝܫܬܐ fol. 79r

ܡܢ ܦܣܐ.

ܘܡܟܐ[54] ܕܢܩܝܦܬ ܚܠܝܡܝܢ[55] ܡܝܬܪ̈ܘܬܐ ܗܠܝܢ.[56] ܐܢܕܪܘܣ ܕܠܐ ܬܬܪܝܡ. ܪܘܚܬܐ ܕܝܢ ܡܕܒܪܐ

[ܠܚܠܝܡܝܢ ܡܝܬܪܘܬܐ.][57] ܕܡܢܐ ܐܝܕ ܡܢ ܠܡܠܘܬܗ[58] ܘܡܕܒܪܐ ܠܡܫܝܚܘܬܗ.[59] ܐܢܫܐ ܕܝܢ

ܕܡܚܫܒܘܬܐ ܡܫܡܫܐ ܠܥܡܠܐ. ܗܒܠܐ[60] ܪܕܝܘܬܐ ܡܫܠܬܐ ܠܐܪܚܐ. ܦܝܐܬܐ ܕܝܢ[61] ܕܡܫܒܚܐ

ܡܪܚܡܐ ܠܗ ܠܒܪܢܫܐ[62] ܡܢ ܐܠܗܐ. ܘܐܚܝܐ ܕܡܚܒ[63] ܠܐܠܗܐ[64] ܠܓܠܝܙ[65] ܒܡܫܝܚܐ ܡܬܕܪܟܐ.

ܡܛܠ ܕܡܫܝܚܐ ܚܘܒܐ ܗܘ.

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[43] CD: ܒܓܠ ܡܕܡ
[44] D: ܨܒܝܢ ܐܠܗܐ
[45] E: ܕܐܘܠܨ̈ܢܐ
[46] C: ܕܒܚܝܠ
[47] C: ܚܠܝܡܘܬܗܘܢ and E: ܚܠܝܡܘܬ ܗܘܢ
[48] C: ܕܢܦܫܗ̇ ܗ̇
[49] D: ܒܡܫ̈ܝܚܝ ܡܫܝܚܝܘܬܐ
[50] BC: ܡܢ ܚܠܝܡܘܢ
[51] BF: ܠܘܬ ܕܝܢ; C: ܠܘܬ; and D: ܘܠܘܬ ܕܝܢ
[52] CD: ܒܠ ܡܕܡ
[53] AC: ܥܢܝܬܐ
[54] E: ܡܟܐ
[55] F om. this word.
[56] A: ܗܠܝܢ ܘܚܠܝܡܝܢ and F: ܗܠܝܢ ܚܠܝܡܝܢ
[57] D: ܠܡܝܬܪܘܬܐ ܚܠܝܡܝܢ
[58] D: ܠܡܠܘܬܐ
[59] D: ܠܡܫܝܚܘܬܐ
[60] D: ܗܒܠ
[61] C om. this word.
[62] D: ܠܐܢܫ
[63] C: ܕܐܚܒ
[64] D om. this word.
[65] BC: ܘܠܓܠܝܙ and D: ܠܓܠ ܐܝܙ

ܐܢܕܝܢ[66] ܐܢܫ[67] ܢܣܬܟܠ ܒܢ ܐܘ ܚܫܒܢ. ܘܐܝܬܝܐ ܘܐܝܟܢܐ ܠܢ ܥܒܕܘ ܠܢ. ܚܕܝܐܝܬ ܥܒܕܘ

ܠܗ. [[ܐܢܕܝܢ[68] ܠܐ [ܬܫܬܡܥܘܢ ܠܗ.][69] [ܠܐ ܐܬܬܝܢ][70] ܚܫܝܒܐ ܥܒܪܝܐ.]][71] ܒܡܫܝܚܐ ܕܝܢ ܠܢ

ܕܬܬܕܒܪܐ[72] ܒܟܠܡܕܡ.[73] ܛܘܒܘܗܝ[74] ܠܐܢܫܐ ܕܐܬܕܒܪ[75] ܕܢܣܩ ܠܐܘܪܫܠܡ. ܘܒܩܒܪܗ ܕܡܪܢ

ܡܠܘܬܐ ܢܣܒ. ܛܘܒܘܗܝ[76] [ܠܐܢܫܐ ܕܐܬܕܒܪ][77] ܕܒܡܕܒܪܢܘܬܐ ܢܗܘܐ. ܘܠܡܕܒܪܢܐ ܠܓܒܪ ܠܐ

ܐܬܡܣܒ. [ܛܘܒܘܗܝ ܠܐܢܫܐ ܕܡܢ ܢܘܪܐ ܠܚܘܒܐ ܠܐ ܐܬܥܨܝ.][78] ܕܥܨܬܐ ܡܢ ܡܚܒܘܒܐ[79] ܪܒܐ[80]

ܕܡܪܝܐ ܚܝܐ ܘܒܘܣܡܐ. ܛܘܒܘܗܝ[81] [ܠܐܢܫܐ ܕܒܣܪ][82] ܘܪܚܐ ܡܢ ܐܪܒܗ. ܘܙܪܥ ܒܗ ܫܬܠܐ

ܒܓܢܬܐ. ܛܘܒܘܗܝ[83] [ܠܐܢܫܐ ܕܣܠܩ ܠܛܘܪܐ. | ܕܣܝܢܝ.][84] ܘܚܙܐ ܠܛܘܪܐ ܒܫܠܝܐ ܘܠܐ ܢܦܠ. fol. 79v

ܛܘܒܘܗܝ[85] ܠܐܢܫܐ ܕܚܙܝ ܒܗ ܗܘ ܕܒܗ. ܘܒܗ ܐܬܬܚܙܝ ܗܘ ܕܒܗ ܚܙܝ. ܛܘܒܘܗܝ[86] [ܠܐܢܫܐ ܕܝܕܥ][87]

ܕܠܦܘܪܫ ܕܡܒܥܐ[88] ܕܒܥܐ ܡܢ ܡܥܝܢܐ. ܘܡܫܩܝܢܐ ܡܢ ܐܒܪܐ. ܛܘܒܘܗܝ[89] [ܠܚܫܝܒܐ[90] ܕܡܢ][91]

ܬܫܬܘܬܐ ܐܬܢܙܪ. ܘܗܘܐ ܠܗ ܒܡܚܝܠܘܬܐ. ܛܘܒܘܗܝ[92] [ܠܐܢܫܐ ܕܒܡܟܬܫܬܐ][93] ܗܠܝܢ

[ܘܠܫܘܠܛܢܘܬܐ ܠܐ ܐܬܡܣܒ.[94]][95]

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[66] BD: ܐܢ ܕܝܢ
[67] D om. this word.
[68] D: ܐܢ ܕܝܢ
[69] B: ܬܫܬܡܥܘܢܗ
[70] D: ܬܬܝܢ
[71] E: ܠܐ ܐܬܬܝܢ ܚܫܝܒܐ ܥܒܪܝܐ ܐܢ ܠܐ ܬܫܡܥ ܐܢܬ ܠܗ
[72] BC: ܕܬܬܕܡܐ
[73] D: ܒܟܠ ܡܕܡ
[74] D: ܛܘܒ
[75] D: ܕܒܪ
[76] D: ܛܘܒ
[77] D: ܠܕܒܪ
[78] D: ܛܘܒ ܠܐܢܫܐ ܕܡܢ ܢܘܪܐ ܠܚܘܒܐ
[79] D: ܢܒܥܐ
[80] E om. this word.
[81] D: ܛܘܒ and E: ܘܛܘܒܘܗܝ
[82] D: ܠܕܒܣܪ
[83] D: ܛܘܒ
[84] D: ܠܕܣܠܩ ܠܛܘܪ ܣܝܢܝ
[85] CF: ܛܘܒܘ̈ and D: ܛܘܒ
[86] D: ܛܘܒ
[87] D: ܠܕܝܕܥ
[88] C: ܕܡܒܥܐ ܡܢ ܡܥܝܢܐ
[89] D: ܛܘܒ
[90] E: ܠܐܢܫܐ ܘܗܘܢܐ ܚܫܝܒܐ
[91] D: ܠܕܡܢ
[92] D: ܛܘܒ
[93] D: ܠܕܒܡܟܬܫܬܐ
[94] D: ܡܣܒ
[95] E: ܘܠܐ ܡܣܒ ܠܫܘܠܛܢܘܬܐ

[ܬܒܝܪ ܬܒܝܪ ܒܬܒܝܪ ܠܒܘܗܝ، ܠܐܝܠܐ ܕܐܝܒ][96] ܠܡܣܟܢܐ ܘܐܒܝܠ ܒܩܘܕ̈ܫܘܗܝ. ܕܢܬܪ ܣܢܐ[97] ܕܠܟܠܬ[98]

ܠܗܘܢ ܥܘܠܡ. ܒܡܠܟܐ ܕܒܥܘܕܪܢܗ[99] ܠܐ ܬܘܪܝ. ܒܥܘܠܡܗ ܡܢܗ ܡܬܠܡ ܠܗ. ܗܟܢܐ ܕܠܐ ܡܢܐ ܣܓܝܐܬܐ

ܒܛܠܠܘܬܗ. ܒܡܫܟܢܘܬܗ ܐܝܟ ܡܢܐ ܠܗ. ܐܝܟܢܐ[100] ܕܓܣܠܗ ܠܐ ܡܢܐ ܡܬܘܪܬܐ. ܐܝܟ ܡܢܐ ܠܗ

ܒܡܣܠܘܬܗ. ܡܗܝܡ̈ܢܐ[101] ܢܬܛܒܥܘܢ[102] ܠܬܫܡܫܬܐ.[103] ܘܫܒܝ̈ܚܐ ܠܓܘܫܡܐ.

ܒܪ ܕܝܢ ܐܬܬܐ ܡܣܟܢܐ ܒܠܘܣܡܐ. ܕܢܩܐ ܗܠܝܢ ܠܥܢܝܐ. ܘܒܬܠܐ [ܦܪܝܫ ܠܗܘܢ

ܒܬܘܗܡܐ.][104] ܣܡ ܕܝܢ ܐܝܟ ܢܬܒܬܪ[105] ܘܡܒܠ ܘܠܐ ܢܣܒܐ. ܕܝܢ ܘܦܐ ܕܒܬܝܢ ܠܡܐܬܬܐ[106]

ܢܬܦܝܣܐ. ܘܠܗܘܢ[107] ܠܦܬܐ ܢܬܦܪܘܐ.[108] ܗܐ ܒܬܦܬ ܠܝ ܐܘ ܣܢܝܐ ܦܬܓܡ̈ܐ ܗܠܝܢ. ܕܬܦܪܐ

ܘܬܒܥܝ.

ܐܠܗܐ ܢܗܘܐ ܠܝ ܡܥܕܪܢܐ ܒܓܠܝܢܡ.[109] | ܗܘ [ܕܡܥܒܕ ܕܡܣܟܢ][110] ܠܡܣܟܠܐ.[111] ܘܠܒܢܐ fol. 80r

ܠܐܠܝܡ [ܕܒܐܘܠܝܢܐ ܐܬܝܬܘܢ.][112] ܗܘ ܕܠܗ ܥܘܒܕܐ ܘܟܠܝܡ ܬܫܒܘܚܬܗ، ܠܟܠܡ[113] ܟܠܝܡ[114] ܐܡܝܢ

❖ [[ܐܘ ܝܫܘܥ [ܡܫܝܚܐ ܐܢܐ][115] ܠܝ ܠܐ ܬܬܛܠܡܝ[116] ܡܢ ܠܒܝ]][117] ❖

[96] D: ܘܬܒܝܪ ܒܬܒܝܪ ܠܒܘܒ ܠܕܐܝܒ
[97] E: ܣܢܐ ܕܠܟܠܡ
[98] C: ܠܟܬ
[99] E: ܒܥܘܕܪܢܗ
[100] D: ܘܗܘ
[101] C: ܡܗܡܢܘܬܐ
[102] C: ܢܬܛܒܥ ܘ
[103] C: ܠܫܡܫܐ
[104] D: ܢܣܝܡ ܠܬܘܗܡܐ
[105] D: ܢܡܪܒ
[106] D om. this word.
[107] C: ܘܠܗܘܢ
[108] D: ܢܦܪܐ
[109] D: ܒܓܠ ܡܕܡ
[110] D: ܕܡܣܟܢܐ ܕܢܣܟܠ
[111] C: ܠܡܣܟܠܐ
[112] D: ܕܐܠܝܡ
[113] D om. this word.
[114] D: ܠܟܠܝܡ
[115] C: ܡܫܝܚܐ
[116] C: ܬܛܠܡܝܢ
[117] DE om. this double bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܚܕ ܡܪܝܫܐ ❖ ܡܠܦܢܘܬܐ[2] ❖

ܫܒܚܬܐ ܒܟܠ ܐܬܪ. ܘܐܝܬܝܗ̇ ܫܠܝܛܘܬܐ ܘܒܡܪܘܬܗ. ܡܪܚܡܢܘܬܐ ܡܢܗ̇ ܒܡܬܪܐ. ܘܐܝܬܐ ܫܘܒܚܐ ܘܒܕܪܗ.[3] ܡܟܒܫܢܘܬܐ[4] ܡܓܕܠܐ ܪܡܐ ܒܓܕܝܫ.[5] ܘܐܝܬܝܗ̇ ܪܡܘܬܐ ܘܫܘܒܚܗ. ܕܓܒܝܬܐ ܡܢܗ̇ ܢܘܗܪܐ ܕܟܪܐ. ܘܐܝܬܝܗ̇ ܠܡܐܘܬܐ ܘܫܒܚܬܗ. ܡܫܒܪܢܘܬܐ ܢܨܚ̈ܝ ܒܬܪܐ ܘܪ̈ܬܝܬܐ. ܘܐܝܬܐ ܘܡܠܟܐ ܘܪܡܐ ܐܢܘܢ. ܫܘܒܐ ܥܢܝܐ ܡܠܟܝܐ ܒܪܒ. [ܘܐܝܬܝܗ̇ ܡܠܐܘܬܐ][6] ܘܒܡܪܘܬܗ. ܘܡܚܝܐ ܡܥܒܕ[7] ܕܢܟܠܠ ܠܫܘܬܦܐ[8] ܗܠܝܢ. ܐܝܟܢܐ[9] ܕܐܝ ܕܡܬܥܒܕܢ[10] ܠܫܒܚܘܬܐ ܗܝ ܡܥܒܕ[11] ܢܟܠܠ[12] ܐܢܘܢ.

ܡܛܠ ܕܒܪ ܫܒܚܘܬܐ ܕܫܠܝܛܘܬܐ ܕܡܪܝܐ. ܘܡܫܡܠܝܐ ܛܒܐ ܠܟܒܘܕܗ.[13] ܐܝܟ ܕܐܡܪ ܛܘܒܢܐ ܕܘܝܕ. ܠܐ ܡܫܬܦܘܩ[14] ܬܫܡܫ ܪ̈ܓܠܝ ܒܡܥܒܕܬܐ[15] ܐܘ ܫܒܚܝ. [ܒܕܡܘܬܐ ܕܝܕܥ ܐܢܬ ܐܝܟܢܐ ܡܫܬܡ ܐܢܬ ܠܗ̇.][16] ܕܝܠܟܐ ܬܥܒܕ ܘܬܦܠ. [ܘܬܗܘܐ ܡܫܡܠܝܬ][17] ܠܛܒܪܐ. ܘܡܐܒ̈ܪܐ ܢܣܒܘܢ ܒܢ. ܘܡܠܐܟ̈ܐ [ܢܣܒܘܢ | ܒܡܪܘܬܐ.][18] ܒܗ ܘܐܬܥܒܩ[19] ܠܐܠܗܐ ܕܒܢ̈ܝܢ ܡܢ ܬܫ̈ܠܝܬܐ[20] ܕܐܝܟ ܗܠܝܢ.

ܠܐ ܡܫܬܦܘܩ[21] ܬܫܡܫܪ ܡܕܡ. ܐܠܐ ܐܢ[22] ܗܘ̇ [ܕܐܠܗܐ[23] ܡܪܝܐ][24] ܒܗ. ܠܐ ܢܛܠܒܐ ܒܢ ܟܠܡܐ ܗܢܐ ܒܪ̈ܓܠܘܗܝ. ܡܛܠ ܕܠܐ ܡܩܘܡ ܐܚܕ[25] ܠܟܠܡܐ ܕܒܬܪ. ܕܢܫܬܡܫܘܢ ܠܐ

fol. 80v

[1] D om. this bracketed phrase.
[2] ABC om. this word.
[3] C: ܘܒܡܪܘܬܗ ܘܒܕܪܗ
[4] D: ܡܟܒܫܐ
[5] D: ܐܝܩܪ
[6] D: ܘܡܠܐܘܬܐ ܐܝܬܝ
[7] D: ܡܨܝܐ
[8] DE: ܫܘܬܦܐ̈ܠܐ
[9] D: ܘܗ̇
[10] D: ܕܢܥܒܕ
[11] D: ܡܨܝܐ
[12] DE: ܕܢܟܠܠ
[13] D: ܠܟܒܘܕ̈ܘܗ̇
[14] D: ܡܬܦܘܩ
[15] DE: ܒܕܡܝܬܐ
[16] D: ܒܪ ܬܕܒܪ ܐܝܟܢܐ ܬܫܬܡܫܝܗ̇
[17] D: ܘܡܫܡܠܝܬ ܗܘܬܐ
[18] D: ܒܪܐ ܠܗܘܢ
[19] D: ܘܐܥܒܩ
[20] C: ܡܫ̈ܠܝܬܐ
[21] BC: ܡܢ ܡܬܦܘܩ and D: ܗܢ
[22] D om. this word.
[23] E om. this word.
[24] C: ܕܡܪܝܐ ܐܠܗܐ
[25] C: ܐܚܘܢ

ܡܬܡܠܠ. ܠܟ ܡܘܬܐ ܒܪܢܫܘܬܐ. ܟܝܢ ܚ̈ܝܐ ܒܫܠܝܬܐ.[26] ܠܟܢܐ ܡܫܟܢܘܬܐ ܒܕܟܝܘܬܐ. ܟܝܢ ܒܘܬܪܐ ܒܠܡܐܘܬܐ. ܡܢ ܚܘܟܐ ܕܢܫܟܘܢ ܢܘ̈ܡܬܟ ܠܟ̈ܐ. ܐܝܟ ܠܟܠܢ[27] ܕܚܒܝܢ ܐܠܗܐ. ܒܟܢܫܬܐ ܕܡܫ̈ܝܚܐ ܠܗ ܬܡܠܠ. ܐܠܐ ܬܒ[28] ܘܣܘܬ ܡܠܘ̈ܗܝ. ܐܢܕܝܢ[29] ܡܫܐܠܝܢ ܠܟ [ܘܡܪܒ ܐܢܬ][30] ܡܠܠ. ܘܐܡܪܝܢ[31] ܠܗ. ܗܟܢ[32] ܐܡܪܬ ܥܠ ܦܘܡܟ. ܡܛܠ ܕܫܬܘܩܐ ܦܐܪܐ ܗܘ ܕܫܟܝܢܬܐ. ܘܪܡܫܟܐ ܡܡܠܠ.[33] ܥܠ ܫܘܦܪܬ ܗܘܢܗ ܡܘܕܥ. ܐܢܬ ܕܡܫܬܥܪ ܕܠܐ ܠܟܝܢ ܘܠܟܝܢ. ܘܐܢܬ[34] ܕܠܟܝܢ ܘܡܫܬܥܠ[35] ܢܗܪ.

ܠܝܬ ܡܕܡ ܕܡܒܪ ܐܝܟ ܡܫܟܢܘܬܐ.[36] ܥܠ ܐܡܬܝ ܕܬܫܡܫܪ ܡܕܡ ܕܠܒ.[37] ܗܕܐ ܥܠ [ܡܒܪܢܘܬܗ ܕܐܠܗܐ][38] ܬܬܚܫܒ.[39] ܐܡܪܝܢ[40] ܡܕܡ ܕܟܬܝܒ ܢܡܘܣܐ. ܗܘܐ[41] ܥܠ [ܦܪܢܣܗ ܕܗܠܟܐ][42] ܬܬܚܫܒ. ܐܠܗܐ ܕܝܢ ܒܠܟ̈ܘܬܐ ܡܕܒܪ. ܟܢܫܐ ܕܝܢ ܒܠܡܕܡ[43] ܕܟܢܐ ܒܢܫܐ. ܚ̈ܝܠܐ. | fol. 81r
ܕܠܟܘܪ.

ܐܢܬ ܕܝܢ ܐܘ ܫܡܥܐ ܠܥܠ ܢܬܬܚܫܒ ܒܘܬܪܟ. ܒܒ̈ܢܫܐ ܕܝܢ ܕܡܫܬܒܝܢ[44] ܕܚܠܐ ܕܟܢܐ ܘܗܘܝܢܐ[45] ܒܚܪܝܬܐ. ܡܛܠ ܕܡܠܘ̈ܗܝ ܕܐܠܗܐ ܠܐ ܠܒܢ̈ܝܗܘܢ ܠܗܘܢ. ܐܝܠܝܢ[46] ܕܝܢ ܕܠܒܡܐ ܡܠܘ̈ܗܝ ܕܐܠܗܐ. ܥܒܝܕܝܢ ܠܟܠܗܘܢ[47] ܐܝܠܝܢ[48] ܕܒܐܪܥܐ ܐܢܘܢ.

[26] D: ܕܒܫܠܝܬܐ and E: ܕܫܠܝܬܐ
[27] DE: ܠܟܠ ܐܢܫ
[28] C: ܬܘܒ
[29] B: ܐܢ ܕܝܢ and D: ܘܐܢ
[30] D: ܘܢܕܒܬ
[31] D: ܘܐܢ
[32] E: ܬܗܟܢ
[33] C: ܡܠܠ
[34] D: ܐܢܬ
[35] BCDF: ܘܡܟܝܢ ܥܠ
[36] C: ܡܦ̈ ܡܫܟܢܘܬܐ
[37] E om. this word.
[38] D: ܡܒܪܢܘܬ ܐܠܗܐ
[39] C: ܬܬܦ̈ ܢܡ
[40] BCD: ܐܢ ܕܝܢ
[41] CDEF: ܗܕܐ
[42] D: ܦܪ̈ܢܣܗ ܗܠܟܐ
[43] A: ܢܠܡܕܡ and D: ܥܠ ܡܕܡ
[44] BC: ܡܫܬܒܝܢ
[45] BC: ܘܗܝܢܐ
[46] C: ܐܠܠܝܢ
[47] BCDEF: ܠܟܠܗܝܢ
[48] C om. this word.

ܡܢܐ ܕܝܢ ܕܡܬܛܐܘܢ ܫܘܢ̈ܩܐ. ܐܘܕܐ ܘܥܒܕ ܠܐܠܗܐ. ܕܒܗ ܢܚܐ ܢܬܚܣܝܢ. ܘܬܘܪ ܡܬܬܘܪ[49]

ܡܘܪܒ ܠܢ. ܡܢܗܘܐ ܕܝܢ ܐܠܗܐ ܠܐܠܝܢ[50] ܕܪܚܡܝܢ ܠܗ.[51] [ܐܝܟ ܕܡܕܒܪܢ[52] ܕܗܝܡܢܘ][53]

ܡܕܒܪܢܘܬܗ. [ܒܦܐ ܕܝܢ][54] ܠܐܠܝܢ ܕܪܚܡܝܢ ܠܗ ܒܫܘܢ̈ܩܐ.[55] ܕܢܒܥܐ ܐܝܟ ܡܢܦܩܐ[56] ܒܡܪ̈ܕܐ.

ܕܡܢܐ ܕܪܓܙ ܘܐܬܚܣܠ ܢܒܟܘܢ[57] ܕܗܝܡܢܘ ܡܕܒܪܢܘܬܗܘܢ. ܒܐܦ̈ܐ ܠܓܠܝܬܐ ܐܬܬܡܣܝܢ.[58] ܩ̈ܠܐ ܕܠܬܗ

ܒܗܝܢ[59] ܕܓܠܝܬܐ. ܡܬܓܠܝܢܬܐ ܢܦܪ̈ܝܬܐ ܐܬܬܪ̈ܝܡܝܢ.[60] ܢܦܩ̈ܬܐ ܕܪ̈ܘܩܐ. ܐܝܟ ܐܬܚܘܕܬ ܠܐ

ܬܗܦܟܘܢ. ܘܐܝܟ ܬܢܚ ܠܐ ܬܫܠܐ. ܘܐܝܟ ܬܬܠܠ ܠܐ ܬܬܠܐ. [ܠܒ ܠܡܐܟܠ ܡܢܝܪܐ ܒܣܘܟܐ. ܠܒ[61]

ܡܢ ܕܠܡܐܟܠ ܕܓܒܐ ܘܒܟܪ̈ܝܬܐ ܒܡܣܟܢܘܬܐ.][62]

ܐܢܫܦ ܕܐܝܬ ܛܠܡ ܠܢ ܠܐ ܬܬܦܟܕ. ܡܛܠ ܕܐܠܗܐ ܬܓܒ ܠܢ. ܘܐܝܟ ܬܥܒܕܘܬ ܠܐܝܬ

ܗܓܠܘܬܐ. ܘܐܦ ܐܠܗܐ ܫܒܩ ܠܢ ܗܓܠܘܬܢ. ܘܐܝܟ ܬܬܦܟܕ. ܡܬܚܝܠܬܢ ܐܘܕܝܬ. ܪܒܐ ܗܘ

ܗܝܡܢܘܬܐ ܕܐܝܟ ܒܒܪܐ ܡܬܬܦܩܬܐ | ܘܡܒܠܠ ܚܘܒܐ ܕܡܢ ܗܝܡܢܘܬܐ ܡܚܝܪ. ܡܛܠ ܕܗܝܡܢܘܬܐ fol. 81v

ܗܬܪܐ. ܚܘܒܐ ܕܝܢ ܒܢܝܐ. ܠܐ ܐܫܬܡܠܝܬ ܡܢ ܡܬܘܡ. ܕܐܝܬ ܡܢ ܚܘ̈ܒܐ ܕܚܢ̈ܦܐ. ܕܚܝܐ ܠܓܠܝ̈ܬܐ

ܘܗܡܪ ܚܠܐ. ܘܗܒ ܐܦܪܐ ܫܡܝ̈ܢܐ. ܐܓܒܐ ܕܚܘ̈ܒܐ ܪ̈ܘܚܢܐ.

ܚܝ ܕܝܢ ܢܗܘܐ ܗܓܠܐ ܠܒܠܒܐ. ܕܢܗܘܐ ܚܘ̈ܒܐ ܠܐܠܗܐ. ܗܘ ܕܠܗ ܫܘܒܚܐ[63] [ܘܐܝܩܪܐ

ܘܬܘܕܝܬܐ[64] ܘܣܓܕܬܐ[65]][66] ܡܢ ܟܘܠ ܟܠܡ. [ܗܫܐ ܘܒܟܠܙܒܢ[67]][68] ❖ [ܒܗܕܢܐ ܐܘ ܡܪܢܐ

ܒܝܠܕܬܢ][69] ❖

49 CDEF: ܒܬܘܪ
50 E: ܐܠܝܢ
51 DE: ܠܗ ܒܫܘܢ̈ܩܐ
52 BCF: ܕܢܕܒܪܢ
53 DE: ܐܝܟ ܕܢܕܒܪܢ ܗܝܡܢܘ
54 D: ܘܒܦܐ
55 D: ܒܐܘܠܨܢܐ
56 D: ܡܥܦܩܐ
57 C om. this word.
58 D: ܐܢܝܢ
59 D: ܒܗ
60 D: ܐܢܝܢ
61 D om. this word.
62 C: ܠܒ ܡܢ ܕܠܡܐܟܠ ܕܓܒܐ ܘܒܟܪ̈ܝܬܐ ܒܡܣܟܢܘܬܐ ܠܒ ܠܡܐܟܠ ܡܢܝܪܐ ܒܣܘܟܐ
63 A: ܫܘܒ݀
64 A: ܘܬܘ݀ and BEF om. this word.
65 A: ܘܣܓ݀
66 D om. this bracketed phrase.
67 E: ܘܒܟܠܙܒܢ ܠܥܠܡܝܢ ܐܡܝܢ
68 D om. this bracketed phrase.
69 D: ܘܥܠܡ ܕܥܠܡܝܢ ܠܥܠܡܝܢ ܐܡܝܢ and E om. this bracketed phrase.

❖ ܕܝܠܗ [ܚܕ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ [ܟܠܗܘܝ ܕܥܒܪܐ][2] ❖

ܡܫܝܚܐ ܐܢܫ ܐܠܗܐ ܥܠ ܐܪܥܐ. ܘܥܬܝܪܐ ܐܬܡܣܟܢ ܕܢܥܬܪ ܠܡܫܝܚ̈ܝܐ. ܐܡܪܐ ܐܬܢܟܣ ܕܢܚܐ ܠܟ̈ܠܢܐ. ܐܬܡܚܐ ܦܓܪܐ ܕܢܚܐ ܠܡܫܝܚ̈ܝܐ. ܐܬܐܫܕ[3] ܕܡܐ. ܕܢܬܚܣܢܘܢ ܚܠܫ̈ܐ. ܘܡܣܟܢܐ ܐܬܥܬܪܘ. ܘܚܝ̈ܒܐ ܐܬܙܕܩܘ. ܢܦܝ̈ܠܐ ܐܬܬܩܢܘ. ܘܡܪ̈ܥܐ ܢܨܚܘ.[4] ܐܬܬܚܝܬ ܠܥ̈ܠܝܐ ܕܢܪܝܡ ܠܬܚܬ̈ܝܐ. ܡܪܐ ܗܘܐ ܥܒܕܐ. ܕܢܦܪܘܩ ܠܡܫܝܚ̈ܝܐ.[5] ܘܐܬܬܐ ܕܢܚܐ ܐܢܘܢ. ܘܗܘܘ ܢܣܝܒܝ ܡܘܬܐ ܬܒܪ[6] ܡܢ ܚܛܝܐ. ܒܛܠ[7] [ܫܘܠܛܢܗ ܕܡܘܬܐ.][8] ܡܢ ܐܝܠܝܢ ܕܗܝܡܢܘ ܒܡܫܝܚܐ.

ܦܠܣܘ̈ܦܐ ܕܝܢ ܕܝܘ̈ܢܝܐ ܒܐܪܥܝܬܐ ܡܪܚܝܢ. ܦܠܣܘ̈ܦܐ ܕܝܢ ܕܪ̈ܘܚܐ[9] ܒܫܡܝܐ ܘܠܐܠܗܐ ܡܪܚܡܝܢ. ܡܛܠ [ܕܝܢ ܗܕܝܐ][10] ܐܡܪ. ܕܡܛܠ ܢܬܗܢܐ[11] | ܒܪܢܫܐ ܐܝܟ [ܟܠܗ ܟܠܡܐ][12] ܢܩܢܐ ܘܢܦܫܗ ܢܩܛܘܠ. ܡܛܠ ܕܝܢ[13] ܐܗܢܝܢ ܐܢܘܢ ܫܒܥܬܗܘܢ ܕܦܠܣܘ̈ܦܐ[14] ܚ̈ܝܐ. ܒܪ ܕܝܢ ܡܢ ܡܠܟܘܬܗ ܕܐܠܗܐ ܡܬܟܠܝܢ. ܘܒܥܘܠܐ ܡܬܬܢܝܢ. ܠܡܟܘܢ[15] ܠܐܝܠܐ ܕܒܥܐ ܠܡܫܝܚܐ. ܘܥܠ ܒܐܝܕܘܗܝ. ܘܥܒܕ ܨܒܝܢܗ ܕܗܝܟܘ[16] ܒܥܘܪܐ ܦܠܣܘܦܐ ܫܦܝܪܐ.

ܗܐ ܒܬܟܬ ܠܝ ܐܘ ܫܦܝܪ[17] ܦܬܓ̈ܡܐ ܗܠܝܢ ܕܬܡܪܐ [ܘܬܬܦܬܠ ܫܠܝܘܢ ܘܬܒܒܕ.][18] ܠܐ ܒܢܐ ܙܕܩ ܠܝ ܐܘ ܫܦܝܪ. ܕܢܦܠܐ ܒܬܪܐ ܕܐܫ̈ܝܢܐ. ܘܐܦ̈ܝܐ ܕܝܠܝ ܡܦܬ̈ܝܢ[19] ܘܡܫܬܠܝ. ܘܐܦܠܐ[20] ܠܐܫ̈ܝܢܐ ܢܠܒܫ. ܘܚܝܝܢ[21] ܒܬܪܓܠܬܐ ܢܦܫܝ. ܐܢܝܢ[22] ܐܝܟܢܐ ܕܡܠܦ ܘܠܐ ܒܟܕ ܒܥܝܪܐ ܗܘܐ

fol. 82r

[1] D om. this bracketed phrase.
[2] ABCEF om. this bracketed phrase.
[3] B: ܐܬܫܕ
[4] E: ܐܬܢܨܚܘ
[5] D: ܠܥܒ̈ܕܐ
[6] D: ܬܒܪ
[7] C: ܒܛܠܘ
[8] D: ܫܘܠܛܢ ܡܘܬܐ
[9] C: ܪܘܚܐ
[10] D: ܗܕܝܢ
[11] E: ܡܬܗܢܐ
[12] D: ܟܠܗ ܟܠܡܐ
[13] C om. this word.
[14] F: ܦܠܣܘ̈ܦܐ
[15] D: ܒܘܠܛ
[16] A: ܕ̈ܝ ܕܗܝܟܘ
[17] C: ܐܝܟ ܘܫܦܝܪ
[18] BC: ܘܬܒܒܕ ܘܬܬܦܬܠ ܫܠܝܘܢ
[19] DE: ܕܡܦܬ̈ܝܢ
[20] E: ܘܐܦ
[21] D om. this word.
[22] BD: ܐܝܟ ܕܝܢ

ܒܡܠܟܘܬܐ.[23] ܡܕܝܢ[24] ܗܘ ܕܡܠܟ ܘܥܒܕ ܙܟܐ ܗܘܐ [ܒܡܠܟܘܬܐ ܕܫܡܝܐ.][25] ܗܟܢ ܕܝܢ[26] ܝܗܒ ܠܢ

ܕܢܬܬܥܬܪ[27] ܘܢܡܠܟ. [ܒܪܡܐ ܕܗܠܝܢ][28] ܟܠܗܝܢ ܠܬܓܒ̈ܝܟ ܒܢ. ܠܐ ܓܝܪ[29] [ܠܬܫ̈ܡܫܢ ܡܫܡܫܢܘܬܐ

ܗܠܝܢ.][30] ܐܠܐ ܒܥܒ̈ܠܐ ܘܐܘܠܨ̈ܢܐ. ܘܐܦܠܐ ܠܚܘܒܬܐ ܡܬܚܫܒܐ ܠܟܢ. ܐܠܐ ܐܝܟ ܡܬܥܕܪܢܐ

ܡܢ ܟܠܗܝܢ ܡܫ̈ܒܚܬܐ ܒܢ̈ܝܬܐ. ܘܪܚܡܘܗܝ[31] ܒܐܡܝܢܘ ܒܫܘܒܚܐ ܥܡ ܐܠܗܐ ܡܕܒܪ.

ܕܡܐ ܕܐܬܐ ܡܫܝܚܐ ܒܫܘܒܚܗ. ܘܡܠܐܟ̈ܘܗܝ ܩܕ̈ܝܫܐ ܥܡܗ. ܢܫܬܘܐ[32] ܕܓܠܝܠܐ ܕܪܓܘܬܐ

ܢܣܒ ܘܥܡܗ ܠܥܠܡܐ | ܢܗܘܐ. ܘܒܡܠܟܘܬܗ ܢܬܒܣܡ. ܒܗܘ[33] ܫܘܒܚܐ ܕܠܐ ܥܒܪ ܘܠܐ ܡܫܬܪܐ. fol. 82v

ܫܘܒܚܐ[34] ܕܝܢ ܗ̇ܘ ܝܫܘܥ ܡܫܝܚܐ. ܕܠܗ ܘܠܐܒܘܗܝ [ܘܠܪܘܚܗ ܩܕܝܫܐ.][35] ܫܘܒܚܐ[36] [[ܘܐܝܩܪܐ][37]

ܘܬܘܕܝܬܐ[38] ܘܣܓܕܬܐ[39] ܘܫܘܠܛܢܘܬܐ[40] ܗܫܐ ܘܒܟܠܙܒܢ[41] [ܘܠܥܠܡ ܥܠܡܝܢ][42] ܐܡܝܢ.

ܒܗܕܝܢ [ܐܘ ܩܪܘܝܐ ܡܫܝܚܝܐ ܒܥܐ ܕܗ̇ܘܐ ܐܢܐ ܚܛܝܐ ܣܦܪܐ[43] ܒܥܘܬܗ ܕܥܢܘܠ. ܕܟܒܪ ܢܗܘܐ

ܟܠ ܢܘܛܦܬܐ ܕܪ̈ܚܡܐ ܐܡܝܢ][44]][45] ❖

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[23] D: ܒܡܠܟܘܬ ܫܡܝܐ
[24] EF: ܡܢ ܕܝܢ
[25] D: ܒܡܠܟܘܬ ܫܡܝܐ
[26] D om. this word.
[27] D: ܕܢܬܥܬܪ
[28] D: ܒܪ ܗܠܝܢ
[29] D om. this word.
[30] D: ܠܬܫ̈ܡܫܢ ܗܠܝܢ ܡܫܡܫܢܘܬܐ
[31] D: ܘܪܚܡܗ
[32] D: ܢܫܘܐ
[33] C: ܘܒܗܘ
[34] AF: ܫܘ̈
[35] D: ܘܠܪܘܚܩܕܫܐ
[36] C: ܫܘܒ̈; D: ܫܘܒܚܐ ܢܗܘܐ ܠܥܠܡܝܢ ܐܡܝܢ; and F: ܫܘ̈
[37] F: ܘܐܝܩ̈ܪ
[38] A: ܘܬܘܕܝ̈; C om. this word; and F: ܘܬܘ̈
[39] AF: ܘܣܓ̈ܕ and BC: ܘܣܓܕܬܐ ܘܪܘܪܒܐ
[40] A: ܘܫܘܠܛܢ̈ and B: ܘܫܘܒܚ ܫܘܠܛܢܘܬܐ
[41] B: ܘܟܠܙܒܢ
[42] B: ܠܥܠܡܝܢ
[43] E om. this word.
[44] C: ܒܨܠܘܬܟ ܐܘ ܡܪܝ، ܩܪܘܝܐ ܡܗܝܪܐ
[45] D om. this double bracketed phrase.

❖ ܕܝܠܗ [ܕܒܪ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ ܐܓܪܬܐ[2] [ܕܠܘܬ ܡܘܓܢܝܣ][3] ❖

ܠܟ ܒܪ[4] ܡܘܓܢܝܣ[5] ܚܒܝܒ ܐܠܗܐ. ܕܗܘܝܬ ܫܘܬܦܐ[6] ܒܡܘܠܕܟ. ܘܫܦܝܪ ܕܝܢ ܒܗ ܒܐܘܪܚܐ ܗܕܐ ܕܝܚܝܕܝܘܬܐ.[7] ܗܝܕܝܢ ܡܡܠܠܢܐ ܠܟ ܠܒܢܝܐ ܕܐܝܬ ܠܗܘܢ ܫܘܠܡܐ.[8] ܘܐܬܬܣܝܡ ܠܡܗܘܐ ܚܘܪܐ ܫܦܝܪܐ [ܠܓܠܗܘܢ ܐܢܫܐ.][9] [ܗܢܘ ܕܝܢ:][10] [ܒܡܟܝܟܘܬܟ ܘܒܫܡܠܝܘܬܟ.[11]][12] ܒܪ [ܬܗܘܐ ܢܦܫܟ ܠܓܠܝܢ.[13] ܐܝܟ ܠܗ̈ܒܐ ܘܐܝܟ ܒܢ̈ܝܐ ܐܢܫܐ.][14] ܘܬܗܘܐ ܚܝܒ ܕܡܪܝܐ ܘܕܬܫܡܫܬܐ. ܕܒܪ ܫܟܚ ܐܢܫ ܕܗܟܢ ܐܬܝܢ. ܐܬܡܠܟܐ ܚܕܘܬܐ[15] ܘܪܘܙܐ. ܘܐܬܥܝܩ[16] ܟܕ ܐܘܠܨ̈ܢܐ ܗܠܝܢ ܕܫܪܝܐ[17] ܐܢܫ ܒܗܘܢ. ܒܪ ܒܐܡܝܢܘ ܗܘܝܬ ܚܠܦ [ܕܐܡܪܝܢܐ ܐܬܝܢ.[18]][19] ܘܐܢܫܘ̈ܗܝ[20] ܕܠܝܠܐ ܐܬܢܫܠ ܒܒܓܠ[21] ܐܬܐ[22] ܐܢܐ[23] ܠܘܬܟ. ܘܐܡܠܝܢ ܚܕܘܬܐ.

fol. 83r ܐܘܕܥܢܝ ܕܝܢ ܐܘ ܚܒܝܒܝ. ܕܠܐ ܢܦܠܝܢ | ܒܟ ܡܘܬܒܐ ܘܬܪܥܝܬܐ ܕܟܘܬܝܟ ܘܬܫܥܝܬܐ. ܘܬܘܒ ܠܐ ܬܫܥܝܢ[24] ܠܡܘܬܬܪܘ. ܐܠܐ ܗܘܐ ܒܡܘܡܪܝܢ. [ܒܕܡܘܬܐ ܕܬܢܚܐ][25] ܒܬܟܫܬܐ ܕܟܠܗ. ܘܗܟܢ ܬܬܕܒܪ ܡܕܡ ܕܐܬܐ ܠܟ ܠܡܥܒܕ. ܠܐ ܕܝܢ ܬܗܘܐ ܚܣܝܪܐ ܒܟܠܗ. ܐܠܐ ܒܥܒܕܐ ܕܫܦܝܪ ܠܚܣܝܕܘܬܐ. ܒܪ ܕܝܢ[26] ܬܫܡܫ ܟܠ ܕܡܬܒܥܐ ܕܐܢܫ̈ܐ ܡܝܬܪܐ. ܐܬܥܩܒ ܐܘ ܚܒܝܒܝ ܕܬܬܚܪܐ ܒܗܘܢ ܘܠܐ ܬܗܘܐ

[1] D om. this bracketed phrase.
[2] ABCF om. this word.
[3] C om. this bracketed phrase.
[4] BCDEF: ܒܪܝ
[5] ABCF: ܡܘܪܝܣ
[6] D: ܫܘܬܦ
[7] C: ܕܝܚܝܕܝܘܬܐ
[8] D: ܫܘܠܡ
[9] D: ܠܟܠ ܐܢܫ
[10] ADEF: ܗ̄ and BC om. this word.
[11] C: ܘܡ̄ܫ ܘܒܫܡܠܝܘܬܟ
[12] D: ܒܡܟܝܟܘܬܟ ܘܒܫܡܠܝܘܬܟ
[13] D: ܠܟܠ ܐܢܫ
[14] C: ܘܬܗܘܐ ܢܦܫܟ ܠܓܠܝܢ. ܐܝܟ ܠܗ̈ܒܐ ܘܐܝܟ ܒܢ̈ܝܐ ܐܢܫܐ. ܘܬܗܘܐ ܢܦܫܟ ܠܓܠܝܢ. ܐܝܟ ܠܗ̈ܒܐ ܘܐܝܟ ܒܢ̈ܝܐ ܐܢܫܐ.
[15] D: ܚܕܘܐ
[16] B: ܘܐܬܬܥܝܩ
[17] F: ܕܫܪܐ
[18] B: ܐܬܝܟ
[19] D: ܠ ܟܠ ܐܢܫܘܬܟ
[20] BC: ܘܐܢ ܗܘ
[21] D: ܠܒܓܠ
[22] C om. this word.
[23] D om. this word.
[24] C: ܬܫܡܫܝܢ
[25] D: ܒܪ ܐܢܫܐ
[26] C om. this word.

ܡܛܠܗ ܠܗܘܢ ܟܕ ܡܢ ܕܘܟܪܢܗܘܢ [[ܪܢܝܚ[27] ܐܢܬ.[28] ܐܠܐ ܢܣܘܢ ܕܘܟܪܢܗܘܢ]][29] ܥܒܝܕ ܒܗ.

ܣܚܝܡܐ[30] ܕܝܢ ܐܝܬܘܗܝ.[31] ܗܘ ܕܟܕ ܥܒܕ ܟܠ ܕܘܟܪܐ ܕܐܢܫܐ ܡܢܗܪܐ. ܡܬܚܫܒ ܕܢܡܪܐ[32]

ܒܗܘܢ. ܟܕ ܡܦܩ ܒܗܪܐ. ܕܠܓܘܫܡ ܡܠܟܘܬܐ ܡܥܠܝܢ. ܡܬܚܫܒ[33] ܐܦ ܗܢ ܕܠܓܘܫܡܐ ܗܘ

ܢܥܘܠܐ.[34]

[ܐܝܟܐ ܕܝܢ][35] ܕܟܠܝ ܡܢ ܒܟܠܗ. ܟܠܝ ܡܢ ܣܟܐ ܕܠܟܠܗ. ܐܡܪ ܠܝ ܐܘ ܣܟܠܐ. ܕܐܝܟܢܐ[36]

ܡܫܟܚܝܢ ܠܗܘܢ ܠܐܢܫܐ ܡܢܗܪܐ. ܟܕ ܙܢܝܚܝܢ[37] ܡܢ ܒܥܒܕܝܗܘܢ ܠܟܠܐ. ܘܠܐ ܡܬܟܝܠܝܢ ܢܩܝܡ[38]

ܕܢܡܪܐ[39] ܒܗܘܢ. ܗܐ ܟܕ ܐܡܪܝܢ. ܕܠܓܘܫܡܗܘܢ ܠܡܪܢܐ ܕܥܩܪܘ ܠܡܥܒܕܐ ܕܢܗܝܪܝܢ[40] [ܡܠܟܘܬܐ

ܕܫܡܝܐ.][41] ܘܠܐ ܡܬܟܝܠܝܢ ܢܩܝܡ[42] ܕܢܡܪܐ ܒܗܘܢ. ܕܒܫܡܗܘܢ[43] ܢܬܟܗܢ ܒܡܠܟܘܬܐ. ܐܠܐ ܟܕ

ܐܦܠܝܢ ܘܥܬܝܢ ܘܕܡܟܚܝܢ | ܢ̈ܚܝܢ ܕܢܗܘܐ ܐܦܘܬܗܘܢ. ܗܝ ܕܐܝܬܝܗ[44] ܕܟܠܬܐ[45] ܘܠܐ ܡܣܝܟܐ fol. 83v

ܕܬܗܘܐ.

ܐܪܐ ܠܡܢܐ ܠܦܘܠܚܢ ܘܠܦܘܠܦܘ [ܐܬܦܠܓܝܬ ܡܠܟܘܬܐ ܕܫܡܝܐ ܒܠܚܘܕ.][46] ܐܡܪܝܢܐ[47] ܕܝܢ

ܘܠܦܠܚܝܢܐ.[48] ܐܝܠܝܢ ܕܥܩܪܘ ܒܥܒܕܝܗܘܢ ܠܐܠܗܐ. [ܘܐܦ ܚܢܢ][49] ܐܘ ܣܟܠܐ ܝ̈ܕܥܝܢ ܕܐܠܗܐ

ܐܦܘܬܗܘܢ ܒܥܒܕܝܢ. ܠܓܘܫܡ ܡܠܟܘܬܐ ܐܦܘܬܗܘܢ ܡܥܠܝܢ.[50] ܥܡܠܝܗܝ[51] ܠܬܘܟܠܐ[52] ܦܠܘܦ.

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27 C: ܪܢ̈ ܪܢܝܚ
28 D: ܪܢܝܚܬ
29 A om. this double bracketed phrase.
30 D: ܣܚܝܡܐ ܗܘ
31 D om. this word.
32 C: ܐܦ ܗܢ ܕܢܡܪܐ
33 D: ܘܡܬܚܫܒ
34 D: ܢܥܘܠ and E: ܡܥܘܠܐ
35 D: ܘܗܘ
36 D: ܕܐܝܟܢ
37 BDEF: ܙܢܝܚܝܢ
38 CEF: ܠܢܩܝܡ
39 C: ܘܐܢܐ ܕܢܡܪܐ
40 C: ܕܢܗܝܪ
41 D: ܡܠܟܘܬ ܫܡܝܐ
42 E: ܠܢܩܝܡ
43 C: ܕܟ̈ܕ ܕܒܫܡܗܘܢ
44 D om. this word.
45 D: ܕܕܟܠܬܐ
46 D: ܐܬܦܠܓܬ ܡܠܟܘܬ ܫܡܝܐ ܠܚܘܕ
47 BCD: ܐܡܪ ܐܢܐ
48 DE: ܕܠܦܠܚ̈ܢܐ
49 C: ܘܐܦܚܢܢ
50 BCEF: ܡܥܠܝܢ and D: ܥܠܝܢ
51 C: ܥܡܠܝܗܝ
52 C: ܠܬܘܟܐ

[ܟܕ ܕܝܢ ܐܡܪ.]53 ܕܐܒܘܢܐ ܥܬܝܪܐ ܐܬܒܥܬ ܘܪܗܛܬ ܥܠܬ̇54 ܘܡܣܟܢܘܬܝ,55 ܢܛܪܬ. ܘܢܛܪܘ56

ܠܝ ܡܚܝܠ ܚܠܝܠܐ ܕܪܒܘܬܐ. ܕܢܬܠܝܘܗܝ ܠܝ ܡܪܝ ܒܝܘܡܐ ܗܘ̇. ܕܐܝܬܘܗܝ ܕܝܢܐ ܟܐܢܐ. ܟܕ ܕܝܢ57

ܒܟܐ ܕܠܐ ܢܦܣܘܩ ܣܒܪܐ ܕܒܢܝ̈ܢܫܐ. ܕܠܐ ܢܐܡܪܘܢ ܕܠܗ58 ܒܠܚܘܕܘܗܝ,59 ܡܬܚܫܒ ܚܠܝܠܐ ܗܢܐ

ܡܟܐ ܘܐܡܪ. ܕܠܘ ܠܝ ܒܠܚܘܕ. ܐܠܐ ܘܠܟܠܗܘܢ ܐܝܠܝܢ ܕܪܚܡܝܢ ܓܠܝܢܗ ܕܡܫܝܚܐ ܡܬܚܫܒܐ

ܡܠܟܘܬܐ. ܘܐܦ ܕܝܢ [ܗܝܡܢܐ ܐܝܬܝܗ̇.]60 ܟܠ ܡܢܐ ܠܐ ܡܬܬܟܝܠܝܢ ܘܡܬܠܝܢ. ܕܫܥܘܬܐ61

ܕܐܒܘܬܗܘܢ ܢܗܘܐ. ܐܠܐ ܐܬܓܘܫܡ ܒܒܝ̈ܫܐ. ܘܐܫܠܝܡ62 ܐܘܠܨ̈ܢܐ. ܕܢܗܘܢ63 ܡܫܠܡ ܠܝ

ܠܡܠܟܘܬܐ. ܐܝܟ [ܡܠܬܗ ܕܡܪܢ]64 ܕܐܡܪ. ܠܐ ܟܢܪ ܕܝܢ ܠܝ ܐܘ ܫܒܩܬܝ ܠܡܬܓܘܫܘ ܒܒܝ̈ܫܐ.

ܘܠܡܚܪܡ | ܡܢ ܐܘܠܨ̈ܢܐ [ܕܒܐܝܕܝܗܘܢ ܡܗܘܢ]65 ܠܝ ܒܠܒܠܐ. fol. 84r

ܢܗܘܐ ܕܝܢ ܡܛܠ ܒܒܝ̈ܫܐ ܐܘ ܫܒܩܬܝ ܚܠܡܐ ܗܢܐ ܘܓܠܝܢܐ66 ܕܒܗ. ܡܛܠ ܕܕܒܠܐ ܗܘ

ܘܫܪܪܐ ܠܝܬ ܒܗ. ܘܡܛܠ ܗܕܐ67 ܦܘܩܕܢܘܗܝ, ܡܕܝ̈ܢܐ ܘܢܘܚܡܐ ܒܠܚܘܕ ܕܒܗܝܢ. ܘܐܦ ܣܝܡ68 ܕܝܢ69

ܬܐܡܪ ܒܗ ܢܦܫܝ.70 ܡܛܠ ܕܒܗܬܬܗ [ܕܚܠܡܐ ܕܒܗܝܢ]71 ܠܐ ܡܫܬܡܥܝܢ. ܘܫܘܕܥܬܗ ܠܐ

ܡܫܬܟܚܐ. ܘܟܘܪܗܗ ܠܐ ܡܬܡܠܠ. ܘܫܘܠܡܐ72 ܠܝܬ ܠܗ. ܘܡܘܬܐ ܒܗ ܠܐ ܡܫܬܠܛ. ܘܚܝ̈ܐ

ܕܒܗ ܠܐ ܡܬܦܣܩܝܢ. ܘܢܘܗܪܗ ܙܟܐ ܘܡܬܠܝܐ. ܟܕ ܒܟܝܢ ܡܢ ܐܠܗܐ ܕܡܢܗ ܠܐ ܡܬܦܠܓ.

ܐܠܐ ܡܢܐ ܕܕܝܢ ܡܫܝܚܐ.73 ܒܟܠܗ ܠܥܠܡܐ ܢܗܘܐ. ܘܒܥܠܡܘܬܗ ܢܬܒܣܡ. ܒܗܘ74

ܒܗܘܡܢܐ ܕܠܐ ܒܟܪ ܘܠܐ ܡܬܟܪܝܐ. ܘܠܝܬ ܕܦܣܩ ܠܗ. ܟܕ ܒܚܕܘܬܐ ܢܦܠ ܠܡܫܝܚܐ. ܗ̇ܘ ܕܠܗ

53 D: ܕܐܡܪ
54 E: ܥܠܬ̇ ܥܡܠܝܬ
55 A: ܘܡܣܟܢܘ
56 BCDEF: ܘܢܛܪ ܗܘ
57 BC om. this word.
58 E: ܠܗ
59 E: ܒܠܚܘܕ̈ܘ
60 D: ܗܝܡܢ ܗܝ
61 D: ܕܫܥܘܐ
62 D: ܘܐܫܠܡ
63 C: ܕܢܗܘܘܢ
64 D: ܡܠܬܗ ܡܪܢ
65 D: ܕܒܐܝܕܝܗܘܢ ܡܬܬܝܗܒܝܢ
66 D: ܘܓܠ
67 BCDE: ܘܡܛܠ ܗܕܐ
68 BCDE: ܘܐܦ ܣܡ
69 BC: ܕܝܢ ܠܐ and D om. this word.
70 D: ܗܘܝܢ
71 ADEF om. this bracketed phrase.
72 D: ܘܫܘܠܡ
73 C: ܡܫܝܚ̈
74 D: ܒܗ̇ܝ

ܘܠܐܒܘܗܝ [ܘܠܪܘܚܗ ܩܕܝܫܐ.]75 ܫܘܒܚܐ76 [ܘܐܝܩܪܐ77 ܘܬܘܕܝܬܐ78 ܘܣܓܕܬܐ79

ܘܩܘܠܓܝܒܘܬܐ80 ܡܢ ܥܠܡ̈ܐ ܘܬܫܒ̈ܚܬܐ ܥܠ ܐܦ̈ܝ ܥܠܡܝܢ ܓܒܪ̈ܘܬܗ81 ܕܠܘܬ82 ܥܠܡܐ ܟܠܗ

ܘܕܠܘܬܝ.83 ܗܫܐ ܘܥܠܡܝܢ.84 ܐܬܕܒܪܢ ܐܘ ܩܘܪܒܐ ܒܡ̈ܠܬܟ]85 ❖

75 D: ܘܠܪܘܚܩܘܕܫܐ
76 AF: ܫܘ̈
77 F: ܘܐܝܩܪ̈
78 A: ܘܬܘܕ̈; C: ܘܬܘܕܝܬܐ ܘܕ̈; and F: ܘܬܘ̈
79 A: ܘܣܓ̈ and F: ܘܣܓܕ̈
80 C: ܘܩܘܠܓܝܒܘܬܐ
81 BC: ܓܒܪ̈ܘܬܟ
82 C: ܕܠܘܬܝ̱ ܘܕܠܘܬ
83 C om. this word.
84 C: ܘܥܠܡܝܢ ܘܠܥܠܡ ܥܠܡܝܢ and E: ܘܥܠܡܝܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ
85 D: ܘܥܠܡ ܪܚܡܘܗܝ ܠܥܠܡܝܢ ܐܡܝܢ

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ.[2] ܠܘܩܒܠ ܐܝܠܝܢ ܕܐܡܪܝܢ ܘܠܐ ܥܒܕܝܢ ❖

fol. 84v | ܐܡܪ ܠܝ ܐܘ ܡܪܘܢܐ [ܕܡܬܚܫܒ ܐܢܬ][3] ܒܡܪܢܝܟ. ܒܪ ܚܫܚܬܐܝܬ [ܡܪܐ ܐܢܬ.][4] ܐܢܕܝܢ[5] ܒܥܒܕܐ ܡܫܝܚܐ ܐܢܬ[6] ܡܪܢܝܟ. ܥܒܕ [ܡܬܚܫܒ ܐܢܬ.][7] ܐܢܕܝܢ[8] ܡܪܢܐ [ܠܡܫܝܚ ܡܫܝܚܐ][9] ܐܢܬ.][10] ܘܒܥܒܕܐ ܠܐ [ܥܒܕ[11] ܐܢܬ.][12] ܠܡܪܘܡܘܬܐ [ܡܪܐ ܐܢܬ.][13] ܡ̈ܠܐ ܕܝܢ ܦܩܝܠܬܐ ܡܒܕܩ ܠܐ ܡܫ̈ܬܠܝܢ. ܥܒ̈ܕܝܢ ܐܢܘܢ ܓܝܪ ܥܒܕܐ ܠܡܪܘܬܐ[14] ܡܢ ܡ̈ܠܐ. ܐܝܬ ܕܐܡܪܐ ܐܝܟ ܕܐܠܦ ܘܡܬܚܫܒ. ܘܐܝܬ ܕܐܡܪܐ ܐܝܟ ܕܝܠܦ ܠܐܢܫܐ. ܘܐܝܬ ܕܐܡܪܐ ܒܪ ܒܟܝܢܐ ܕܐܠܦ ܡܫܝܚܘܬܐ ܕܡ̈ܠܐ. ܘܐܝܬ ܕܐܡܪܐ ܐܝܟ ܕܠܒܢܐ. ܒܪ ܐܡܪ ܕܟܠܡܕܡ[15] ܕܡܪܐ ܐܢܐ ܒܥܒܕܐ [ܡܥܒܕ ܐܢܐ][16] ܠܗ ܠܟܠ. ܐܠܗܐ ܕܝܢ ܠܗܘ ܕܡܪܐ[17] ܘܥܒܕ ܡܫܥܒܕ. ܡܪܝܐ ܕܝܢ ܚܫܚܐ[18] ܠܐܠܗܐ[19] ܠܐ ܡܫܬܥܒܕܐ.

ܫܠܝܚܐ ܕܝܢ ܗܟܢܐ[20] ܐܡܪ. ܕܠܘ ܡܪܘܬܗ[21] ܕܢܡܘܣܐ ܒܐܝ̈ܕܝ ܩܕܡ ܐܠܗܐ[22] ܐܠܐ ܒܥܒܕܘܗܝ. [ܘܒܥܒܕܘܬܐ[23] ܐܚܪܬܐ ܗܟܢܐ][24] ܐܡܪ. [ܕܡܠܟܘܬܐ ܕܫܡܝܐ][25] ܠܐ ܗܘܬ ܡܐܟܠܐ ܘܡܫܬܝܬܐ. ܘܐܟܠܐ ܡ̈ܠܐ. ܐܠܐ ܒܥܒܕܐ. [ܚܪܐ ܐܢܬ][26] ܕܟܠܡܕܡ.[27] ܕܒܥܒܕܐ ܗܘܐ ܗܘܝܘ

[1] D om. this bracketed phrase.
[2] C: ܡܪ̈ܢ
[3] D: ܕܡܬܚܫܒܬ
[4] D: ܡܪܬ
[5] BCD: ܐܝܟ ܕܝܢ
[6] D om. this word.
[7] D: ܡܬܚܫܒܬ
[8] BD: ܐܝܟ ܕܝܢ
[9] BC: ܡܪܐ
[10] D: ܠܡܫܝܚ ܡܫܝܚܬ
[11] BC: ܡܫܝܚܐ
[12] D: ܥܒܕܬ
[13] D: ܡܪܬ
[14] BCDEF: ܠܡܪܗ
[15] DE: ܕܟܠ ܡܕܡ
[16] D: ܡܥܒܕܐ
[17] C: ܕ̈ܡܪܐ
[18] D: ܚܫܚܬܐ
[19] DE om. this word.
[20] D: ܗܟܢ
[21] D: ܠܡܫܝܚܘܬܗ and E: ܡܪܘܬܗ ܗܘ
[22] A om. this word.
[23] C: ܘܒܥܒܕܘܬܐ
[24] D: ܘܒܥܒܕܘܬ ܐܚܪܢܝܢ ܗܟܢ
[25] D: ܕܡܠܟܘܬܗ ܕܐܠܗܐ
[26] D: ܚܪܬ
[27] D: ܕܟܠ ܡܕܡ

ܕܐܬܘܗܝ,[28] ܥܒܪܐ.[29] ܡܕܝܢ ܐܘ ܦܘܪܩܢܐ [[ܕܡܫܬܒܗܪ ܐܢܬ.][30] ܒܒܝܬܐ ܚܘܐ ܦܘܪܫܢ. ܘܠܐ ܒܟܠܐ ܡܣܟܢܘܬܐ ܐܘ ܦܘܪܩܢܐ]][31] ܕܗܘ̈ܐ.

ܠܡܢܐ ܥܒܕܝܬܘܢ[32] ܦܘܩܕܢܘܗܝ,[33] ܕܐܠܗܐ | ܘܐܙܠܝܬܘܢ ܒܬܪ ܫܒܝܠܐ. ܘܐܝܟܢ[34] ܪܚܡܝܬܘܢ[35] ܕܒܪ̈ܝܬܗ ܕܐܠܗܐ ܗܢܐ ܘܡܫܡܠܝܬܘܢ[36] ܒܡܫܡܫܘܬܗ ܕܗܘ ܕܒܪܟ. ܐܘ[37] ܕܗܘ̈ܢܐ ܣܘܪܘ[38] ܘܚܙܘ ܒܡܢܐ ܗܢ ܒܡܫܡܫܘܬܗ ܕܐܠܗܐ ܕܒܪܟ. ܘܡܢܐ ܥܘܠܡܗ̇ ܕܟܡܝܐ. ܐܕܝܢ[39] [ܚܝ̈ܐ ܐܢܬ][40] ܕܬܒܥ ܥܘܠܡܗ̇. ܐܘܥܠ[41] ܐܝܟܢ ܒܟܘܪܐ ܘܫܝ ܒܟܠܐ ܡܣܟܢܐ. ܘܐܢ ܢܘܪܐ[42] ܡܬܚܘܠܠܬܐ[43] ܗܟܢܐ ܡܣܟܢܐ [ܒܡܢܐ ܡܬܐܪܬ ܡܣܟܢܐ][44] ܗ̇ܝ ܕܠܐ ܡܬܚܘܠܠܐ. [ܢܘܪܐ ܕܝܢ ܕܗܪܟܐ][45] ܕܡܣܟܢܬܐ ܗܝ. [ܢܘܪܐ ܕܝܢ ܕܒܠܡܐ[46]][47] ܕܒܬܪܗ ܠܒܠܡ ܡܫܘܚܐ.

[ܘܝ ܠܟܘܢ][48] ܐܘ ܕܝܩܐ. [ܒܡܢܐ ܠܐܡܬܝ][49] ܠܐ ܡܬܬܦܝܣܝܬܘܢ[50] ܠܘܬ[51] ܐܠܗܐ. ܗܐ ܟܕ ܐܠܗܐ ܐܡܪ[52] ܠܟܘܢ. ܘܐܢܬܘܢ ܒܪܘܩܝܬܘܢ ܡܢܗ. [ܒܡܢܐ ܠܐܡܬܝ ܒܡܣܝܒܪܢܘܬܐ][53] ܪܗܛܝܬܘܢ ܗܐ ܟܕ ܐܡܪ ܐܠܗܐ ܠܟܘܢ ܘܐܡܪ. ܬܘ ܠܘܬܝ, ܘܐܢܐ ܐܢܝܚܟܘܢ ܠܟܘܢ. ܐܘ ܕܠܗܢܐ ܟܠ ܥܡܠܝܢܐ[54] ܬܟܒܠܝܬܘܢ.[55] ܐܝܟܢܐ ܕܝܢ ܕܡܬܬܟܠ ܥܠ ܥܡܠܝܢܐ. ܟܕ ܒܒܝܬܐ ܠܝܬ ܠܗ. ܫܠܡܐ ܥܠ ܫܠܡܐ ܒܡܫܡܫ.

fol. 85r

[28] C: ܕܐܬ ܗܘܝ and D om. this word.
[29] D: ܕܥܒܪ
[30] D: ܕܡܫܬܒܗܪܬ
[31] C om. this double bracketed phrase.
[32] BC: ܥܒܕܝܢ ܐܢܬܘܢ
[33] A: ܦܘܩܕܢܘ̈
[34] BC: ܘܐܝܟܢܐ
[35] C: ܪ̈ܚܡܬܘܢ ܠܗ
[36] BCE: ܘܡܫܡܠܝܢ ܐܢܬܘܢ
[37] D: ܐܘ ܦܘܪܩܢܐ
[38] C: ܣܘܪ
[39] D: ܐܝܟ ܕܝܢ
[40] D: ܚܝܬ
[41] E: ܘܐܘܥܠ
[42] BC om. this word.
[43] D: ܗܟܢ
[44] A om. this bracketed phrase.
[45] D: ܢܘܪ ܗܪܟܐ ܕܝܢ
[46] E om. this word.
[47] D: ܢܘܪ ܒܠܡܐ
[48] D: ܘܠܟܘܢ ܕܝܢ
[49] D: ܥܕ ܐܡܬܝ
[50] D: ܡܬܦܝܣܝܢ
[51] C: ܠܘܬܝ
[52] C: ܐܡܪ ܐܢܬ
[53] D: ܘܥܕ ܐܡܬܝ ܒܡܣܝܒܪܢܘܬܐ ܕܠܒܢܐ ܗܢܐ
[54] C: ܥܡܠܝܢܐ ܥܡܠܝܢܐ
[55] B: ܬܟܒܠܝܢ ܐܢܬܘܢ

ܗܟܢܐ[56] ܕܝܢ[57] ܝܗܒ ܠܗ[58] ܠܒܢܝ̈ܐ ܕܢܬܚܬܬܘܢ[59] ܘܢܬܒܠ. [ܒܚܝܐ ܕܡܚ̈ܝܐ][60] ܣܠܩܘ. [ܕܐܢܫܘ̈ܗܝ

ܕܗܘܐ][61] ܫܘܒܚܢܐ ܢܗܘܐ ܐܝܟ ܟܠܗ ܒܟܠܡܐ.[62] ܘܐܦ ܠܐ ܗܘܐ ܫܘܒܚܢܐ ܒܪ ܒܢ̈ܝ ܗܘ܆ ܕܒܟܠ

[ܘܐܬܬܚܬܬ ܡܫܬܘܕܝܢܐ[63]][64] | ܠܬܫܡܫܬܐ. ܗܘ ܕܝܢ ܕܢܫܡܫܐ ܘܢܟܗܢ. ܠܘܬ ܕܒܝܫ ܡܠܟܗ. fol. 85v

ܐܡܪ ܠܝ ܐܘ ܒܢܝܢܐ.[65] ܕܐܝܟ ܐܝܬ ܠܒܢܝܐ ܒܬܪܝܐ. ܘܐܝܬ ܠܗ [ܬܪܝܢ ܒܢ̈ܝܐ.][66] [ܘܚܕ[67]

ܡܫܬܡܠܐ ܠܒܪܗ ܘܡܟܝܢ ܠܗ. ܘܐܚܝܢܐ][68] ܡܢܐ ܒܠܗܘܢ ܘܡܫܬܠܛ ܠܗ. ܠܐ ܠܗܘ ܕܢܦܩ ܠܗ

ܘܡܫܬܡܠܐ. ܡܚܝܣ ܘܡܟܝܢ ܛܠܪ[69] ܡܢ ܗܘ ܕܡܢܐ ܒܠܗܘܢ. ܘܐܝܟ ܒܢܝܢܐ ܗܟܢܐ[70] ܒܟܢ. ܒܚܝܐ

ܛܠܪܐܝܬ[71] ܐܠܗܐ ܡܚܝܣ ܘܡܟܝܢ ܠܗܘ ܕܡܫܬܡܠܐ[72] ܠܗ ܘܡܚܒ ܓܒܝܠܗ. ܘܐܦܝܣ[73] ܕܝܢ ܠܒܚܒ

[ܓܒܝܠܗ ܕܐܠܗܐ.][74] ܕܢܫܘܐ ܕܝܠܗ ܘܒܢ̈ܝ ܒܢܝܘܗܝ. ܐܝܟܢܐ ܕܝܢ ܕܗܘܐ ܠܒܪ ܡܢܗ ܡܢܘܬܐ ܕܗܝܠܐ

ܗܘܐ. ܗܟܢܐ ܕܝܢ ܢܩܪܘܒ ܠܘܬ ܐܠܗܐ ܘܢܒܥܐ ܓܒܝܠܗ ܘܒܦܩܘܪ ܒܗܝܠܐ ܘܢܗܝܠܐ ܡܢ ܐܘܪܚܗ.

ܗܐ ܒܪ ܥܠܡܢܐ ܦܘܠܘܣ ܡܟܐ ܘܐܡܪ. ܠܐ ܬܬܠܒܟܘܢ. ܠܐ ܙܢܝܐ ܘܠܐ ܒܬ̈ܪܐ. ܘܠܐ ܥܒܕ̈ܝ[75]

ܒܡ ܕܒܬܪܐ. [ܘܠܐ ܙܢܝܐ. ܘܠܐ ܕܡܒܪܐ.][76] ܘܠܐ ܦܠܚܝ ܦܬܓܡܐ. ܗܠܝܢ ܡܠܟܘܬܗ ܕܐܠܗܐ[77] ܠܐ

ܝܪܬܝܢ. ܐܡܪ ܠܦܘܒܢܐ ܦܘܠܘܣ ܕܒܠܗ ܗܘ ܐܘ ܥܕܪܐ. ܣܡ ܕܝܢ ܢܕܒܚܝܢ [ܕܥܕܪܐ ܐܬܘܬܗܘ.[78]][79]

ܘܣܡ ܕܢܟ̈ܠܐ. ܘܐܬܝܢ[80] [ܒܟܐ ܐܝܬ][81] ܕܥܕܪ̈ܐ ܡܢ ܗܠܝܢ. ܫܡܥܝܘܗܝ ܠܒܢܝ ܕܐܡܪ.[82] ܕܗܠܝܢ[83] | fol. 86r

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56 D: ܗܟܢ
57 D om. this word.
58 C om. this word.
59 C: ܕܢܬܚܬܬܘܢ ܕ̈ܐ and D: ܕܢܦܩ
60 D: ܒܚܝܐ
61 D: ܕܐܝܟ ܗܘܐ
62 E om. this word.
63 BC: ܫܘܬܕܝܢܐ
64 D: ܘܐܬܪܒ ܢܫܐ
65 E: ܒܪ ܐܢܫܐ
66 D: ܬܪܝܢ ܒܢ̈ܝܐ
67 C: ܘܚܕ ܡܢܗܘܢ ܡܢܗܘܢ
68 D: ܘܚܕ ܥܒܕܐ ܠܒܪܗ ܘܐܚܝܢ
69 D: ܛܠ
70 D: ܗܟܢ
71 D: ܛܠܪ
72 C: ܕܡܫܬܡܠܬ ܒܡ
73 BCDE: ܘܐܦ ܣܡ
74 D: ܓܒܝܠ ܐܠܗܐ
75 C: ܥܒܕ̈ܝ
76 D om. this bracketed phrase.
77 C om. this word.
78 A: ܐܬܘܬ̈
79 D: ܕܥܕܪܐ ܗܘ
80 BCD: ܐܝܟ ܕܝܢ
81 D: ܒܟܢܬ
82 C: ܕܐܡܪ ܕܐܡܪ ܕܐܡܪ
83 D: ܕܗܟܢ ܠܐ ܕܢܫܐ ܐܝܬܝܬܐ ܐܝܟ ܕܐܢܫܐ ܕܒܬܪܗܘܢ ܠܥܠܡܐ ܠܒܪܗ ܒܠܚܘܕܝܗܘܢ. ܘܬܘܒ ܗܠܝܢ

ܢܐܙܠܘܢ ܠܫܢܐ ܕܠܚܠܡ. ܘܗܠܝܢ ܠܬܫܒܘܚܬܐ[84] ܕܠܚܠܡ. ܐܡܪ ܐܢܬ ܗܘܦܩ̈ܕܬܐ ܕܪܕܘܦ ܡܢ ܗܠܝܢ. ܘܐܢ ܗܠܝܢ ܥܒ̈ܕܝܢ. ܟܠ ܡܢܐ ܡܗܝܡܢܝܢ.

ܬܓܒܠܬܗ ܕܝܢ[85] ܕܚܠܡܐ ܗܘܐ ܦܬܝܚ ܠܗ ܠܒܪܢܫܐ ܡܢ ܐܠܗܐ. ܐܕܝܢ[86] ܕܟܐ[87] ܠܗܘܢ ܒܪܢܫܐ. ܗܘܐ ܠܗ ܡܛܠ ܕܐܠܗܐ. ܐܕܝܢ[88] ܝܟܐ ܒܪܢܫܐ ܕܕܟܐ ܬܓܒܠܬܗ ܕܚܠܡܐ ܗܘܐ. ܢܗܘܪ ܡܕܡ ܒܫܢ̈ܘܗܝ[89] [ܛܘܒܘܗܝ ܕܚܠܡܐ][90] ܕܚܠܡܢ. [ܗܢܘ ܕܝܢ:][91] ܦܘܫܩܐ ܪܘܚܢܐ ܕܒܡ ܐܠܗܐ ܘܒܡ ܡܠܐܟ̈ܘܗܝ، ܡܕܝ̈ܢܐ ܘܒܘܡܡ ܡܠܟܘܬܐ. ܘܗܘܝܡ[92] ܢܒܝܐ ܫܪܝܗ[93] ܠܘܬ ܒܬ̈ܠܬܐ. ܕܗܬܡ [ܬܫܒܘܚܬܐ ܠܚܡܢܐ.][94] ܢܘܪܐ[95] ܕܠܐ ܕܒܚܐ. ܬܘܠܒܐ ܕܠܐ ܡܝܬܐ. ܣܘܓܒܐ ܒܢܝܐ. ܣܘܪܡ[96] ܥܬ̈ܐ. ܘܡܢ[97] [ܕܫܠܬܐ ܕܗܠܝܢ][98] ܡܗܘܬܪ̈. ܘܡܬܩܪܒ[99] ܠܘܬ ܐܠܗܐ. ܘܡܚܕ ܢܒܝܗ. ܘܡܢܐ ܕܢܒܐ ܐܠܗܐ ܢܒܝܗ ܕܗܒܢܐ[100] ܐܝܬܘܗܝ.[101] ܡܥܪܪ ܠܝܩܘܬܗ ܘܡܚܪܐ ܒܗ. ܘܡܫܠܡ ܠܗ ܒܓܠܡܕܡ.[102] ܘܡܠܦܐ ܠܗ ܠܡܚܕ ܢܒܝܗ. ܘܗܝ ܡܡܪܒܐ ܒܡ ܫܠܝܐ ܫܠܡܘܗܝ. ܘܠܐ ܐܝܬ [ܡܚܝܠ ܡܕܡ][103] ܕܕܟܐ ܠܗ. ܐܢܫܐ ܕܝܢ ܕܡܗܡܢܐ ܘܐܙܠ ܒܬܪ ܫܠܝܐ.[104] ܡܫܬܡܠܝܐ ܡܢܗ ܠܝܩܘܬܐ ܘܗܘܐ ܐܝܟ ܐܠܗܐ ܒܡܝܬܘܬ ܡܢܐ. ܘܣܕܪܝܢ ܠܗ | ܡܫܬܠܝܐ ܘܡܬܛܦܪܐ ܠܒܐ ܘܠܒܐ.[105] ܘܡܥܝܠ[106] ܐܬܝܐ ܠܝܩܘܬܐ ܘܡܫܟܐ ܠܗ ܘܡܚܒܒܐ ܠܗ ܠܠܡܐܢܐ ܕܫܢܝܐ. fol. 86v

[84] D: ܠܫܘܒܚܐ
[85] C om. this word.
[86] BD: ܐܝܟ ܕܝܢ and C: ܐܝܟ
[87] C: ܕܟܝ̈ܐ
[88] BD: ܐܝܟ ܕܝܢ
[89] C: ܒܫܢ̈ܘ
[90] D: ܛܘܒ̈ܪ ܒܚܠܡܐ
[91] ADEF: ܗ̈
[92] D: ܘܒܡ
[93] C: ܫܪ̈ܘܗ
[94] D: ܬܫܒܘܚ ܠܚܡܢܐ
[95] D: ܘܢܘܪܐ
[96] B: ܘܣܘܪܡ and C: ܣܘܪ̈ܡ
[97] DE: ܡܢ
[98] D: ܕܫܠܬ ܗܠܝܢ
[99] D: ܘܩܪܒ
[100] B: ܕܗܒܢܐ and D: ܕܗܒܡ
[101] D: ܘܗ
[102] BCD: ܒܓܠ ܡܕܡ
[103] C: ܡܕܡ ܡܚܝܠ
[104] A presents this word upside down.
[105] D: ܘܠܒܐ. ܘܐܝܬ ܒܗ ܒܗ̇ܝ ܒܡܬܐ
[106] BC: ܘܡܢ ܥܠ and D: ܡܢ ܥܠ

ܘܡܟܝܠ ܡܬܥܗܕܝܢ ܒܢܝܢܐ ܗܘ. ܕܐܠܗܐ [ܗܘܐ ܠܗ ܡܕܒܪܢܐ.][107] ܘܡܟܝܠ ܦܠܚ ܒܢܝܢܐ ܗܘ[108] ܠܐܠܗܐ. [ܦܠܚܘܢ ܡ̈ܫܡܫܢܘܬܐ][109] ܕܝܫܘܥ. ܠܐ ܓܝܪ ܐܝܬ ܕܢܣܪ ܥܠ ܐܠܗܐ ܐܝܟ ܒܢܝܢܐ ܬܡܢܐ. ܐܡܪ ܓܝܪ[110] ܒܐܘܢܓܠܝܘܢ ܩܕܝܫܐ.[111] ܕܩܕܡ [ܬܫܒܘܚܬܐ ܘܬܫܒܘܚܡ][112] ܒܠܗܘܪܐ. ܘܐܦ ܠܟ ܒܬܪ ܗܘ ܕܐܒܕ.[113] ܘܟܕ ܐܫܟܚܗ ܐܢܬܐ ܒܪ ܚܕܐ. [ܘܬܘܒ ܕܚܕܘܬܐ][114] ܗܘܝܐ ܠܡ̈ܠܐܟܐ ܥܠ [ܚܕ ܚܛܝܐ][115] ܕܬܐܒ.

ܘܟܕ [ܫܡܥܢܐ ܐܬܘܬܗܝ][116] ܐܘ ܐܚܝ̈. ܟܠ ܡܢܐ ܠܐ ܬܬܚܫܒܘܢ. ܕܫܘܝܐ ܢ̈ܬܬܐ ܕܐܠܗܐ. ܘܟܕ̈ܢ ܬܘܬܗܘܢ [[ܕܐܠܗܐ. ܐܘ][117] ܕܡܫܝܚܐ.]][118] ܬ̈ܘܬܗܝ[119] ܕܝܢ[120] ܕܡܫܝܚܐ ܐܬܚܙܝܘ[121] ܒܟܕ̈ܢ ܥܒ̈ܕܘܗܝ.[122] ܗܫܐ[123] ܡܟܝܠ[124] ܙܒܢܐ ܗܘ ܕܢܦܩܐ ܘܢܟܢܫ. ܐܝܟ ܕܡܬܦܠܘܓ[125] ܡܢ ܡܪܢ [ܘܗܫܐ ܬܪܬܐ ܒܡܠܟܘܬܗ ܐܝܟ ܕܐܡܪ ܕܐܢܫܐ ܕܡܠܟ ܘܥܒܕ: ܙܒܢܐ ܢܬܦܢܐ [ܒܡܠܟܘܬܐ ܕܫܡܝܐ.][126] ܗܐ ܓܝܪ ܐܡܪ ܠܟ ܡܪܢ.][127] ܒܠܥܕܝܟ[128] ܕܢܦܐ ܠܥܒ̈ܕܘܗܝ. ܡܟܝܠ ܠܐ ܢܫܡܥܐ ܬܪܥܝܬܢ ܒܥܒ̈ܕܝܢ. ܐܠܐ ܕܢܗܘܐ ܒܒܪܢܫܘܬܐ ܘܢܦܠܘܚ ܠܐܠܗܐ ܡܢ ܟܠܗ ܠܒܢ. [ܘܡܢ ܟܠܗ][129] ܬܪܥܝܬܢ. ܐܝܟ ܕܢܦܟܠ ܡܠܟܗ ܡܠܟܘܬܐ ܥܡܝܩܬܐ. ܘܢܫܘܐ ܒܢ ܐܢܫܐ ܘܢܬܐ | ܒܡܠܟܘܬܗ. ܟܕ [ܥܒܕܝܢ ܡܢ ܡܪܢ.] ܕܬܘ ܟܠܟܘ ܒܪ̈ܟܬܗ، ܕܐܒܝ ܘܝܪܬܘ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܗܝ ܕܡܛܝܒܐ ܠܟܘܢ ܡܢ ܩܕܡ ܬܪܡܝܬܗ ܕܥܠܡܐ. fol. 87r

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[107] D: ܡܕܒܪܗ
[108] BC om. this word.
[109] D: ܥܠ ܢܘ̈ܡܗܝ
[110] D: ܕܝܢ
[111] D: ܗܕܡ
[112] BC: ܬܫܒܘܚܡ ܘܬܫܒܘܚܬܐ and D: ܥܬܝܕ ܬܫܒܘܚܡ ܘܬܫܒܘܚܬܐ
[113] C: ܕܐܒܕ
[114] B om. this bracketed phrase and C: ܗܘܝܐ ܚܕܘܬܐ
[115] D: ܚܛܝܐ ܚܕ
[116] D: ܗܢܝܢ ܗܝ
[117] BCE om. this bracketed phrase.
[118] D: ܕܝܫܘܥ ܡܫܝܚܐ
[119] C: ܬ̈ܘܬܗ ܬ̈ܘܬܗܝ and D: ܬ̈ܘܬܐ
[120] D om. this word.
[121] D om. this word.
[122] D: ܥܒ̈ܕܘܗܝ ܐܝܟܢ
[123] D om. this word.
[124] B: ܡܟܠ
[125] C: ܕܢܬܦܠܘܓ ܢܬܦܢܐ
[126] D: ܒܡܠܟܘܬ ܫܡܝܐ
[127] A om. this bracketed phrase.
[128] CD: ܥܠ ܡܕܡ
[129] D: ܘܡܢ ܟܠܗ

ܡܛܠ ܕܐܫܬܡܥܬܘܢ ܠܝ ܘܐܬܝܬܘܢ ܠܘܬܝ. ܘܐܦ ܐܢܐ ܡܫܝܚܐ[130] ܠܟܘܢ. ܘܡܒܝ ܬܬܒܣܡܘܢ ܒܡܠܟܘܬܝ.][131] [ܒܗܘ̇ ܒܣܘܡܐ][132] ܕܠܐ ܥܒܪ ܘܠܐ ܡܫܬܪܝܐ. ܘܠܐ ܡܫܬܚܠܦ [ܘܠܝܬ ܕܦܣܩ ܠܗ. ܐܝܠܝܢ ܕܝܢ ܕܠܐ ܐܫܬܡܥܘ ܠܝ][133] ܘܐܙܠܘ ܠܘܬ ܣܛܢܐ. [ܘܐܦ ܐܢܐ][134] ܡܫܠܡ ܐܢܐ ܠܗܘܢ ܠܬܫܢܝܩܐ[135] ܕܠܥܠܡ. ܐܝܟܐ ܕܐܝܬ ܒܟܝܐ ܘܚܘܪܩ[136] ܫܢ̈ܐ ܠܫܘܒܩܐ[137] ܒܢܘܪܐ. [ܠܛܪܛܪܘܣ ܕܡܘܬܐ. ܠܥܘܡܩܐ ܕܥܘܡ̈ܩܐ.][138]

ܗܐ ܗܠܝܢ ܕܡܠܟܘܬܐ. ܘܗܐ ܗܠܝܢ ܕܓܗܢܐ ܐܘܪܚܬ. ܒܐܝܕܐ ܡܢܗܝܢ ܨܒܝܬܘܢ[139] ܗܠܟܘ. ܐܢܐ ܕܝܢ ܢܛܠ ܠܝ ܐܠܗܐ ܕܐܒܚܪ ܨܒܝܢܗ [ܕܠܗܘܢ ܢܗ̈ܝܪܘܬܐ ܕܚܝ̈ܐ.][140] ܒܗ̇ ܠܐ ܢܬܬܓܫ ܒܝ ܡܕܡ ܡܢ ܣܛܢܐ. ܐܠܐ ܒܚܕܘܬܐ ܐܫܬܠܡܘܗܝ ܠܡܫܝܚܐ. ܒܗ ܠܝܬ ܒܝ[141] ܡܘܡܐ. ܛܘܒܘܗܝ[142] ܠܐܒܐ ܕܫܪܐ ܘܡܚܕ. [ܘܠܗ ܠܐܒܐ ܕܫܡܝܐ][143] ܘܒܫܝܢܐ ✣ ܐܬܕܟܪܝܢ[144] ܐܘ[145] ܦܪܘܩܐ ܡܫܬܪܐ ܘܩܠܐ ܟܠ ܒܥܘܬܐ ✣

130 BCEF: ܡܫܝܚ ܐܢܐ
131 D: ܢܫܡܥ ܡܢܗ ܕܢܐܡܪ ܠܝ ܕܬܘ ܠܟ ܒܥܠܘ ܘܐܬܒܣܡܘ ܥܡܝ ܒܡܠܟܘܬܝ. ܡܛܠ ܕܐܫܬܡܥܬܘܢ ܘܐܬܝܬܘܢ ܠܘܬܝ. ܘܐܦ ܐܢܐ ܡܫܝܚ ܐܢܐ ܠܟܘܢ ܘܡܒܝ ܬܬܒܣܡܘܢ
132 D: ܒܒܣܘܡܐ
133 D: ܘܫܘܠܡܐ ܠܗ ܠܐ ܐܝܬ. ܘܐܝܠܝܢ ܕܠܐ ܫܡܥܘܢܝ
134 E: ܘܐܦܢܐ
135 D: ܠܫܘܢܩܐ
136 C: ܘܚܪܩ
137 D: ܠܫܒܩܐ
138 D: ܠܢܘܪܐ ܫܘܠܛܢܐ. ܠܛܪܛܪܘܣ ܬܚܬܝܬܐ
139 BC: ܕܨܒܝܢ ܐܢܬܘܢ and D: ܕܨܒܝܬܘܢ
140 D: ܟܠ ܢܗ̈ܪܝ ܚܝ̈ܐ
141 BC: ܒܝ ܡܕܡ
142 D: ܛܘܒܝ
143 D: ܘܝ ܠܕܫܡܝܐ
144 D: ܕܟܪܝܢ
145 C: ܐܘ ܡܪܝ and D: ܡܪܝ

fol. 87v

❖ ܕܠܗ [ܟܕ ܕܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ[2] | ܡܪܬܝܢܘܬܐ [ܕܠܘܬ ܐܚܪ̈ܢܐ][3] ❖

ܐܘ ܐܢ̈ܫܐ ܚܒܝ̈ܒܐ ܠܐ ܙܕܩ ܠܢ[4] ܠܡܕܓܠܘ ܡܠܘ̈ܗܝ ܕܐܠܗܐ. ܡܫܝܚܐ ܕܝܢ ܗܟܢܐ[5] ܐܡܪ. ܕܫܡܝܐ ܘܐܪܥܐ ܢܥܒܪܘܢ. ܘܡ̈ܠܝ ܠܐ ܢܥܒܪܢ. ܡܫܝܚܐ ܕܝܢ ܕܐܡܪ ܗܠܝܢ. ܠܘ ܟܕ ܠܐ ܝܕܥ ܗܘܐ ܕܫܡܝܐ ܘܐܪܥܐ ܠܝܬ ܠܗܘܢ ܠܡܥܒܪ. ܗܘ ܕܝܢ ܟܠ [ܫܪܝܪܘܬܐ ܕܡܠܘ̈ܗܝ][6] ܐܡܪ. ܕܐܢ ܡܫܬܟܚܐ[7] ܕܢܥܒܪܘܢ. ܗܠܝܢ ܦܪ̈ܝܫܢ[8] ܠܡܥܒܪ ܝܬܝܪ[9] ܡܢ ܟܠ.[10] ܡܟܝܠ[11] ܐܢ ܫܪ̈ܝܪܢ[12] ܡܠܘ̈ܗܝ[13] ܕܡܫܝܚܐ. ܠܐ ܙܕܩ ܠܢ ܠܡܕܓܠܘ[14] ܐܢܘܢ. ܡܫܝܚܐ ܕܝܢ ܗܟܢܐ[15] ܐܡܪ. ܘܠܗܘ[16] ܚܙܘ. ܕܗܐ ܐܢܐ ܥܡܟܘܢ ܐܢܐ ܟܠܝܘܡ. ܘܡܫܟܚܬܘܢ ܢܣܒܐ ܠܦܘܩܕ̈ܢܘܗܝ. ܗܘܐ ܚܢ ܚܬܝܪܝܢ ܘܪ̈ܡܝܢ. ܘܐܝܟܢܐ[17] ܡܗܝܡܢܝܢ [ܠܡܠܘ̈ܗܝ ܕܡܫܝܚܐ.][18] ܘܬܘܒ ܐܡܪ. ܕܐܣܟܘ ܠܫܪ̈ܪܐ ܐܝܟܢܐ[19] [ܕܐܦ ܐܢܐ][20] ܐܫܟܚܬܟܘܢ. ܘܗܘܐ ܚܙܢܐ[21] ܕܠܫܪ̈ܪܐ ܗܢܝܢ. [ܘܐܝܟܢܐ ܡܗܝܡܢܝܢ ܠܡܠܘ̈ܗܝ ܕܡܫܝܚܐ. ܐܕܝܢ[22] ܠܡܠܘ̈ܗܝ ܡܗܝܡܢܝܢ. ܦܘܩܕ̈ܢܘܗܝ:[23] ܢܛܪܝܢ.][24] ܗܫܐ ܕܝܢ[25] ܚܙܢܐ[26] ܕܕܠܡܕܓܠܘ ܦܫܝܛܝܢ. ܡܙܕܗܪܝܢ[27] ܘܒܗܬܝܢ.

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[1] BD om. this bracketed phrase.
[2] A: ܡܫܝܚ̈
[3] C om. this bracketed phrase.
[4] DE: ܠܐ
[5] D: ܗܟܢ
[6] D: ܫܪܝܪܘܬ ܡܠܘ̈ܗܝ
[7] C: ܡܫܟܚܐ and D: ܡܨܝܐ
[8] C: ܦܪ̈ ܦܪܝܫܢ
[9] B om. this word.
[10] C: ܟ̈ܠܗܝ
[11] D: ܡܕܝܢ
[12] C: ܫܪ̈ ܫܪ̈ܝܪܢ
[13] D: ܡ̈ܠܐ and F: ܡ̈ܠܘ̈
[14] C: ܠܕܓܠܘ ܠܡܕܓܠܘ
[15] D: ܗܟܢ
[16] CDEF: ܕܠܗܘ
[17] D: ܘܐܝܟ
[18] D: ܠܡ̈ܠܝ ܡܫܝܚܐ
[19] C: ܘܐܝܟܢܐ and D: ܐܝܟ
[20] B: ܕܐܦܢܐ and DE: ܕܐܢܐ
[21] BCD: ܚܙܐ ܐܢܐ
[22] D: ܐܢ ܕܝܢ
[23] AF: ܦܘܩ̈ܕܢ
[24] D: ܘܐܝܟܢ ܕܢܛܪܝܢ ܡܠܘ̈ܗܝ
[25] D om. this word.
[26] BC: ܚܙܐ ܐܢܐ; D: ܚܙܝܬ; and E: ܚܙܐ ܐܢܬ
[27] D: ܘܡܙܕܗܪܝܢ

fol. 88r ܐ̈ܢܫܐ[28] ܚܟ̈ܝܡܐ ܢܛܪ ܦܘܩܕ̈ܢܘܗܝ[29] ܕܡܫܝܚܐ. ܘܢܣܒ[30] ܠܫܪ̈ܪܐ. ܘܢܬܕܡܐ | [ܒܕܡܘܬܗ.
ܐܝܢܐ][31] ܕܪܚܡ ܠܡܫܝܚܐ [ܦܘܩܕ̈ܢܘܗܝ ܢܛܪ.][32] ܘܕܠܐ ܢܛܪ [ܠܐ ܐܝܬܘܗܝ,][33] ܡܫܝܚܝܗ. ܡܛܠ ܠܐ
ܙܕܩ ܠܝ ܕܢܬܩܪܐ ܬܠܡܝܕܘ̈ܗܝ. ܐܢ ܦܘܩܕ̈ܢܘܗܝ ܠܐ ܢܛܪܢ. [ܘܐܢܕܝܢ[34] ܠܐ][35] [ܗܘܝܢ ܕܟ̈ܠܐ.][36]
ܘܐܢ ܕܟ̈ܠܐ[37] ܡܬܚܦܣܝܢ[38] ܠܒܪ ܡܢ ܡܠܟܘܬܗ ܥܕܐ ܠܝ. ܕܫܠܬܐ ܗ̇ܝ ܙܟܘܬܐ ܠܡܬܠ ܒܐܝܕܘ̈ܗܝ,
ܕܐܠܗܐ.[39] [ܡܛܠ[40] ܕܐܝܬܘܗܝ, ܚܟܝܡܐ][41] ܕܠܐ[42] ܡܬܚܬܪ ܟܠܠܐ ܘܒܐܝܡܡܐ ܠܡܒܥܐ [ܪ̈ܚܡܘܗܝ
ܕܐܠܗܐ.][43] ܟܠܗܘܢ ܕܝܢ[44] ܒܬ̈ܪܐ ܗܕܐ[45] ܡܠܦܝܢ ܠܝ ܠܡܒܥܐ [ܪ̈ܚܡܘܗܝ ܕܐܠܗܐ.][46] ܐܠܘ ܒܪ[47]
ܢܒܥܝܢ ܗܘܘ ܒܢ̈ܝܢܫܐ ܠܡܕܡ ܕܢܛܒ ܠܗܘܢ ܐܠܗܐ ܒܥܠܡܐ ܕܥܬܝܕ. ܟܒܪ ܠܐ ܡܦܩܝܢ ܗܘܘ ܢܦܫܗܘܢ
ܠܣ̈ܟܐ.[48] ܒܡܠܟܐ ܗܢܐ ܫܡܥ[49] ܐܠܘܢ ܦܠܢܐ ܒ̈ܪܝܓܬܗ. ܕܐܦܠܐ ܐܢ ܐܝܬ ܒܦܘܡܐ
ܪ̈ܓܝܫܝܢ. [ܒܕܡܐ ܕܝܢ][50] [ܐܢܫ[51] ܒܟܠ][52] ܒܦܓܪܗ ܘܒܢܦܫܗ. ܒܐܘܠܨ̈ܢܐ: ܒܒܠܢܐ:[53] ܒܝܗܒܐ.
ܘܡܣܝܒܪ ܟܠܗܘܢ ܢܣܝܘܢܐ ܕܐܬܝܢ ܥܠܘܗܝ, ܠܐ ܡܬܟܪܐ ܒܗ ܠܚܘܒܬܗ ܕܡܫܝܚܐ. [ܘܢܘܗܪܐ
ܕܡܠܟܐ][54] ܕܒܛܝܢ ܠܐ ܚܙܐ.

ܚܙܝ ܕܝܢ ܐ̈ܢܫܐ ܚܟ̈ܝܡܐ ܢܬܚܫܒ ܒܙܒܢܐ ܗܢܐ ܙܥܘܪܐ. ܕܬܐܬܐ ܠܦܘܩܕܢܗ ܕܡܫܝܚܐ
fol. 88v ܘܬܬܡܪ ܡܢ | ܘܬܫܠܛ ܠܝ ܒܟܠ [ܒܠܡܕܡ ܕܐܝܬܘܗܝ,[55] ܕܪ̈ܚܡܘܗܝ.[56]][57] ܘܠܐ ܬܐܚܘܕ ܚܢܢܘܬܐ. ܘܬܬܟܠܢ

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[28] D: ܐܘ ܐ̈ܢܫܐ
[29] F: ܦܘܩ̈ܕܢ
[30] E: ܢܣܒ
[31] D: ܐܟܘܬܗ ܗܘ
[32] D: ܢܛܪ ܦܘܩܕ̈ܢܘܗܝ
[33] D: ܠܝܬܘܗܝ
[34] D: ܘܐܢ ܕܝܢ
[35] E om. this bracketed phrase.
[36] BCDE: ܕܟ̈ܠܐ ܗܘܝܢ
[37] C: ܕܟ̈ܠܐ ܗܘܝܢ
[38] D: ܡܬܚܣܝܢ
[39] D: ܕܐܠܗܐ ܚܝܐ
[40] E: ܘܗ̇
[41] D: ܘܕܚܟܝܡ
[42] DEF om. this word.
[43] D: ܪ̈ܚܡܝ ܒܪܢܐ
[44] D om. this word.
[45] D om. this word.
[46] D: ܪ̈ܚܡܝ ܐܠܗܐ
[47] D om. this word.
[48] DE: ܠܣ̈ܟܐ
[49] BCDE: ܐܠܐ ܫܡܥ
[50] D: ܒܕܠܐ
[51] CF: ܕܐܢܫ
[52] D: ܒܟܠ ܐܢܫ
[53] C: ܒܦܓܪܐ
[54] D: ܘܢܘܗܪ ܡܠܟܐ
[55] E om. this word.
[56] C: ܪ̈ܚܡܘܗܝ and E: ܕܪ̈ܚܡܘܗܝ ܕܐܠܗܐ
[57] D: ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܪ̈ܚܡܝ ܐܠܗܐ ܠܡܒܥܐ

ܡܢ ܚ̈ܝܐ ܕܥܬܝܕܝܢ. ܐܝܟܢܐ ܕܝܢ[58] ܕܫܐܠ ܢܣܒ. ܘܕܢܩܫ ܡܬܦܬܚ ܠܗ. [ܐܝܟܢܐ ܕܝܢ[59] ܕܠܐ][60] ܫܐܠ

ܘܠܐ ܢܩܫ ܡܬܟܠ ܡܢ ܪ̈ܚܡܐ. ܘܗܟܢܐ ܕܝܢ[61] ܟܕ ܫܐܠ ܗܒܠܐ[62] ܐܡܪ. ܐܠܗܐ ܫܒܘܩܠܐ ܟܪ ܪ̈ܓܝܫܝ.

ܘܗܝܕܝܢ[63] ܗ̇ܘ ܐܠܗܐ [ܝܗܒ ܠܗ][64] ܗ̇ܘ ܡܥܕܪ[65] ܕܥܕܪ ܠܗ. ܒܪܡ ܕܝܢ ܐܝܢܗܘ[66] ܕܫܐܠ ܐܝܬ ܘܠܐ

ܡܗܝܡܢ ܝܗܒ[67] ܠܝ.[68] ܠܐ [ܬܬܝܗܒ ܠܝ.][69] ܡܛܠ ܕܗ̇ܘ ܝܗܒ ܘܝܗܒܐ ܕܗܘ [ܝܗܒ ܠܝ.][70]

[ܒܪܡ ܕܝܢ][71] ܡܬܒܥܝܐ ܠܢܦܫܢ[72] ܐܢܫܐ ܣܓܝ̈ܐܐ ܡܬܟܬܫܬ ܙܘܥܐ. ܘܦܬ̈ܘܬܐ ܕܝܢ[73] ܦܝܠܝ̈ܬܐ

ܒܗܢܐ ܐܝܟ ܘܠܐ ܡܬܝܗܒ ܠܗ.[74] ܡܛܠ ܕܝܗܒ ܐܠܗܐ ܠܐܢܫܐ ܕܗܘ ܝܗܒ.[75] ܢܬܠ[76] ܠܢܦܫܢ ܐܠܗܐ[77]

ܡܗܝܡܢܘܬܐ ܒܠܒܒܢ.[78] ܕܒܕܒܘܬܐ ܬܗܠܟܢ ܒܐܘܪܚܗ. [ܚܠܦܝܢ ܡܩܪܒܬܐ ܕܣܘܟܠܢ.][79]

ܘܬܗܘܝܢ[80] ܢܨܝ̈ܚܐ ܒܟܠܡܕܡ [ܘܟܠܡܕܡ ܕܡܬܒܥܐ ܠܢܦܫܢ ܒܟܠܙܒܢ.][81] ܘܬܛܪܘܢ ܦܘܩܕ̈ܢܘܗܝ[82]

ܕܡܫܝܚܐ.[83] ܘܬܦܣܩܘܢ ܠܐܘܪܚܐ ܡܢ [ܠܡܫܘܬܐ ܕܐܝܪܐ ܕܡܠܟܘܬܐ ܕܐܠܗܐ.][84]

ܐܝܢܝ[85] ܐܝܟ ܦܘܩܕܢܐ ܠܐ ܢܛܪ. ܚܠܫ ܡܢ ܚܝ̈ܐ. ܘܐܝܢܝ[86] ܢܦܫܐ ܚܒܝܫܐ ܠܗ. ܒܬܝܘ[87]

fol. 89r ܕܢܬܘܒ. ܡܫܝܚܐ ܕܝܢ ܗܒܠܐ[88] ܐܡܪ. | ܕܒܐܘܠܨܢܐ ܦܪܘܩܐ ܘܠܐ ܠܡܚܠ ܠܡܠܦܘܬ ܫܡܝܐ.

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58 EF om. this word.
59 EF om. this word.
60 D: ܘܕܠܐ
61 D om. this word.
62 D: ܗܒܝ
63 A: ܘܗܝܕܝܢ ܕܝܢ
64 BCE: ܝܗܒܠܗ
65 D: ܗܘܐ
66 BC: ܐܢ ܗܘ
67 E: ܘܝܗܒ
68 C: ܠܗ
69 B: ܬܬܝܗܒܠܝ
70 D: ܢܬܠ ܠܝ and E: ܝܗܒܠܝ
71 D: ܒܪܡ
72 D: ܠܢ
73 C om. this word.
74 AF om. this word.
75 D: ܢܬܠ
76 D: ܕܗܘ ܢܬܠ
77 D om. this word.
78 D: ܒܠܒܐ ܚܕ
79 D: ܚܠ ܡܩܪܒܬܐ ܣܘܟܠܢ
80 E: ܘܬܗܘܐ
81 D: ܘܟܠܡܕܡ ܠܢܦܫܢ ܐܝܟ
82 D: ܦܘܩܕܢܐ
83 BCE: ܕܡܫܝܚܐ ܒܟܠܡܕܡ and D: ܕܡܫܝܚܐ ܒܟܠ ܙܒܢ
84 D: ܠܡܫܘܬܐ ܕܐܝܪܐ ܕܡܠܟܘܬܐ ܕܐܠܗܐ
85 BD: ܐܢ ܕܝܢ
86 B: ܘܐܢ ܕܝܢ and D: ܐܢ ܕܝܢ
87 BCD: ܒܬܝܘ ܗܘ
88 D: ܗܒܝ

ܘܣܢ ܕܝܢ[89] ܐܬܟܪܝܢ.[90] ܕܒܝܫܬܐ ܦܠܐ ܠܡܚܠ ܠܗ̇. ܐܢܐ. ܣܢ ܥܒܪܝܢ ܐܘ ܡܫܝܚܐ. ܣܢ ܕܝܢ ܡܕܒܝܢ ܕܡܫܝܚܐ ܥܒܪܘ.[91] ܘܣܢ ܕܟ̈ܠܐ. ܡܠܘ̈ܗܝ[92] ܕܡܫܝܚܐ ܠܐ ܬܕܟܠ ܐܢܫ ܐܘ ܒܢܝܐ.

[ܠܗܒܘܗܝ، ܕܝܢ ܠܐܢܫܐ][93] ܕܐܠܗܐ ܝܗ̇ܒ ܒܗ. ܘܒܠܗܘܢ ܐܪܙܘܗܝ ܓ̇ܠܐ ܠܗ. ܗܢܐ ܕܝܢ ܗܘ̇ܐ [ܒܪ ܒܝܬܗ.][94] ܘܠܟܠ ܒܡܫܒܚܐ ܡܗܝܡܢ ܠܗ. ܘܒܠܥܠ ܕܓܒܪܐ ܗܟܢ ܒܪܝܫ. ܘܡܛܠ ܗܢܐ ܒܡܠܟܘܬܐ ܡܫܡܫ ܠܗ. ܘܠܗܘܢ[95] ܕܝܢ[96] ܠܫܠܝܚܐ ܘܠܢܒ̈ܝܐ. [ܕܗܢܐ ܕܡܫܒܚܝܢ ܙܕܝܩܐ ܒܫܡܝܐ. ܗܢܘܢ ܒܗܬܬܐ ܡܬܬܠܝܢ. ܘܠܬܫܒܘܚܬܐ ܡܫܬܠܡܝܢ.][97]

ܢܬܒܥ ܣܢ ܐܢܫܐ ܣܟܠܐ. ܕܟܢ ܗܘܝܢ[98] ܘܐܢܐ ܢܬܥܠܠ. ܘܒܗܘܢ[99] ܠܗܘ̈ܢܐ ܢܬܚܠܠ. ܘܢܫܡ [ܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ][100] ܠܐܒܐ ܘܠܒܪܐ[101] [ܘܠܪܘܚܐ][102] ܕܩܘܕܫܐ][103] ܠܥܠܡܝܢ[104] ܐܡܝܢ.[105] [[ܐܘ ܒܪܐ ܡܪܚܡܢܐ ܕܠܒܘ ܕܡܚܝܢ ܪܚܡ ܥܠ][106] [ܕܗܘܐ ܒܬܘܒܐ ܘܐܦܢ[107] ܠܐ ܫܦܝܪܐ][108]]][109] ❖

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[89] D om. this word.
[90] C: ܐܬܡܪܝܢ
[91] B: ܗܘ ܥܒܕ and D: ܥܒܕ
[92] D: ܟܠܗ̇
[93] D: ܠܗܒ ܠܟܠ
[94] D: ܒܪܝܬܗ
[95] E: ܘܝ ܠܗܘܢ
[96] DE om. this word.
[97] D: ܗܢܐ ܕܡܫܬܠܡܝܢ ܙܕܝܩܐ ܒܫܡܝܐ. ܘܗܢܘܢ ܒܗܬܬܐ ܘܬܫܒܘܚܬܐ ܢܬܝܢ
[98] D: ܗܢܘܢ
[99] D: ܘܒܗܘܢ
[100] A: ܬܫܒܘܚ̄ ܘܐܝܩ̄ ܘܬܘ̄ ܘܣܓ̄; D: ܫܘܒܚܐ; and F: ܬܫܒܘܚ̄ ܘܬܘܕ̄ ܘܐܝܩܪܐ ܘܬܫܒܘܚܬܐ
[101] E: ܘܒܪܐ
[102] A: ܘܠܪ̄
[103] D: ܘܠܪܘܚܩܘܕܫܐ and F: ܘܠܪܘܚܐ ܕܩܘܕ̄
[104] C: ܠܥܠܡ ܥܠܡܝܢ
[105] C om. this word.
[106] C: ܥܠ
[107] E: ܐܦܢ
[108] C om. this bracketed phrase.
[109] D om. this double bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ[2] [ܡܪܬܢܘܬܐ[3] ܕܠܘܬ ܐܒܪ̈ܐ][4] ❖

ܐܢܐ ܚܢܢܐ ܥܒܕܐ[5] ܠܐܠܗܝ، ܒܗܕܐ ܡܗܝܡܢܘܬܐ[6] ܡܫܠܡܝܢ. ܘܒܐܘܪܚܗ ܕܫܠܝܚܐ ܙܕܝܩ. ܠܐ ܗܐ ܡܪܐܠܝ[7] ܒܬܫܒ̈ܚܬܐ ܕܐܦܝܣܩܘܦܘܬܐ | ܘܡܕܒܪ̈ܢܐ ܕܐܝܟܢܐ[8] ܐܬܕܒܪܘ.[9] ܘܗܘ ܠܝ[10] ܕܢܫܘܪ ܒܕܘܒܪ̈ܘܗܝ،[11] ܕܐܟܢܐ ܐܛܠܘܡܣ. ܗܘ ܕܗܘ̈ܝܐ[12] ܗ݁ܘܐ[13] ܡܕܒܪܢܐ ܘܗܕܝܢܐ ܠܐܘܪܚܢܐ ܗܕܐ[14] ܕܚܝܕܝܘܬܐ. [ܗܟܢܐ ܕܝܢ][15] ܒܥܠܡ ܒܬܫܒܘܚܬܗ. ܕܡܐܠܦܢܘܬܗ[16] ܗܕܐ ܗܘܬ. ܟܕ ܠܫܡܐ ܢܣܒܐ ܘܫܡܥܐ ܠܗܘܠ ܡܠܟܘܬܗ.

fol. 89v

ܡܫܝܚܐ[17] ܕܝܢ[18] ܠܓܒܪ̈ [ܠܡܫܡܫܘܬܗ ܠܐ ܩܪܒ][19] ܐܢܫ̈ܐ ܕܝܢ[20] ܠܫܡܐ ܠܐ ܐܓܠܝ ܗܘܘ. [ܘܐܢܫ̈ܐ ܒܡܫܟܢܐ][21] ܢܩܝܦܝܢ ܗܘܘ. ܐܝܟ ܗܠܝܢ ܒܥܠܡܐ[22] ܒܠܗܘܢ ܕܠܟܠ ܡܢ ܚܛܐ. ܡܛܠ ܕܥܠܡ ܗܘܘ. ܐܢܘܢ[23] ܚܕ ܡܢ ܕܚ̈ܝܠܝܢ ܕܐܠܗܐ ܦܪܫ ܠܗܘܢ ܚܠܦ ܒܥܠܡܐ ܗܠܝܢ. ܡܛܠ [ܕܫܡܫܘܬܗ،[24] ܠܡܪ̈ܢ][25] ܕܐܡܪ. ܕܒܐܘܠܝܢܐ ܗܟܝܠܐ ܦܠܐ ܠܡܠܟ [ܠܡܠܟܘܬܐ ܕܫܡܝܐ.][26] ܘܫܡܥ ܢܫܡܥܘܢ ܠܒܥܠܐ ܕܗܪܐ ܕܠܟܠ ܡܢ ܚܛܐ. ܐܝܟ ܠܗ ܐܬܓܠܝܘܢ ܡܢ ܒܠܚܘܕ ܢܦܫܗ. [ܘܐܦܣܩܘܦܐ

[1] D om. this bracketed phrase.
[2] A: ܡܫ̈ܝܚ
[3] A: ܡܪܢܘܬܐ
[4] C om. this bracketed phrase.
[5] D: ܥܒ
[6] C: ܡܗܝܡܢ̈ ܡܗܝܡܢܘܬܐ
[7] BDEF: ܡܪܐ ܠܝ and C: ܡܪܐ
[8] D: ܕܐܝܟܢ
[9] CE: ܐܬܕܒܪܘ
[10] BC: ܠܝ ܕܝܢ
[11] D: ܒܕܘܒܪ̈ܐ
[12] BC: ܕܗ̈ܘܝ
[13] E om. this word.
[14] D: ܗܕ
[15] D: ܗܟܢ
[16] B: ܕܡܐܠܦܘܬܗ
[17] C: ܡܫܝܚܐ
[18] D om. this word.
[19] DE: ܠܐ ܩܪܒ ܠܡܫܡܫܘܬܗ
[20] D om. this word.
[21] D: ܘܐܝܬ ܗܘܐ ܕܡܫܟܢܐ
[22] C: ܒܥܠ̈ ܒܥܠܡܐ
[23] BCD: ܐܢܘܢ ܕܝܢ
[24] DE: ܕܫܡܫܘܬܗ،
[25] C: ܕܫܡܫܘ̈ ܠܡܪܢ
[26] BCDEF: ܠܡܠܟܘܬ ܫܡܝܐ

ܕܠܗܘܢ][27] ܠܓܒܝܢ. ܐܝܟܢܐ[28] ܒܗܘܢ ܠܐ ܡܬܕܪܟܝܢ. ܠܡܠܟܘܬܐ ܐܒܗܬܗܘܢ ܡܫܡܫܝܢ. ܘܕܒܟܠ

ܐܒܗܬܗܘܢ ܠܐ ܢܟܝܢ ܒܢܦܫ ܡܬܬܠܒܝܢ. ܚܢܢ[29] ܒܠܚܘܕ[30] ܫܪܝܢ. ܘܕܢܬܦܪܫ ܐܒܗܬܗܘܢ ܡܫܡܫܝܢ.

ܠܐ [ܠܒܪ ܐܢܫܘܬܗ][31] ܐܠܗܐ ܢܩܒ ܒܬܪܥܐ: ܗܘ: ܚܠܦ ܐܢܫ ܒܒܪܘܗܝ، ܡܬܦܪܫ. ܡܟܝܠ

ܠܐ ܢܠܚܐ ܒܓܘ ܩܠܝܠܐ. ܐܡܪܝܢ[32] | ܠܐ [ܡܬܬܚܫܒܝܢ[33] ܘܠܐ ܒܡܠܝܢ][34] ܒܫܪܓܪܓܘܬܐ[35] fol. 90r

ܗܘ ܪܗܛܝܢ.[36] [ܡܢܐ][37] ܕܝܢ ܕܐܡܪ[38] ܡܬܬܚܫܒ ܘܡܬܟܠ][39] ܒܚܫܒܐ ܘܐܘܠܨܢܐ.[40] ܠܡܦܪܫܘܬܗ

ܕܐܠܗܐ[41] ܒܗ[42] ܒܬܪܐ. [ܡܢܐ ܕܝܢ][43] ܕܒܬܪܗ ܠܡܦܪܫܘܬܐ ܒܐܝܢ. ܗܝ ܡܫܠܝܐ ܒܗ ܗܘ ܟܠܠܐ

ܘܒܐܬܡܢܐ. ܘܐܢ ܐܟܠ ܘܐܢ ܫܬܐ ܒܪܚܡܘܗܝ ܠܘܬ ܐܠܗܐ ܐܢܫܘܬܗ[44] [ܘܓܠܝܠܘܬܐ[45] ܕܝܢ][46]

ܒܝܬܗ. ܡܫܟܢܐ [ܒܗ ܘܢܦܫܐ][47][48] ܘܢܫܡܬܐ. ܘܕܬܒܝܬܐ ܒܬܪܐ ܡܢ ܦܓܪܗ. ܗܠܝܢ ܒܢܝܢܐ ܒܝܬܐ

ܠܡܦܪܫܘܬܐ ܒܐܝܠܝܢ [ܕܡܬܒܬܪܝܢ ܘܡܫܠܝܢ.][49] ܐܝܠܝܢ[50] [ܕܝܢ ܕܐܬܝܗܘܢ ܫܪܝܪܐ][51] ܘܪܗܛܝܢ ܒܬܪ

ܒܪܫܗܘܢ. ܒܬܪܝ[52] ܒܗܘܢ ܪܘܚܐ ܕܫܠܝܐ. ܘܓܠܝܐ ܘܒܐܬܡܢܐ ܒܫܪܝܪܘܬܐ ܡܬܗܦܟܝܢ.

ܣܘ ܕܝܢ ܐܝܟ ܢܦܫܐ[53] ܠܘܬ ܐܠܗܐ ܘܠܡܣܟܪ ܢܒܝܘܬ. ܘܢܬܕܡܐ ܒܥܒܕܝ ܡܕܡܝܐ. ܘܢܫܪܐ

ܡܢ ܠܫܥܒܘܕܘܬܐ. ܘܢܬܟܪܐ ܠܗ ܐܘܠܨܢܐ. ܒܪܫܐ ܕܝܢ ܒܓܒܝܬܐ. ܠܐ ܡܫܟܚܐ ܕܬܐܠܨ ܗܘܘܐ ܡܠܝܐ.

[ܐܝܟܐ ܕܝܢ ܕܪܟܐ ܠܗ][54] ܠܒܪܫܐ ܠܓܠܘܢ ܣܓܝܐ ܙܒܢܐ. ܘܡܐܢ [ܠܗ ܡܟܝܠ][55][56] ܒܠܡܐܢܐ ܡܢܝܢܐ.

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[27] D: ܘܐܫܟܚܘܢ
[28] D: ܘܐܝܟ
[29] E om. this word.
[30] D: ܕܒܠܚܘܕܝܐ
[31] D: ܗܘܐ
[32] BC: ܐܢ ܕܝܢ and D: ܐܢ
[33] BC: ܡܬܬܚܫܒܝܢ ܐܢܘܢ
[34] BC: ܒܡܠܝܢ ܐܢܘܢ
[35] D: ܡܫܪܓܝܢ ܘܡܬܟܠܝܢ
[36] BC: ܪܗܛܝܢ ܐܢܘܢ
[37] BC: ܕܒܡܢܐ and E: ܕܒܡܢܐ ܠܐܡܬܝ
[38] BC: ܕܐܡܪ ܠܐ and E: ܐܡܪ ܠܐ
[39] D: ܒܕ ܠܐ ܒܟܠ ܐܡܪ
[40] BCEF: ܘܒܐܘܠܨܢܐ
[41] C: ܕܠܗܐ
[42] CDE: ܒܗ ܠܐ
[43] B: ܡܐܕܝܢ
[44] D: ܗܘ
[45] E: ܒܠܬܠܘܬܐ
[46] D: ܘܓܠܝܠܘܗܝ
[47] BDEF: ܕܢܦܪܐ
[48] C: ܕܢܦܪܐ
[49] D: ܕܒܟܠܝܢ
[50] CD: ܘܐܝܠܝܢ
[51] D: ܕܫܪܝܪܝܢ
[52] DE: ܒܬܪܐ
[53] D: ܢܦܫܐ
[54] D: ܘܕܪܓܐ
[55] E om. this word.
[56] D om. this bracketed phrase.

ܐܢܫܐ ܚܟܝܡܐ ܢܛܪܘܢ ܐܘܠܨܢ̈ܐ ܕܓܫܘܢ ܗܠܝܢ ܡܢܢ ܒܥܠܡܐ. ܗ̇ܘ[57] ܕܣܟܠ ܡܢ ܝܗܘܕ̈ܝܐ.
ܡܣܐܢܘܗܝ، ܒܡܫܚܐ ܥܠ ܪ̇ܝܫܗ. ܘܪܘܩܐ ܒܐܦܘ̈ܗܝ، | ܘܐܠܨܘܗܝ، ܡܐܢ̈ܐ ܕܙܚܘܪܬܐ ܘܒܙܚܘ ܒܗ. ܗܠܝܢ[58] fol. 90v
[ܕܝܢ ܟܠܗܝܢ ܕܣܒܠ. ܡܛܠܬܢ ܕܝܠܢ ܣܒܠ.][59] ܐܝܟ ܕܢܠܦ ܠܢ ܕܢܣܝܒܪ ܐܘܠܨܢ̈ܐ. ܘܟܠܗܝܢ ܥܩ̈ܬܐ
ܕܐܬܝ̈ܢ[60] ܥܠܝܢ. ܘܐܢ ܗ̇ܘ [ܕܐܡܪܬܘܗܝ، ܐܠܗܐ][61] ܘܒܪ ܐܠܗܐ. ܗܠܝܢ ܟܠܗܝܢ ܡܛܠܬܢ ܣܝܒܪ. ܟܡܐ
ܝܬܝܪܐܝܬ ܙܕܩ ܠܢ ܕܢܣܝܒܪ ܐܦ ܚܢܢ ܟܠܗܝܢ ܥܩ̈ܬܐ ܕܐܬܝ̈ܢ[62] ܥܠܝܢ ܡܛܠܬܗ. ܗܟܢ [ܙܕܩ ܠܢ][63]
ܕܢܬܕܡܐ ܒܗ ܒܟܠܡܕܡ.[64] [ܗܢܘ ܕܝܢ][65] ܒܡܟܝܟܘܬܗ[66] ܘܒܡܣܝܒܪܢܘܬܗ[67] ܘܒܫܘܒܚܗ. ܐܝܟ
ܕܢܫܬܘܐ ܕܢܗܘܐ ܠܗ ܬܠܡܝܕܐ. ܕܣܦܩܐ[68] ܠܡܠܦܢܐ ܘܠܟܠܡܕܡ[69] ܕܒܗ. ܗ̤ܘ ܕܝܢ ܡܪܢ ܐܡܪ. ܕܐܬ̇ܐ
ܐܪܟܘܢܗ ܕܥܠܡܐ ܗܢܐ. ܘܒܝ ܠܝܬ ܠܗ ܡܕܡ. ܗܟܢܐ[70] ܕܝܢ[71] ܙܕܩ ܠܢ ܕܒ̇ܢ ܢܡܟܠ ܠܡܫܝܚܐ ܡܢܐ
ܕܐܬ̇ܐ. ܠܐ ܢܫܬܟܚ ܒܢ ܡܕܡ. ܘܠܐ ܡܕܡ ܕܡܢ ܗܝܠܐ. ܬܠܡܝ̈ܕܐ ܕܝܢ ܫܪܝܪ̈ܐ ܒܪܚܡܗܘܢ
ܡܬܕܪܟܝܢ.

ܐܦܚܢܢ[72] ܕܝܢ ܐܢܫܐ ܚܟܝܡܐ. ܡܢ ܗܫܐ ܢܣܠܩ ܕܒܢܝܢ. ܘܢܪ̇ܕܐ ܒܐܘܪܚܗ ܕܡܫܝܚܐ.[73]
ܘܢܥܘܠ ܒܬܪܥܐ ܐܠܝܨܐ. ܘܢܗܠܟ ܡܢ ܗ̇ܘ ܕܪܘܚ. ܘܢܣܒܠ ܢܫܝܐ ܢܬܒܥܐ ܠܢ ܐܘܠܨܢ̈ܐ. ܘܣܒܠ
ܐܣܟܡܐ ܢܟܦܐ[74] ܥܝܩܘܬܐ. ܟܕ ܕܝܢ[75] ܗܠܝܢ ܡܚܪܝܢ. ܡܫܬܘܕܝܢ ܠܪ̈ܚܡܐ. ܘܠܒܫܘܬܗ ܕܐܠܗܐ | fol. 91r
ܒܪܐ ܒܢ.

ܢܙܕܗܪ ܕܝܢ ܡܢ ܬܘܩܢܐ ܡܫܬܠܛܢܐ ܕܡܐܟܘܠܬܐ.[76] ܘܪܘܝܚܬܐ ܕܡܫܬܝܐ. ܕܗܠܝܢ ܦܬܝ̈ܫ ܠܢ ܡܢ
ܐܠܗܐ. ܪܘܝܚܬܐ ܕܝܢ ܐܡܐ [ܕܙܢܝܘܬܐ ܐܝܬܝܗ̇.][77] ܘܐܣܘܛܘܬܐ ܐܡܐ ܕܫܚܝܢܘܬܐ. ܢܨܪܘܬܐ

[57] C: ܗܘ ܕܠܗ; D: ܗܘ ܗܢܘܢ; and E: ܗܢܘܢ
[58] C om. this word.
[59] D: ܟܠܗܝܢ ܕܣܒܠ
[60] D: ܕܒ̈ܥܝܢ
[61] D: ܐܠܗܐ ܗܘ
[62] D: ܕܒ̈ܥܝܢ
[63] B: ܙܕܩܠܢ
[64] D: ܒܟܠ ܡܕܡ
[65] D: ܗ܆
[66] C: ܒܡܟܝܟܘܬ܆ and D: ܒܡܟܟܘܬܗ
[67] E om. this word.
[68] C: ܕܢܗܘܐ
[69] C: ܘܠܟܠ ܡܕܡ and D: ܘܟܠ
[70] D: ܗܟܢ
[71] D om. this word.
[72] BCDE: ܐܦ ܚܢܢ
[73] E: ܕܡܫܝ܆
[74] D: ܢܟܦܐ ܠܢ
[75] C om. this word.
[76] C: ܕܡܐ܆ ܕܡܐܟܘܠܬܐ
[77] D: ܗܝ
[78] E: ܗܝ ܕܙܢܝܘܬܐ

ܕܝܢ[79] ܐܬܬܙܝܥ ܐܝܟܢܐ ܕܡܫܬܪܬܐ. ܘܡܫܬܪܫܪܬܐ ܒܐܐܪ ܦܢܝܐ. ܘܡܬܢܦܚܬܐ ܕܝܢ ܠܡܫܝܚܐ ܫܠܡܐ. ܡܫܬܘܕܝܢܘܬܐ ܕܝܢ[80] ܠܐܪ̈ܙܐ ܩܫܝܐ. ܕܓܒܝܘܬܐ ܕܝܢ ܠܐܠܗܐ ܚܝܐ. ܘܕܡܘܬܐ ܕܝܢ ܡܢ[81] ܥܡܡܐ ܠܐܪܥܐ ܡܫܬܐ. ܫܡܬܐ ܕܝܢ ܠܓܠܝܢ ܡܫܬܪ̈ܬܐ[82] ܡܒܕܪܐ.

ܢ̈ܣܒܘܗܝ ܕܝܢ ܕܡܫܝܚܐ ܗܫܟܝܢ ܠܬ̈ܒܬܐ ܘܗܫܝܢ ܡܢ ܒܫ̈ܬܐ. ܘܡܬܓܪ̈ܓܝܢ ܘܡܬܬܝܢ ܠܒܢ̈ܝܢܫܐ ܠܛ̈ܒܐ ܡܢ ܠܐ[83] ܢܣܒܬܐ ܠܢܣܒܬܐ ܕܪ̈ܙܝܐ. ܘܡܠܟܝܢ ܠܗܘܢ ܫܘܒܚܢܘܬܐ ܪ̈ܥܝܬܐ ܘܬܫ̈ܒܚܬܗ ܕܐܠܗܐ. ܕܗܟܐ ܕܪܘܫ ܡܫܝܚܐ ܡܘܬܒܢ ܠܐܘܪܚܗ ܒܒܢ̈ܝܐ ܠܡܫܝܚܐ ܦܢܝܢ.[84] ܘܒܫܒܚܗ [ܒܡܠܟܘܬܗ[85] ܡܬܒܣܡܝܢ.][86]

ܠܒܢ̈ܝܗܘܢ ܕܝܢ[87] ܠܒ̈ܢܝܐ ܒܢ̈ܝܐ ܕܠܡܠܝܢ ܠܗ̈ܘܢܐ ܡܫܬܘܝܢ. ܘܠܗܘܢ[88] ܠܡܗܝܡ̈ܢܐ[89] ܘܠܐܘܣܛܠܐ[90] ܕܐܓܒܗ. ܕܡܢ ܒܗܘܡܗ ܕܡܫܝܚܐ ܡܬܚܠܝܢ ܘܠܬܫܒܘܚܬܐ ܡܫܬܠܡܝܢ. [ܐܝܠܝܢ ܕܝܢ][91] ܕܡܫܬܒܚܝܢ[92] ܠܪܘܫܐ | ܡܫܬܐ ܐܝܟܢ ܕܗܘܠܝܐ [ܘܐܝܠܝܢ ܕܐܡܝܢܝܢ][93] ܒܫܒܪܐ. ܫܘܬܦܐ fol. 91v
ܐܝܟܢ ܕܙܕܩܐ.

[ܐܝܠܝܢ ܕܝܢ][94] ܕܢ̈ܣܒܝܢ ܡܢ ܗܠܝܢ [ܐܬܐܡܢܘܢ. ܗܟܢ][95] ܕܒܗܠܝܢ ܒܢܒܘܬܐ. ܘܡܬܠܓܝܢ ܒܡܙܝܥܢܘܬܐ. ܐܝܟ ܕܝܢ [ܢܛܠ ܠܝ][96] ܐܠܗܐ. ܕܐܪ̈ܙܐ ܒܢܒ̈ܝܘܬܐ.[97] ܘܐܪܝܫ ܡܢ ܙ̈ܒܢܬܐ. ܘܐܗܠܝܢ ܒܙܗܝܘܬܐ. ܐܘ ܡܢܪܐ ܟܠܗ ܢ̈ܦܫܐ ܠܐ ܬܪܫܘ ܒܫܘܒܚܐ ܕܢܠܗ̈ܝ. ܐܠܐ [ܪܘܫ ܟܠܝ][98] ܢܛܠܬܐ ܕܢ̈ܦܫܐ.[99] ܒܥܒܕܬܐ ܕܓܠܝܐ[100] [ܗܫܝܢ ܟܠ][101] ܢ̈ܦܫܐ ܐܡܝܢ[102] ❖

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[79] C om. this word.
[80] BC om. this word.
[81] C om. this word.
[82] C: ܡܫܬܪ̈ܬܐ ܡܫܬܪ̈ܬܐ and E: ܓܒ̈ܬܐ
[83] E: ܠܐ ܡܒܕܩ ܠܡܒܕܩ
[84] C: ܫܠܡܝܢ
[85] EF: ܒܡܠܟܘܬܐ
[86] D: ܒܡܠܟܘܬܐ ܡܬܒܣܡܝܢ
[87] D om. this word.
[88] E: ܘܝ ܠܗܘܢ
[89] C: ܠܡܗܝܡܢ̈ ܠܡܗܝܡ̈ܢܐ
[90] D: ܘܐܘܣܛܠܐ
[91] D: ܘܐܝܠܝܢ
[92] C: ܕܡܫܬܒܚܒܝܢ
[93] D: ܘܕܐܡܝܢܝܢ
[94] D: ܘܐܝܠܝܢ
[95] D: ܗܟܢ ܐܟܢ
[96] C: ܢܛܠܝ
[97] C: ܒ̈ ܒܢܒ̈ܝܘܬܐ
[98] E: ܪܘܫܟܠܝ
[99] D: ܕܪܘܦܫܐ
[100] D: ܕܓܠ ܐܝܟ
[101] C: ܟܠ ܗܫܝܢ
[102] A om. this word.

❖ ܕܝܠܗ [ܚܕ ܕܝܠܗ][1] [ܕܥܒܕ ܡܫܝܚܐ][2] [ܥܠ ܚܘܒܐ][3] ❖

ܐܚܐ ܚܒܝܒܐ ܠܘܬܟ ܡܕܡ[4] ܕܐܢܐ [ܘܡܫܬܠ ܡܢ][5] ܚܘܒܐ. ܡܛܠ ܕܚܘܒܐ ܗܘܝܘ ܡܫܝܚܐ. ܡܢܘ ܕܝܢ ܗܢܐ[6] ܐܡܪ. ܕܚܘܒܐ ܕܐܢܐ ܡܢ ܗܘܐ ܠܘܬܟ. ܕܐܝܟ ܢܬܠ ܢܦܫܗ ܚܠܦ ܪ̈ܚܡܘܗܝ. ܐܝܟ ܕܝܢ ܚܘܒܐ ܕܡܢ ܡ̈ܘܗܒܬܐ ܡܬܝܗܒܐ. ܘܐܝܟ ܚܘܒܐ ܡܫܝܚܐ.[7] ܕܡܛܠ ܡܫܝܚܐ ܡܚܒ. ܚܘܒܐ ܕܝܢ ܕܡܢ ܡ̈ܘܗܒܬܐ ܡܬܝܗܒܐ. [ܠܐ ܐܝܬܘܗܝ،[8]][9] ܚܘܒܐ ܘܠܐ ܡܬܡܘܐ. ܡܢܐ ܕܝܢ ܕܫܠܡܘ ܡ̈ܘܗܒܬܐ. ܫܠܡ ܚܘܒܐ ܠܥܠܡܝܢ. ܚܘܒܐ ܕܝܢ[10] ܕܡܛܠ ܡܫܝܚܐ ܗܘܐ. ܠܘܬ ܠܗ ܕܢܫܬܪܐ.

[ܐܝܟܢܐ ܕܝܢ][11] ܕܡܫܝܚܐ ܗܘ[12] ܗܒܠ ܡܢ ܢܘܗܪܐ ܠܟܠܗܝܢ ܒܢ̈ܬܐ. ܠܐ ܐܫܬܚܠܦ ܚܘܒܗ ܕܠܘܬ | ܡ̈ܣܒܪܢܘܗܝ.[13] ܐܠܐ ܡܩܠܝܘ ܡܝܠܐ ܗܘܐ ܠܟܠܗܘܢ ܘܐܡܪ. ܐܢܐ ܥܡܟܘܢ ܠܗܘܢ ܠܐ ܚܢܝܢ fol. 92r
ܡܕܡ ܡܢܗ ܒܟܢܫܡ. [ܚܝܐ ܐܢܬ][14] ܚܘܒܐ ܥܙܝܙܐ ܕܠܘܬ ܟܠ ܗܘ ܡܘܡܐ. ܐܝܟܢܐ ܕܝܢ[15] ܕܡܛܠ ܡܫܝܚܐ[16] ܡܚܒ. ܒܗ[17] ܟܠܗܝܢ ܒܢ̈ܬܐ ܗܒܠ. ܘܟܠܗܘܢ ܝ̈ܬܝܪܐ ܢܡܠܟܘܢ ܟܠܗܘܢ. ܠܐ ܡܫܬܚܠܦ ܚܘܒܗ ܡܢ ܠܘܬ ܗܘ ܕܡܣܒܪ ܠܗ. ܡܛܠ[18] ܕܚܘܒܗ ܕܡܫܝܚܐ ܡܩܝܡ ܟܠܗܘܢ. ܗܢܐ[19] ܕܝܢ ܠܗ ܠܒܪܢܫܐ ܕܚܝܒ ܠܟܠܢܫ.[20] ܐܝܟܢܐ[21] ܕܡܫܝܚܐ ܐܚܝܒ ܠܟܠܢܫ.[22] ܘܢܛܪ ܢܦܫܗ ܠܡܘܬܐ ܚܠܦܝܗܘܢ.

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[1] AD om. this bracketed phrase.
[2] E om. this bracketed phrase.
[3] C: ܡܢܝ ܘܡܟܝܠ ܥܠ
[4] D om. this word.
[5] E: ܡܢ ܘܡܫܬܠ
[6] D: ܗܢܘ
[7] E om. this word.
[8] C om. this word.
[9] D: ܠܝܬܘܗܝ
[10] D om. this word.
[11] BC: ܐܝܟܢ and F: ܐܝܟܢܐ
[12] BCD om. this word.
[13] E: ܡ̈ܣܒܪܢܘܗܝ
[14] D: ܚܝܝܬ
[15] A om. this word.
[16] BC: ܐܠܗܐ and F: ܚܘܒܐ
[17] C: ܒܗ ܟܠܗܝܢ
[18] D: ܕܡܛܠ
[19] BCF: ܗܟܢܐ ܕܝܢ and D: ܗܟܢ
[20] D: ܠܟܠ ܐܢܫ
[21] D: ܐܝܟ
[22] D: ܠܟܠ ܐܢܫ

ܐܕܝܢ[23] ܚܙܐ[24] ܠܐܚܘܗܝ ܕܫܠܝܡ. ܘܐܡܪ ܠܗ ܡܛܪܐ [ܘܠܐ ܢܫܒ ܠܗ.][25] ܠܝܬ ܒܗ ܗܘ [ܣܘܓܐܐ

ܡܫܝܚܐ.][26] [ܐܦ ܕܝܢ][27] ܢܣܒܠ ܒܗܝ ܐܣܘܢ ܘܐܬܘܬܐ ܘܐܝܟܢܐ ܠܗ ܥܒܕܘ ܠܝ ܘܠܐ [ܥܒܕ ܐܢܬ][28]

ܠܗ[29] ܡܚܠܠܬܗ. ܠܝܬ ܒܗܝ ܚܘܒܗ ܕܡܫܝܚܐ.[30] ܡܫܝܚܐ ܕܝܢ ܗܟܢܐ[31] ܐܡܪ. ܕܫܒܩܘ ܘܢܫܬܒܩ

ܠܟܘܢ.[32]

[ܐܝܟܐ ܕܝܢ[33]][34] ܕܡܚܒ ܒܗ ܚܘܒܗ ܕܡܫܝܚܐ ܠܐ[35] ܦܠܚܐ ܠܐܢܫ ܡܢ ܒܢܝܢܫܐ. ܘܐܦ ܦܠܚܐ

[ܠܐ ܐܝܬܘܗܝ][36] ܕܡܫܝܚܐ.[37] [ܐܝܟܐ ܕܝܢ][38] ܕܐܝܬܘܗܝ، ܕܡܫܝܚܐ ܒܟܠܡܕܡ[39] ܡܣܝܒܪ ܡܛܠ

ܡܫܝܚܐ. ܐܕܝܢ[40] ܢܣܒܠ ܒܗܝ ܐܣܘܢ [ܘܦܓܥܐ ܐܢܬ][41] ܕܬܬܦܪܥ[42] ܡܢܗ. [ܠܐ ܒܥܝ[43] ܐܢܬ][44]

ܒܗܝ | ܚܘܒܗ ܕܡܫܝܚܐ. ܠܐ[45] ܐܬܦܪܥ[46] ܡܫܝܚܐ ܡܢ[47] ܗܢܘܢ ܕܐܣܟܠܘ[48] ܒܗ. fol. 93r

[ܐܝܟܐ ܕܝܢ ܕܡܚܒ][49] ܠܡܫܝܚܐ ܒܗ ܡܬܕܪܟܐ ܒܟܠܡܕܡ.[50] ܡܫܝܚܐ ܕܝܢ ܒܪ̈ ܒܬܪܐ[51]

ܗܘܐ ܡܛܠܬܢ[52] ܐܬܡܣܟܢ. ܘܟܕ ܒܟܠܡܕܡ[53] ܕܝܠܗ ܗܘܐ. ܠܝܬ ܗܘܐ ܠܗ ܐܝܟܐ ܕܢܣܡܘܟ ܪܫܗ.

ܐܝܠܝܢ ܕܝܢ[54] ܕܐܚܒܘܗܝ، ܡܢ ܟܠܗ ܠܒܗܘܢ. ܐܫܠܡܘ ܢܦܫܬܗܘܢ ܠܡܘܬܐ ܚܠܦܘܗܝ. [ܐܝܟܐ ܕܝܢ

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23 D: ܐܦ ܕܝܢ
24 BCDF: ܚܙܐ ܐܢܐ
25 D: ܘܠܗ ܠܐ ܢܫܒ
26 D: ܣܘܓܗ ܕܡܫܝܚܐ and F: ܣܘܓܐܐ ܕܡܫܝܚܐ
27 CF: ܐܕܝܢ and D: ܘܐܦ
28 D: ܬܥܒܕܘܢ
29 A om. this word.
30 C: ܕܡܫܝܚ̈
31 D: ܗܟܢ
32 C: ܠܗܘܢ
33 C om. this word.
34 D: ܘܗ̇
35 C: ܘܠܐ
36 D: ܠܝܬܘܗܝ
37 C om. this word.
38 D: ܘܗ̇ܘ
39 DE: ܟܠ ܡܕܡ
40 BCF: ܐܦ ܕܝܢ and D: ܘܐܦ
41 D: ܘܦܓܥܬ
42 A: ܕܬܬ̇ ܒܪܦ ܦܪܥ
43 BCF om. this word.
44 D: ܠܝܬ
45 BCF: ܠܐ ܒܥܝ
46 C: ܐܬܦܪ̈ ܐܬܦܪܥ and D: ܢܣܡ
47 C om. this word.
48 CD: ܕܐܣܟܠ
49 D: ܘܕܡܚܒ
50 D: ܒܟܠ ܡܕܡ
51 D: ܒܬܪ
52 D: ܡܛܠ
53 DF: ܟܠ ܡܕܡ
54 ABDEF om. this word.

ܕܒܪܢܫܐ][55] ܒܠܚܘܕ ܘܒܪܗ ܡܢ ܐܠܗܘܬܐ. [ܠܐ ܐܬܝܗܘܝ][56] ܕܡܫܝܚܐ. ܡܫܝܚܐ ܕܝܢ ܦܓܪܐ[57] ܐܡܪ.

ܕܒܐܠܗܘܬܐ ܡܫܒܚܬܐ ܒܟܠ ܐܝܟ ܠܡܠܟܘܬܐ. ܘܐܦ ܐܝܟ ܒܫܠܡ ܠܐ ܡܫܡܫ. [ܠܐ ܐܬܝܗܘܝ][58]

ܕܡܫܝܚܐ. ܘܐܦ[59] ܠܡܫܝܚܐ ܠܐ ܡܫܒܚ. ܐܝܟ ܡܫܒܚ ܠܐܢܫܘܬܐ.[60] [ܘܐܦ ܐܝܟ ܕܡܫܒܚ ܐܝܟܐ

ܠܡܫܝܚܐ ܘܠܦܪܨܘܦܗ ܕܡܫܝܚܐ ܕܗܘ ܒܪ ܒܬܘܠܗ ܘܡܘܒܠ ܠܗ ܠܐ ܡܫܒܚ. ܐܝܟ ܡܫܒܚ ܠܡܫܝܚܐ

ܕܢܣܒ ܡܢܗ ܘܠܐ ܡܬܝܗܒܐ ܠܗ.][61]

ܐܢܕܝܢ[62] ܐܝܟ ܐܡܪ ܡܫܒܚܐ[63] ܠܡܫܝܚܐ. ܘܦܘܩܕܢܘܗܝ[64] ܠܐ ܢܛܪ. ܠܐ[65] ܡܫܒܚ ܠܡܫܝܚܐ.

ܡܫܝܚܐ ܕܝܢ[66] ܦܓܪܐ[67] ܐܡܪ. ܕܐܝܟܢܐ ܕܡܫܒܚ ܠܗ ܘܦܘܩܕܢܘܗܝ ܢܛܪ. [ܚܙܐ ܐܝܟܢܐ][68] ܕܐܝܟܢܐ.

ܕܦܘܩܕܢܘܗܝ[69] ܠܐ ܢܛܪ. [ܠܐ ܐܬܝܗܘܝ][70] ܡܫܒܚܗ.

ܐܝܟܢܐ ܡܫܒܚܝܢ ܠܡܫܝܚܐ. ܘܢܛܪܐ ܒܦܘܩܕܢܘܗ. ܕܢܗܘܐ ܒܢܝ ܒܝܬܗ. ܘܝܪ̈ܬܐ ܒܡܠܟܘܬܗ.

| ܕܢܦܩܬ[71] ܫܠܡܐ[72] ܘܐܫܠܡ ܕܡܫܒܚ ܠܗ ܀ [ܐܘ ܡܪܢ ܡܪܢܝܬܐ ܚܘܣ ܥܠ ܕܘܝܐ ܒܛܝܒܘܬܟ. fol. 95r

ܒܥܒܕܬܐ[73] ܕܓܠܝܢ ܚܘܣ ܥܠ ܕܘ̈ܝܐ ܐܡܝܢ][74] ܀

[55] D: ܘܒܪܢܫܐ
[56] D: ܠܝܬܘܗܝ
[57] D: ܦܓܪ
[58] D: ܠܝܬܘܗܝ
[59] D: ܘܐܦ ܐܝܟ
[60] D: ܠܒܪܢܫܐ ܕܦܓܪܗ ܗܘ
[61] ABCEF om. this bracketed phrase.
[62] B: ܐܦ ܕܝܢ and D: ܘܐܦ
[63] BDF: ܕܡܫܒܚ ܐܝܟܐ and C: ܕܡܫܒܚ ܐܝܟܐ ܠܗ
[64] D: ܘ ܦܘܩܕܢܘܗܝ
[65] D: ܡܫܒܚ ܘܠܐ
[66] B om. this word.
[67] D: ܦܓܪ
[68] D: ܚܙܝܬ and F: ܚܙܐ
[69] A: ܦܘܩܕܢܘ
[70] D: ܠܝܬܘܗܝ
[71] C: ܕܢܗܘܐ ܕܢܦܩܬ
[72] C: ܫܠܡܬܐ ܒܝܕ ܒܝܬܗ
[73] E: ܘܦܘܫ ܒܥܒܕܬܐ
[74] D om. this bracketed phrase.

܀ ܕܝܠܗ [ܕܝܢ ܕܝܠܗ][1] [ܕܚܒܝܒ ܡܫܝܚܐ][2] [ܡܛܠ ܚܡܬܐ][3] ܀

ܠܚܒܪܐ ܚܡܬܢܐ ܠܐ ܬܬܩܪܒ.[4] ܘܐܢ ܬܬܩܪܒ[5] ܢܦܫܟ ܬܘܒܕ. ܚܒܪܐ ܚܡܬܢܐ ܩܛܠܐ ܗܘ̇ ܬܢܝܢܐ. ܕܟܠ ܟܠܢܫ[6] ܥܠܘܗܝ ܡܫܢܩ.[7] ܚܒܪܐ ܚܡܬܢܐ ܫܘܬܦܘܬܐ ܥܡ[8] ܡܠܐܟܐ ܠܝܬ ܠܗ. ܚܒܪܐ ܚܡܬܢܐ ܐܢ ܡܬܬܐ ܡܣܡܡ. ܠܐ ܬܗܝܡܢ ܒܗ. ܨܠܘܬܗ ܕܚܡܬܢܐ ܠܐ ܫܡܥ ܠܗ̇ ܐܠܗܐ. ܘܐܦܠܐ[9] ܒܒܝܬܗ ܡܬܟܠ.[10] ܡܛܠ ܕܓܠܒܒܡ[11] ܕܗܦܪ ܒܚܡܬܗ[12] ܗܦܪ.[13] ܥܡ ܚܡܬܢܐ ܠܐ ܬܫܬܘܬܦ. ܘܠܫܪܘܬܐ ܒܒܝܬܗ ܠܐ ܬܐܙܠ. ܕܕܠܡܐ ܒܚܡܬܗ ܢܘܒܕܟ. ܠܝܬ ܒܝܫ ܡܢ ܚܡܬܢܐ.[14] ܨܠܘܬܗ ܕܚܡܬܢܐ ܡܪܓܙܐ ܠܐܠܗܐ. ܘܓܠܘܢ ܒܒ̈ܢܘܗܝ ܕܩܛܠܐ ܐܢܘܢ. ܚܡܬܢܐ ܐܦ ܒܪ ܒܠܚܘܕܘܗܝ,[15] ܐܝܬܘܗܝ. ܡܠܐ ܚܡܬܐ. ܚܡܬܢܐ[16] ܝܘܡ ܝܘܡ[17] ܥܠ ܐܠܗܐ ܡܬܚܡܬ. ܚܡܬܢܐ ܟܕ[18] ܡܬܚܡܬ ܩܛܠܐ ܗܦܪ.[19] ܚܡܬܢܐ ܟܕ ܡܬܚܡܬ ܡܢ ܗܘܢܗ ܢܦܩ. ܠܝܬ ܕܒܝܫ ܡܢ ܚܡܬܢܐ.[20]

ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܪܒܫܘܥ | ܡܦܠܝܛܐ. ܕܚܡܬܢܐ ܘܪܘܝܐ ܘܕܘܝܐ ܥܡܢ. fol. 95v

ܕܘܟܪܐ ܕܝܢ ܗܢܐ ܕܚܣܝܕܘܬܐ. ܕܘܟܪܐ ܗܘ̇ ܕܡܠܐܟ̈ܐ. ܘܐܝܟܢܐ[21] [ܕܫܡܝܢ ܡܠܐܟ̈ܐ[22]][23] ܡܢ ܚܡܬܐ. ܗܟܢܐ[24] ܙܕܩ ܠܗܘܢ[25] ܠܚܣܝ̈ܕܐ ܕܢܗܘܘܢ ܕ̈ܫܡܝܢ ܡܢ ܚܡܬܐ. ܚܡܬܐ ܕܝܢ ܡܚܒܠܐ ܒܘܬܪܐ ܕܚܒܪܐ ܐܢܫ ܡܢ ܛܠܝܘܬܗ ܘܡܒܕܪܐ[26] ܠܡܫܝܚܘܬܗ. ܚܡܬܐ ܕܝܢ ܢܘܪܐ ܗܝ ܝܩܕܬܐ. ܕܟܠ

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1 D om. this bracketed phrase.
2 ABCE om. this bracketed phrase.
3 C: ܕܚܒܝܒ ܡܫܝܚܐ
4 D: ܬܬܩܪܒ
5 D: ܬܬܩܪܒ
6 D: ܟܠ ܐܢܫ
7 E: ܢܫܢܩ
8 E: ܕܥܡ
9 D: ܐܦܠܐ
10 E: ܡܬܟܠ ܠܗ
11 D: ܕܓܠ ܡܐ and E: ܕܓܠ ܡܒܥ
12 DEF: ܒܚܡܬܐ
13 D: ܗܦܪ ܠܗ
14 DE: ܚܡܬܐ
15 B: ܒܠܚܕܘܗܝ
16 C: ܚܡܬ̈ܐ and DE om. this word.
17 BCD: ܒܝܘܡ
18 BCE: ܐܦ ܟܕ and D: ܟܕ ܕܝܢ
19 D: ܚܒܪ
20 DE: ܚܡܬܐ
21 D: ܐܝܟ
22 AB om. this word.
23 CDE: ܡܠܐܟ̈ܐ ܕܫܡܝܢ
24 D: ܗܟܢ
25 D om. this word.
26 D: ܒܪ

ܕܒܗ̇ ܢܦܠ [ܦܫܝܛܐܝܬ[27] ܐܒܠܐ ܠܗ.][28] ܟܕ ܕܝܢ[29] ܣܓܝܐ ܠܡܬܒܠܐ ܗܘܐ ܕܢܣܘܐ ܥܠ [ܒܥܘܬܗ̇ ܕܚܡܬܐ.][30] ܐܡܪ ܕܚܡܬܐ ܠܟ ܕܬܫܝܐ ܚܡܬܗܘܢ. ܘܪܝܫܐ ܕܒܬܘܠܐ ܒܥܝܢܐ.[31] ܘܬܘܒ ܐܡܪ. ܕܚܡܬܐ ܕܐܣܟܝܡ ܬܘܠܬ ܣܘܟ̈ܠܗܘܢ.

[ܚܙܐ ܐܢܬ][32] ܕܠܝܬ ܕܒܥܐ[33] ܡܢ ܚܡܬܐ. [ܡܕܡ ܣܓܝ ܡܬܬܒܥܐ][34] ܠܝ ܕܐܢܫ ܡܢ ܚܡܬܐ.][35] ܐܒܝܠܐ ܕܗܘܬ ܕܐܢܫܐ ܒܡܫܟܐ ܣܟܝܠܐ ܦܫܝܛܐܝܬ[36] ܐܒܠܐ ܠܗܘܢ. ܗܟܢܐ[37] ܚܡܬܐ [ܟܕ ܡܬܬܘܬܒܐ[38]][39] ܡܘܕܝܐ ܠܐܠܗܐ[40] ܡܬܬܘܪܬܐ. ܚܡܬܢܐ ܡܬܬܘܪܬܐ ܠܐ ܡܢܐ. ܘܐܝܟ ܡܢܐ ܒܟܕܠ[41] ܡܘܕܐ ܠܗ̇. ܚܡܬܢܐ ܐܪܥܐ ܗܘ ܕܢܫܩ ܘܢܚܦ. ܐܡܟܢܐ[42] ܕܣܟܠܬܐ ܡܟܕ ܚܟܡܬܐ. ܗܟܢܐ[43] ܘܚܡܬܢܐ[44] ܚܡܬܐ ܡܟܕ. ܐܝܟܢܐ ܕܣܠܩܐ ܟܕ ܒܗܠ ܒܐܝܕ ܢܦܠ ܘܡܢܦܠܬ.[45] ܗܟܢܐ[46] ܚܡܬܐ ܟܕ ܡܬܬܘܬܒܐ ܒܐܝܕ ܢܦܠ ܡܢ ܬܓܠܘܗܝ[47] ܘܡܕܡܝܐ[48] ܠܢܫܐ. ܐܒܝܠܐ ܕܡܬܝܐ ܡܕܡܢ | fol. 96r
ܢܘܪܐ. [ܗܟܢܐ ܡܟܒܫܘܬܐ ܡܕܡܝܐ][49] ܚܡܬܐ. ܐܝܟ ܕܒܥܝܐ ܚܡܬܐ. ܗܟܢ [ܪܡܝܐ ܘܡܟܠܝܐ ܡܟܒܫܘܬܐ.][50] ܠܝܬ ܒܓܠܘܗܝ ܕܡܕܝܐ. ܕܪܟ ܘܡܟܠܐ ܡܢ ܡܟܒܫܘܬܐ.[51] ܟܢܫܐ ܡܟܒܫܐ. ܕܡܘܬܐ ܗܘ[52] ܕܡܥܝܢܐ. [ܘܟܢܫܐ ܚܡܬܢܐ ܐܪܟܝܛܝܩܘܢܝܩܘܣ ܬܘܢܐ.][53] ܡܟܒܫܘܬܐ[54] ܕܝܢ ܠܥܡܠܐ [ܡܫܩܐ. ܪܡܝܘܬܐ][55] ܕܝܢ[56] ܠܥܡܠ ܡܢܝܬܐ.

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[27] C: ܦܫܝܛܐ
[28] D: ܐܒܠܐ ܠܗ ܦܫܝܛܐܝܬ
[29] D om. this word.
[30] D: ܒܥܘܬ ܚܡܬܐ
[31] E: ܕܒܥܝܢܐ
[32] D: ܚܙܬ
[33] BCE: ܒܥܐ
[34] D: ܐܠܐ
[35] E om. this bracketed phrase.
[36] A: ܦܫܝܛܐܝܬ
[37] D: ܗܟܢ
[38] C: ܡܬܬܘܒܐ
[39] DE: ܟܕ ܕܡܬܬܘܬܒܐ
[40] C: ܠܐܠܗܐ
[41] D: ܠܟܠ
[42] BCDE: ܐܝܟܢܐ
[43] D: ܗܟܢ
[44] DE: ܚܡܬܢܐ
[45] C: ܘܡܢܦܠ
[46] D: ܗܟܢ
[47] A: ܬܓܠܗ
[48] D: ܟܕ
[49] D: ܗܟܢ ܡܟܒܫܐ ܡܕܡܝܐ
[50] D: ܪܟ ܘܡܟܠܐ ܡܟܒܫܐ
[51] D: ܡܟܒܫܐ
[52] C om. this word.
[53] ABCEF om. this bracketed phrase.
[54] D: ܘܡܟܒܫܐ
[55] D: ܡܫܩܐ. ܘܪܡܝܘܬܐ
[56] C: ܕܪܡܝܘܬܐ and D om. this word.

ܟܠܗܘܢ[57] ܗܘܦܟ̈ܝܗܘܢ[58] ܕܡܪܢ ܕܐܬܗܦܟ ܒܥܠܡܐ. ܡܫܝܚܘܬܐ[59] ܗܘ. ܐܝܟܐ[60] ܕܐܡܪ:
ܒܡܫܝܚܘܬܐ[61] [ܡܢ ܡܬܘܡ][62] ܠܐ ܢܦܠ. [ܠܐ ܒܪ ܐܢܫ ܘܠܐ[63]][64] ܗܪܟ ܘܡܟܝܠ ܡܢ
ܡܫܝܚܘܬܐ.[65] ܠܡܫܝ̈ܚܐ ܕܝܢ ܪܫܡ ܐܠܗܐ. [ܪܡܙܐ ܕܝܢ][66] ܡܫܠܡ[67] ܒܡܫܝ̈ܚܘܗܝ. ܠܒܪ ܠܡܫܝܚܘܬܐ[68]
ܐܝܟ ܒܡܬܠܐ. ܘܐܬܚܠܦ ܠܡܪܫܝܡܘܬܐ[69] ܐܝܟ ܡܪܓܠܝܬܐ.

ܟܕ[70] ܕܝܢ ܡܪܢܐ[71] ܕܒܚܪ ܒܗ ܐܠܗܐ. ܢܬܪܘܡ[72] ܡܢ ܫܡܝܐ. ܘܢܬܚܦܦ ܒܡܫܝܚܘܬܐ[73]
ܘܢܦܩܐ ܡܪܫܝܡܘܬܐ. ܘܕܟܝܘܬܐ ܘܩܕܝܫܘܬܐ. ܘܗܝܕܝܢ ܚܙܐ ܠܐܠܗܐ ܐܦ̈ܝ ܠܡܩܒܠ ܐܦ̈ܝ. ܡܛܠ
ܕܕܟܝܘܬܐ ܚܙܐ ܠܐܠܗܐ. ܘܐܝܠܝܢ ܕܠܐ ܒܟܕܝܢ ܕܡܫܐ. ܦܪܝܫ | ܘܠܐ ܒܢܝܐ[74] ܠܗܘܢ. ܡܫܝ̈ܚܐ ܕܝܢ fol. 96v
ܘܫܘܬܦܐ ܡܫܩܠܝܢ ܐܢܘܢ ܠܘܬ ܐܠܗܐ. ܘܠܡܫܝ̈ܚܐ ܢܚܬ ܠܡܫܝܚܘܬܐ. ܒܡܫܝܚܘܬܐ[75] ܕܝܢ[76] [ܐܝܕܝܢ[77]
ܟܠܗܘܢ][78] ܡܕܢܚܐ.[79] ܘܦܓܥ ܠܡܬܠܝܐ.[80] ܠܦܘܒܢܐ[81] ܕܝܢ ܕܚܫܘܟܐ ܒܐܘܪܚܬܗܘܢ. ܡܛܠܗܢܐ[82] ܗܘܐ
ܐܢܘܢ ܡܪܢ. [ܕܐܝܟܢܐ ܕܡܫܝܚܐ ܠܗܘܢ ܒܡܪܢܐ ܡܫܝܚ ܐܝܬܘܗܝ. ܘܐܝܟܢܐ ܕܠܐ ܡܫܝܚܐ ܕܢܫܡܠܐ
ܐܢܘܢ.][83] ܡܢ [ܟܠ ܦܪܘܦ][84] ܐܦ ܚܕ ܡܫܝܚܘܢ ܡܫܡܠܝܐ.[85] ܪܫܡܐ ܗܦܟ ܟܠܗܘܢ.[86]

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[57] BE: ܟܠܗܘܢ ܕܝܢ
[58] C: ܗܘܦܟܗܘܢ and D: ܗܘܦܟ̈ܐ
[59] D: ܡܘܫܚܐ
[60] D: ܘܗ̇
[61] C: ܒܡܫ̈ ܒܡܡܫܚܘܬܐ and DE: ܒܡܘܫܚܐ
[62] D: ܡܬܬܘܡ
[63] E: ܘܠܐ ܐܢܫܐ
[64] D: ܘܠܝܬ ܕܪܟܐ ܠܗ. ܠܝܬ
[65] D: ܡܘܫܚܐ
[66] D: ܘܪܡܙ
[67] BCDE: ܡܫܠܡ
[68] D: ܡܘܫܚܐ and E: ܡܫܝܚܘܬܐ
[69] C: ܠܡܪܫܡ̈ ܢܘܬܐ and D: ܡܪܫܝܡܘܬܐ
[70] C: ܟܕ ܕܝܢ
[71] E: ܡܪܢܐ
[72] D: ܢܪܘܡ
[73] D: ܒܡܘܫܚܐ
[74] F: ܒܢܝܐ
[75] BC: ܡܫܝܚܘܬܐ and D: ܒܡܘܫܚܐ
[76] D om. this word.
[77] DE: ܐܝܕܝܢܘ
[78] F: ܟܠܗܘܢ ܐܝܕܝܢ
[79] D: ܐܬܠܛܠܐ ܡܕܢܚܐ
[80] D: ܠܡܬܠܝܐ ܒܒܪܝܬܐ
[81] C: ܠܦܘܒܢܐ
[82] BCDF: ܡܛܠ ܗܕܐ
[83] D: ܕܟܠ ܟܕ ܕܢܫܡܠܐ ܐܢܘܢ: ܗܢܐ ܡܫܝܚ ܒܡܪܢ ܗܘ. ܘܟܠ ܕܠܐ ܡܫܝܚܐ ܢܫܡܠܐ ܐܢܘܢ ܒܡܪܢܐܝܬ
[84] AF: ܟܠܦܪܘܦ
[85] D: ܢܫܡܠܐ
[86] C: ܟܠܗ̈

[ܠܐ ܠܒܪ]87 ܡܚܝܐ ܒܢܘܢܐ. ܕܢܗܘܐ ܠܡܚܝܪܐ ܐܝܟ ܐܠܗܐ. ܐܦ88 ܡܪܢ ܕܝܢ89 ܗܟܢܐ90

ܐܡܪ. ܕܗܘܘ ܠܡܚܝܪܬܐ ܐܚܪܢܐ ܕܐܦ ܐܟܘܬܗܘܢ91 ܕܒܫܡܝܐ [ܠܡܚܝܪ ܗܘ.]92 ܡܪܢ ܕܝܢ ܕܐܡܪ

ܗܕܐ. [ܒܗ ܒܚܕ]93 ܗܘܐ ܕܠܐ ܡܬܚܫܚ94 ܒܒܢܝܢܐ ܕܢܗܘܘܢ ܠܡܚܝܪܐ ܐܝܟ * ܐܠܗܐ. ܐܠܐ End of C

ܡܠܬܐ ܚܕܐ ܒܗܘ. [ܐܝܟ ܕܢܬܬܚܫܒܘܢ ܘܠܐ ܢܗܡܢܘܢ.]95 ܠܐ ܠܒܪ ܐܢܬ ܡܕܡ96 ܕܒܢܐ ܡܢ97

ܒܡܗܝܡܢܘܬܐ.

ܗܟܢܐ ܕܝܢ ܠܫܠܝܚܐ ܕܐܬܘ ܠܕܘܒܪܐ ܗܢܐ ܘܐܬܕܒܪܘ. ܘܐܫܬܢܝܘ ܕܐܬܘ98 ܕܒܢܝܐ ܘܐܙܠܘ

ܗܟܢܐܝܬ. ܗܠܝܢ ܕܝܢ ܒܫܠܝܚܘܬܗܘܢ. ܘܗܠܝܢ ܒܬܫܒܘܚܬܗܘܢ. ܠܗܘܒܗܘܢ. [ܕܝܢ ܠܐܢܫܐ ܕܝܬܪ]99

ܘܡܟܬܪ. [ܘܝ ܠܗ ܕܝܢ ܠܐܢܫܐ ܕܫܦܪ]100 | ܘܡܚܣܪ. ܠܗܘܒܗܘܢ101 ܕܝܢ ܡܬܪܐܝܬ [ܠܐܢܫܐ ܕܢܦܩ]102 fol. 97r

ܠܡܫܝܚܐ ܘܢܙܪܐ103 ܒܡܣܒܪܬܗ ܘܡܬܕܡܝܐ104 ܒܗ. ܗܢܐ ܕܝܢ105 ܕܟܝܢܝ ܠܟܠܗܘܢ ܘܠܓܠܕܡ106 ܕܒܗ.

ܢܬܦܬܓ107 ܐܦܣܝܡ108 ܐܝܪ ܕܒܕܡ ܡܫܝܚܐ ܢܬܓܫܡ109 ܒܡܠܟܘܬܗ.110

[ܒܓܒܐ ܗܢܐ]111 ܘܚܘܪܐ ܢܟܡܠ ܕܢܥܘܬܐ112 ܠܡܫܝܚܐ. ܘܢܗܘܐ ܕܡܫܝܚܐ ܘܢܦܩܐ ܠܥܠܡܐ

ܘܢܟܝܣ ܒܗ. ܐܡܪ ܠܐ [ܕܕܡ ܠܡ]113 ܕܢܠܟܐ [ܡܠܬܗ114 ܕܡܪܢ]115 ܕܐܡܪ.116 ܕܐܝܟ ܡܫܝܚܘܬܗܘܢ ܠܝ

87 D: ܟܠ ܕܠܐ
88 D: ܐܦܢ
89 DE om. this word.
90 D: ܗܟܢ
91 C: ܐܟܘܬܗ
92 DE: ܠܡܚܝܪܘ
93 F: ܒܚܕ
94 D: ܡܫܚ
95 F om. this bracketed phrase.
96 D om. this word.
97 D: ܐܝܟ
98 D: ܕܝܢ ܕܐܬܘ
99 D: ܠܕܝܬܪ
100 D: ܘܘܝ ܠܕܫܦܪ
101 D: ܠܗܘܒ
102 D: ܠܕܢܦܩ
103 D: ܘܢܕܪܐ
104 D: ܘܢܕܡܐ
105 D om. this word.
106 D: ܘܠܓܠ
107 D: ܢܦܪܓ
108 DE: ܐܦ ܣܝܡ
109 D: ܢܓܫܡ
110 F: ܒܡܠܟܘ
111 D: ܒܗܘܢ
112 D: ܕܢܥܘܐ
113 B: ܕܕܗܠܡ
114 E: ܠܡܠܬܗ
115 D: ܡܠܬ ܡܪܢ
116 E: ܐܡܪ

ܡܘܩ̈ܕܢ ܓܪܘ. ܐܝܕܝܢ[117] ܠܐ ܢܓܪܝܢ. [ܠܐ ܐܝܬܝܢ][118] ܡܫܒ̈ܠܘܗܝ. ܘܐܝܟ ܡܫܒ̈ܠܘܗܝ ܠܐ ܐܝܬܝܢ.

ܢܘܟ̈ܪܝܐ ܗܦܝܟ ܠܡܠܟܘܬܗ. ܐܘ ܕܢܚܫ ܠܡܫܒܩܐ ܘܢܬܒܥܬܐ ܢܦܫܐ[119] ܠܕܘܝܐ ܒܬܘܒܐ ܢܦܫܗ̈ܘܢ.[120]

ܒܝܠܘܬ ܟܠ ܕܒܥܘ ܘܡܥܒܪܝܢ ܠܗ[121] ܐܡܝܢ ❖

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[117] B: ܐܝܟ ܕܝܢ and D: ܘܐܝܟ
[118] D: ܠܝܬܝܢ
[119] D: ܢܦܫܐ ܠܗ
[120] E: ܠܢܦܫܗ̈ܘܢ
[121] D om. this word.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܒܒܪ ܡܫܝܚܐ ܥܠ ܫܡܝܐ ❖

ܐܢܐ ܫܒܒܬܐ [ܠܐ ܟܕ ܐܝܬ ܡܕܡ][2] ܕܟܝܢ ܡܢ ܫܡܝܐ. ܫܡܝܐ ܕܝܢ[3] ܥܒܕܘܗܝ܆ ܠܫܠܝܚܐ ܡܢ
ܥܡܝܐ ܘܐܚܬܗ ܠܐܪܥܐ. ܟܕ ܕܝܢ[4] ܚܙܐ ܫܠܝܚܐ [ܐܝܩܪܗ ܕܒܪܢܫܐ][5] ܕܐܬܝܗܒ ܡܢ ܐܠܗܐ. [ܟܕ
ܥܒܕܬܗ][6] ܫܩܠ ܒܗ ܘܥܒܕܘܗܝ܆ ܐܠܗܐ ܡܢ ܥܡܝܐ. ܘܡܢ ܠܗܘܢܐ ܩܝܡܐ ܗܘܐ ܫܥܒܕܐ.[7] [ܚܙܐ ܐܢܬ][8]
ܚܡܪܐ | ܟܕ ܫܡܝܐ. ܘܡܛܠܗܕܐ[9] ܠܐ ܙܕܩ ܠܟ [ܐܘ ܒܪܢܫܐ.][10] ܕܬܫܡܫ[11] ܒܣܒܪܟ. ܟܕ ܚܙܐ[12] fol. 97v
ܐܢܬ[13] ܕܬܫܘܐܝܬ ܡܬܕܒܪ.[14] ܐܟܕܝܢ[15] [ܫܡܥ ܐܢܬ ܠܥܝܢܟ ܡܘܒܕ ܐܢܬ.][16] [ܐܝܟ ܕܝܢ][17] [ܪܘܚܐ
ܐܢܬ][18] ܕܬܫܡܫ.[19] ܒܡܫܝܚܘܬܐ[20] ܡܫܝܚ ܫܡܥ. ܐܦ ܥܠܝܗܐ [ܕܝܢ ܡܫܒܚܐ][21] ܐܡܪ. ܡܫܝܚܘ
ܫܡܥܝܢ ܚܙ ܒܝܕ ܒܡܫܝܚܘܬܐ. ܒܡܫܝܚܘܬܐ [ܕܝܢ ܠܐ][22] ܐܡܪ.

[ܐܟܕܝܢ ܫܡܥ ܐܢܬ ܒܐܝܕܝܟ ܥܠ ܕܚܙܐ ܐܢܬ][23] ܕܡܠܟܘܬ ܐܠܗܘܬܗ܆. ܠܥܝܢܟ [ܡܫܡܥ
ܐܢܬ. ܠܐܝܕܝܟ ܕܝܢ ܠܐ ܡܫܡܥ ܐܢܬ][24] ܠܡܫܡܥ. ܐܟܕܝܢ[25] [ܪܘܚܐ ܐܢܬ ܕܬܫܡܫ][26] ܒܗ ܒܠܚܘܕ
ܐܝܟܢܘܬܗ. [ܘܡܬܬܢܝܚ ܐܢܬ.][27] ܐܟܕܝܢ[28] ܠܐ [ܡܫܡܥ ܐܢܬ][29] ܕܐܝܟܢܘܬܗ ܬܗܘܐ. ܐܘܕܐ
ܒܡܫܠܡܘܬܢ ܘܠܐ ܬܫܡܫ. ܫܡܝܐ ܕܝܢ [ܠܐܦܝܢ ܘܠܥܝܢ][30] ܡܫܡܥ. ܠܐ [ܟܕ ܡܫܡܥ][31] ܒܪܢܫܐ

[1] D om. this bracketed phrase.
[2] D: ܠܝܬ
[3] D om. this word.
[4] D om. this word.
[5] D: ܐܝܩܪ ܒܪܢܫܐ
[6] B: ܒܪܥܒܕܬܗ
[7] BD: ܫܥܒܕܐ
[8] B: ܚܙܝܬ
[9] B: ܘܡܛܠ ܗܕܐ and D: ܘܠܗܕܐ
[10] E om. this bracketed phrase.
[11] D: ܕܬܫܡܫ
[12] DE om. this word.
[13] B: ܐܢܬ ܠܗ
[14] E: ܡܬܕܒܪ
[15] B: ܐܝܟ ܕܝܢ and D: ܘܐܝܟ
[16] D: ܬܫܡܥ ܠܥܝܢܟ ܡܘܒܕܬ
[17] D: ܘܐܝܟ and E: ܐܟܕܝܢ
[18] D: ܪܘܚܬ
[19] B: ܕܬܫܡܫ
[20] D: ܒܡܫܝܚܘ
[21] D: ܡܢܗ
[22] D: ܠܐ ܕܝܢ
[23] D: ܘܐܝܟ ܕܬܫܡܥ ܒܐܝܕܝܟ ܥܠ ܕܚܙܝܬ
[24] D: ܡܫܡܥܬ ܘܠܐܝܕܝܟ ܠܐ ܡܫܡܥܬ
[25] B: ܐܝܟ ܕܝܢ and D: ܐܝܟ
[26] D: ܪܘܚܬ ܠܡܫܡܫ
[27] D: ܘܡܬܬܢܝܚܬ
[28] B: ܐܝܟ ܕܝܢ and D: ܘܐܝܟ
[29] D: ܡܫܡܥܬ
[30] D: ܠܐܦܐ ܘܠܥܝܢܐ
[31] D: ܡܫܡܥܐ

ܠܡܫܡܠ ܡܘܬܒܬܐ. ܕܢܣܒ[32] ܐܠܗܐ [ܠܐܢܫܐ ܕܡܝܬ][33] ܠܗ. ܢܘܗܪܐ [ܕܝܢ ܕܫܡܫܘܗ][34] ܒܡܫܝܚܐ

ܡܕܡ ܠܗ ܐܫܬܢܝ. ܐܠܐ ܐܝܟ ܕܡܦܩܬܗܘܢ ܐܘܟܪܐ. [ܡܫܝܚܐ ܕܝܢ ܠܫܡܝܐ ܐܣܬܠܩ.][35] ܘܝܬܒ ܡܢ

ܝܡܝܢܐ ܕܐܒܘܗܝ.]

fol. 98r ܚܙܐ ܐܢܬ ܕܐܝܟܢܐ][36] ܕܫܡܫ ܡܕܡ ܠܐ[37] ܡܫܝܚܐ. ܐܠܐ ܐܝܟ[38] ܕܡܦܩܬܗ ܐܘܟܪܐ.[39] | ܐܝܟܢܐ

ܕܝܢ[40] ܡܕܒܪܢܐ ܒܡܫܡܫܢܘܬܐ ܫܡܫܝܢ ܒܢܝܢܐ. ܒܗܠܝܢ ܫܡܫܝܢ ܒܘܕܒܪܐ. ܕܚܙܝܢ ܠܗܘܢ ܕܠܐܓܠܝܬ

ܡܬܕܒܪܝܢ. ܘܡܬܠܠܗܕܐ[41] ܒܝܡ[42] ܗܠܝܢܐ ܡܬܚܙܝܢ. [ܐܝܟܢܐ ܕܝܢ][43] ܕܒܡܫܡܫܢܘܬܐ ܫܡܫ. ܘܡܬܬܬܒܪ[44]

ܕܢܫܡܫ ܐܢܬ. ܡܢܬܗ ܕܡܫܝܚܐ ܢܦܘܐ ܫܡܫܐ [ܕܝܢ ܒܢܝܢܐ ܫܡܫ][45] ܒܐܢܫܐ ܡܕܒܪܐ. ܒܪ ܚܙܐ

ܠܗܘܢ ܕܡܘܬܒܬܐ ܡܫܡܫܢܘܬܐ ܡܬܝܬܒ ܠܗܘܢ ܒܪ ܐܢܫ. [ܕܡܘܬܒܬܐ ܕܐܝܟ ܗܠܝܢ ܠܐ

ܡܬܝܬܒܝܢ ܒܢܝܢܐ][46] ܗܢܐ. ܐܝܟ ܕܐܬܝܬܒ[47] ܠܐܝܬܘܬܐ ܡܕܒܪܐ.[48]

ܐܘ ܫܡܫܐ ܒܢܝܐ. ܟܠ ܡܢܐ ܠܐ ܡܬܝܬܒ ܒܢܝܢܐ ܗܢܐ. ܕܠܡܐ[49] ܐܠܗܐ ܕܡܕܒܪܐ

ܗܦܟܐ.[50] [ܘܠܐ ܗܦܟܐ][51] ܕܐܝܬܝܐ ܗܕܐ ܕܝܢ[52] ܗܦܝܟܬ ܢܒܥ ܕܐܠܗܐ ܕܡܕܒܪܐ ܘܕܐܝܬܝܐ ܚܕܘ[53]

ܘܠܐ ܡܬܚܠܦ. [ܐܝܟܢܐ ܕܝܢ][54] [ܕܡܟܠ ܘܡܬܬܬܒܪ.][55] ܟܠܡܕܡ[56] ܕܝܗܠ ܡܢ ܐܠܗܐ [ܢܣܒ ܠܗ.][57]

ܐܝܟ ܡܢ ܡܕܒܪܐ ܐܝܬܘܗܝ[58] ܘܐܝܟ ܡܢ ܐܝܬܝܐ.

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[32] DE: ܐܠܐ ܢܣܒ ܐܢܫ
[33] D: ܠܕܡܝܬ
[34] D: ܕܫܡܫ
[35] D: ܘܡܫܝܚܐ ܠܫܡܝܐ ܣܠܩ
[36] D: ܚܙܝ ܐܘܟܝܠ. ܚܙܝܬ ܕܗܘ
[37] E om. this word.
[38] D om. this word.
[39] D: ܡܘܟܪ
[40] D om. this word.
[41] BF: ܘܡܬܠܠܗ ܗܕܐ and D: ܡܬܠܠܗ ܗܕܐ
[42] E: ܕܒܝܡ
[43] D: ܘܗܘ
[44] D: ܘܡܬܬܒܪ
[45] D: ܒܢܝܢ ܘܫܡܫ
[46] DE om. this bracketed phrase.
[47] E: ܕܐܬܝܬܒܝ
[48] D: ܡܕܒܪܐ ܗܟܢ ܐܦ ܠܗ
[49] F: ܐܝܟ ܕܐܬܝܬܒ ܕܠܡܐ
[50] D: ܗܘ
[51] D: ܘܠܐ
[52] D om. this word.
[53] D: ܚܕ ܗܘ
[54] D: ܗܘ
[55] B: ܕܡܬܬܬܒܪ ܘܡܟܠ
[56] D: ܟܠ
[57] B: ܢܣܒܗ
[58] DE om. this word.

ܐܢܬ ܕܝܢ ܐܘ ܚܘܒܐ. ܡܛܠ[59] ܕܠܐ ܐܬܬܥܝܪܬ [ܘܠܐ ܒܡܠܬ.][60] ܠܐ ܐܬܚܫܒ ܠܟ. [ܠܐ

ܒܪ ܐܢܫܘܬܗ][61] ܐܠܗܐ ܢܦܩ ܒܐܩܐ. ܗܘ: ܐܠܐ ܠܐܝܠܝܢ ܕܡܬܬܒܥܝܢ ܘܡܒܠܝܢ ܡܫܬܠܡܘܢ[62]

ܦܘܢ ܥܐܠܬܗܘܢ ܐܚܪܢܐ ܠܓܒܐ. ܐܢܕܝܢ[63] [ܚܣܝܢ ܐܢܬ][64] | ܒܗܘܢ ܐܘ ܚܘܒܐ ܒܢܝܐ. ܟܡ ܐܠܗܐ fol. 98v

[ܢܦܠ ܐܢܬ.][65]

[ܐܝܟ ܕܢܦܠ ܦܛܠܝܐ ܕܚܣܝܢ ܒܐܕܝܢ. ܚܙܐ ܐܢܬ ܐܘ ܒܢܝܢܐ. ܕܓܒܐ ܒܢܝ ܚܘܒܐ. ܐܢܬܘܢ

ܕܝܢ ܐܚܝܐ ܚܒܝܒܐ ܢܬܠ ܠܟܘܢ ܐܠܗܐ ܕܠܐ ܬܗܘܘܢ ܚܣܝܢ ܐܠܐ ܐܢ ܒܥܡܝܪܘܬܐ. ܒܪ ܛܠܝܘܬܘܢ[66]

ܒܚܕܪܐ. ܒܥܘܕܪܐ ܥܒܝܪܐ ܕܥܒܪܝܢ ܠܡܚܝܢܐ. ܐܝܟ ܕܬܗܘܘܢ ܕܠܗ ܘܒܢܝܐ ܕܡܠܟܘܬܗ. ܕܒܗ

ܬܬܒܣܡܘܢ ܒܡܠܟܘܬܗ. ܒܗܘ ܒܚܘܒܐ ܕܠܐ ܒܦܪ ܘܠܐ ܡܥܒܪܐ ܘܠܝܬ ܕܣܝܡ ܠܗ ܀ ܘܐܢܐ

ܕܗܘܐ ܒܬܘܒܐ ܒܝܠܕܘܬܗ ܐܫܬܘܕܝܬ ܠܬܠܬܐ ܕܪܚܡܐ ܐܝܟ ܘܐܡܝܢ[67]][68] ܀

59 D: ܒܠ
60 D: ܘܒܡܠܬ
61 D: ܠܐܢܫܘܬܗ
62 BDE: ܡܫܬܒ ܠܗܘܢ
63 B: ܐܢ ܕܝܢ and D: ܐܢ
64 D: ܚܣܝܢܬ
65 D: ܬܦܠ
66 B: ܛܠܝܢ ܐܢܬܘܢ
67 A: ܘܐܡܝܢ. ܗܫܐ
68 DE om. this bracketed phrase.

❖ [[[ܕܝܠܗ ܒܪ ܕܝܠܗ] ܕܚܒܝܒ ܡܫܝܚܐ][1] ܘܗܘܪܐ ܠܐܚܪܢܐ]][2] ❖

ܠܓܘ ܡܬܓܒܐ ܒܒܪ ܬܘܪܥܝܬܝ. ܘܡܫܩܠܐ ܕܐܟܘܬܝ. ܕܒܕܡܐ ܠܐܠܗܘܬܝ. ܡܬܠܒܟܐ ܒܓܘ ܒܠܡܐ

ܒܬܓܒܝܬܗ ܡܗܕܝܢܘܬܐ. ܘܦܘܪ ܠܓܘ ܡܢ ܚܝܐ ܕܠܒܠܡ.]]][3] | [ܐܘ ܠܐ ܕܡܚܝܬܘܢ ܕܐܢܫܐ fol. 99r

ܕܠܡܠܟܐ ܦܠܓ. ܒܗܘ ܒܓܘܢܐ ܡܬܝܢ. ܘܐܢܫܐ ܕܠܡܫܝܚܐ ܦܠܓ ܒܗܘ ܒܡܠܟܘܬܐ ܡܬܟܣܝܢ.

ܕܒܕܡܐ[4] ܠܐ ܡܬܚܫܒܝܢܘܬܗܘܢ ܘܦܘܪܫܢܗܘܢ[5] ܗܠܝܢ ܕܐܠܗܐ. ܡܢ ܗܢܝܢ ܕܡܠܟܐ. ܚܙܘ ܘܚܙܘ.

ܕܒܠܡܐ ܗܢܐ ܒܓܘܪܐ ܗܘ ܘܠܐ ܡܘܬܐ. ܘܐܝܟ ܠܐ ܡܬܘܠܐ ܐܝܬܘܗܝ، ܘܡܬܕܪܟܢܐ ܠܡܠܟܐ

ܡܫܬܟܚ ܠܗ. ܠܐ ܓܝܪ ܙܕܩ ܠܝ ܕܢܫܬܟܚ. ܐܠܐ ܠܗܘ ܕܠܐ ܚܙܐ ܘܠܐ ܡܬܕܪܟܐ. ܡܢܘ ܓܝܪ

ܕܐܝܬܘܗܝ، ܣܟܠܢܐ. ܘܡܫܠܡ ܡܫܝܚܐ ܒܡܠܟܐ.

ܐܘ ܡܠܟܘܬܐ ܒܓܘܢܐ. ܐܘ ܕܓܒܝܐ ܡܗܘܬܐ ܝܬܝܪ ܡܢ ܚܝܐ. ܐܘ ܢܗܘܪܐ ܘܠܐ ܡܫܠܡ

ܒܣܟܠܐ. ܐܘ ܡܢܘ ܕܡܠܐ ܢܓܡܘܬܐ. ܘܓܢܐ ܒܠܡܐܘܬܐ. ܐܘ ܡܢܘ ܕܐܝܬܘܗܝ، ܣܟܠܢܐ

ܘܡܬܕܪܟܐ ܒܡܠܟܐ. ܐܘ ܡܢܘ ܕܐܝܬܘܗܝ،[6] ܡܣܟܠܐ ܘܦܘܪܫ ܠܬܡܗܘܬܐ. ܐܘ ܡܢܘ ܕܓܒܐ ܫܘܒܚܐ

ܘܡܫܡܠ ܬܓܒܘܬܐ. ܠܐ ܓܝܪ ܙܕܩ ܠܝ ܕܢܓܒܐ ܐܪܡܝܘܬܐ ܘܢܦܩܐ ܠܡܫܝܚܘܬܐ. ܘܐܦܠܐ ܕܢܫܠܡ][7]

ܒܐܘܪܚܐ ܕܪܘܚܐ.[8] [ܘܢܦܩܐ[9] ܠܗ، ܕܡܠܟܐ][10] ܘܐܠܗܐ.

[ܬܓܒܝܬܗ ܕܝܢ ܕܒܠܡܐ][11] ܗܢܐ. ܗܢܘܢ ܠܓܝܢܝܐ. ܐܠܐ ܡܗܘܬܐ ܒܝܫܐ ܓܢܐ ܒܫܢܐ ܓܙܪܐ[12] | fol. 99v

ܒܗܘܢ. [ܐܘܠܝܢܐ ܘܫܘܩܐ][13] ܕܡܫܠܠ ܡܫܝܚܐ. ܚܝܐ ܕܠܒܠܡ ܗܘܓܝܢ. ܢܬܬܒܪ[14] ܐܝܟ ܘܠܐ

ܢܒܥܘܢ. ܘܡܠܟ ܘܐܪܐ ܠܐܘܪܚܐ ܕܓܒ ܕܪܫܡ. ܘܪܫܡܒܐܬ[15] ܢܐܪܠ ܠܘܬ ܡܢܝ ܘܠܐ ܢܬܬܘܚܪ.

[1] ABDEF om. this bracketed phrase.
[2] B: ܘܗܘܪܐ ܠܐܚܪܢܐ ܕܝܠܗ ܒܪ ܕܝܠܗ
[3] ADE om. this triple bracketed phrase.
[4] BF: ܕܒܕܡܐ ܠܐܠܗܘܬܝ
[5] B: ܘܦܪܫܝܢ ܐܝܬܘܗܝ
[6] A: ܕܐܝܬܘܗܝ̈ and F: ܕܐܝܬܬܘܗܝ
[7] DE om. this bracketed phrase.
[8] B: ܕܪܘܚܢܐ
[9] E: ܘܢܦܩܐ ܐܝܬ
[10] D: ܘܡܬܦܢܝܐ ܠܗ ܡܠܟܐ
[11] D: ܬܓܒܝܬ ܒܠܡܐ
[12] D: ܓܙܪܐ
[13] D: ܫܘܩܐ
[14] D: ܢܬܬܒܪ ܡܫܝܚ
[15] A: ܘܪܫܡ̈ ܘܪܫܡܒܐܬ

ܢܦܠܐ ܕܪܡܐ ܘܣܘܓܐ ܕܠܘܬ[16] ܟܠܢ.[17] ܕܓܝܣܘܬܐ[18] ܡܥܠ ܠܗ. ܠܐ ܢܣܝܒܪܘܢ ܠܡܦܩܕܢܘܬ

ܡܛܝܒܐ.[19] ܕܠܐ [ܒܚܡܬܬܐ ܡܚܦܝܢ[20] ܠܗ.][21] ܢܗܘܐ ܢܓܪܐ ܒܥܒܕܝܢ. ܕܠܘܬ ܡܪܢ ܠܪܘܡܐ ܢܦܪܘܚ.

ܐܘܠܝܬܐ ܣܬܐ ܕܠܚܠܡ[22] ܡܫܝܡ. ܘܢܫܐ ܡܢ ܡܠܟܘܬܐ ܡܪܝܡܝܢ. ܠܐ ܡܨܝܐ [ܕܢܗܘܐ

ܕܡܛܝܒܐ.][23] ܐܢ ܦܘܩܕܢܘܗܝ ܠܐ [ܢܛܪܝܢ. ܠܐ ܡܨܝܐ ܕܢܗܘܐ ܥܡܝܢܐ.][24] ܡܢܐ[25] ܕܒܐܪܥܢܘܬܐ

ܐܣܬܪܝܩ.[26]

ܡܛܝܒܐ ܕܝܢ ܠܟܠܐܝܬ ܐܡܪ. ܕܠܐ ܡܨܐ ܐܢܫ [ܠܐܠܗܐ ܠܡܦܠܚ[27]][28] ܘܠܡܡܘܢܐ. ܠܐ

ܓܒܪ[29] ܓܝܪ ܗܘ ܠܗ ܕܢܦܫܗ ܡܦܠܓܬܐ ܒܬܪܬܝܢ ܐܬܪ ܕܗܡܡܐ ܘܡܬܪܬܐ ܐܟܠܝܢ ܘܡܣܬܟܠܝܢ. ܐܠܐ ܢܦܫܗ

ܡܦܠܓܬܐ ܒܥܡܝܢܐ. ܐܝܟܢܐ[30] ܕܠܐ ܡܬܐܟܠܝܢ ܘܠܐ ܡܬܣܬܟܠܝܢ. ܐܝܟ ܕܐܡܪ ܡܪܢ. ܕܐܝܟܢܐ

ܕܐܬܠܗ ܡܦܠܓܬܐ. ܬܡܢ ܢܗܘܐ[31] ܐܦ ܠܒܒܗ.

ܢܕܥܘܢ[32] ܡܢ ܐܣܩܝܛܘܬܐ [ܘܡܢ ܕܪܘܫܬܐ.][33] ܘܢܦܠܐ ܝܗܒܘܬܐ ܘܡܣܝܒܪܢܘܬܐ | ܕܢܗܘܐ

ܬܪܬܐ ܒܡܠܟܘܬܐ. ܘܢܝܚܘܬܗ ܠܡܛܝܒܐ ܐܦܝܢ ܠܘܩܒܠ ܐܦܝܢ. ܒܗܡܢ[34] [ܬܫܡܫܬܐ ܕܟܗܢܐ.][35]

[[ܘܪܓܝܓ ܒܥܘܡܩܗ][36] ܕܡܠܟܘܬܐ.]][37] ܘܡܬܚܙܝܢܐ[38] ܗܘ ܠܗ ܕܢܥܡܪ[39] ܠܒܬܪܐ ܘܢܪܘܚ[40] ܡܢ

ܒܢ̈ܝܐ. ܘܢܫܐ [ܒܥܒܘܕܘܬܐ ܘܒܟܐܢܘܬܐ.][41] ܘܢܬܟܐ ܡܢ ܒܥܠܐ. ܘܠܟܠ ܙܢܐ ܕܪܘܫܐ. ܘܢܦܘܩ

ܠܒܒܐܝܬ ܠܡܪܒܐ. ܘܢܚܘܐ ܠܒܢܝܐ ܘܢܥܠܘܗܝ ܘܢܐܙܠ ܒܥܕܘܬܐ.[42] ܘܢܗܘܐ ܘܢܥܒܕ ܠܐܠܗܐ

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[16] D: ܠܘܬ
[17] DE: ܟܠ ܐܢܫ
[18] D: ܕܓܝܣܘܐ
[19] D: ܡܢ ܡܛܝܒܐ
[20] E: ܕܡܚܦܝܢ
[21] D: ܢܚܦܘܢ ܒܚܡܬܬܐ
[22] DE: ܕܠܟܠ
[23] E: ܢܗܘܐ ܕܡܥܢܝ
[24] D: ܢܛܪ. ܘܠܐ ܕܥܡܝܢܐ ܢܗܘܐ
[25] BDEF: ܒܡܢܐ
[26] BDEF: ܐܣܬܪܩܝ
[27] B om. this word.
[28] D: ܠܡܦܠܚ ܠܐܠܗܐ
[29] D om. this word.
[30] D: ܐܢ
[31] B om. this word.
[32] D: ܢܕܥܘܢ ܐܝܟ
[33] D: ܘܪܘܫܬܐ
[34] D: ܗܝܟ ܒܗܡܢܐ ܗܘ and E: ܒܗܡܢ ܗܝܟ
[35] D: ܬܫܡܫܬ ܟܗܢܐ
[36] E: ܘܪܓܝܓ ܗܝܟ ܒܥܘܡܩܐ
[37] D: ܘܗܝܟ ܪܓܝܓ ܒܥܘܡܩ ܡܠܟܘܬܐ
[38] B: ܘܡܬܚܙܐ ܗܘܐ; D: ܒܠ ܗܘ; and E: ܡܬܚܙܝܢܐ
[39] D: ܠܡܥܡܪ
[40] D: ܘܠܡܪܘܚ
[41] D: ܒܥܒܘܕܘ ܘܒܟܐܢܘ and E: ܒܥܒܘܕܘܬܐ ܘܒܟܐܢܘܬܐ
[42] D: ܒܥܕܘܐ

ܕܡܫܡܠܝ[43] ܘܓܒܘܬܐ. ܐܢܫܐ ܚܫܝܒܐ ܠܐ ܢܦܫܐ ܙܕܝܩ ܒܒܓܘܪܬܐ. ܕܠܐ ܢܬܟܠ ܡܢ [ܐܠܝܡ ܕܠܐ ܚܒܝܒܐ.][44] ܡܩܒܠܬܐ ܕܝܢ [ܡܫܬܠܡܬܐ ܘܡܫܬܒܚܐ ܕܡܫܝܚܐ][45] ܒܪܘܚܘܬܐ. [ܠܚܠܬܐ ܠܗ ܠܒܢܝܢܐ[46] ܡܢ ܫܢܐ ܕܠܚܠܡ. ܦܘܡܐ ܕܝܢ ܘܡܠܠܬܐ ܘܡܚܒܒܘܬܐ[47] ܘܣܘܥܪܢܐ ܡܣܝܕܝܢ[48] ܠܗ][49] ܠܒܢܝܢܐ ܒܡܠܦܢܘܬܐ. ܡܐܬܐ ܕܝܢ ܩܝܠܐ ܘܒܡܚܬܐ ܥܠ ܐܢܫܘܬܐ [ܡܣܬܕܪܝܢ. ܢܛܘܪܬܐ ܕܝܢ ܘܡܫܘܪܫܘܬܐ ܥܠ ܢܓܒܘܬܐ ܡܬܡܝܢ.[50]

ܡܢܐ][51] ܕܐܬܚܙܝ ܒܢܝܢܐ ܡܢ ܚܣܝܪܘܬܐ[52] ܒܝܬܐ. ܗܟܝܠ[53] ܚܠܦ ܒܐܪܙܘܗܝ ܕܐܠܗܐ ܘܡܢܐ[54] ܕܡܛܪܦ ܒܗ ܠܡܫܘܬܐ. ܗܟܝܠ ܥܠ ܐܠܗܘܬܐ ܡܫܬܒܚܐ | ܒܐܘܠܝܢܐ[55] ܗܘ ܠܝ ܠܡܬܠ ܠܡܠܦܢܘܬܐ. ܟܠܗ ܡܢ ܐܘܠܝܢܐ [ܘܡܣܩܐ ܠܐ ܐܝܟ ܚܝܠ.[56]][57] ܡܦܠܚܐ [ܠܗܝ ܡܫܝܚܘܬܐ][58] ܐܝܟܐ ܕܒܠܝܫܐ ܗܘܐ. fol. 105v

ܒܬܪ ܬܪܒܝܬܝ.[59] ܐܩܠܘ ܠܒܠܡܐ [ܘܠܓܠܕܡ ܕܐܝܬ ܒܗ.][60] ܡܛܠ ܕܒܠܬܐ ܗܘ[61] ܘܠܐ ܡܗܘܐ. ܘܡܬܪܘܬܗ ܡܬܡܡܩܢ. ܘܣܝܡܘܬܗ ܒܟܠܠܐ ܘܡܫܬܠܡܐ. ܘܐܦ ܡܦܢܝܐ[62] ܗܘ ܠܡܬܢܐ ܡܬܦܢܐ ܠܝ. ܒܬܪ ܚܒܝܒ ܢܦܫܝ ܠܒܠܡܐ ܕܒܬܪ. ܕܒܡܬܪܗ ܠܟܠܡ ܡܗܘܐ. ܘܣܝܡܘܬܗ ܠܐ ܡܫܬܠܡܐ.[63] ܘܡܣܦܪܗ ܠܐ ܡܬܣܟܠ.[64] ܘܦܠܓܗ ܠܐ[65] [ܡܬܡܠܠ ܘܒܦܘܡܗ ܠܟܠܡ ܡܗܘܐ][66] ܠܐ ܬܫܒܐ ܒܡܘܪܬܐ [ܕܒܒܪ ܘܡܫܒܪܬܐ.][67] ܐܠܐ ܚܝ [[ܒܡܘܪܬܐ[68] ܕܠܟܠܡ ܡܗܘܐ.

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43 BD: ܕܡܫܒ ܠܝ
44 D: ܡܦܩܢܝܬܐ and bracketed phrase damaged in F.
45 Bracketed phrase damaged in F.
46 D: ܠܐܝܟ
47 D: ܘܡܚܒܒܐ
48 D: ܡܣܝܕܝܢ
49 Bracketed phrase damaged in F.
50 EF: ܡܬܡܝܢ
51 D: ܡܣܬܕܪܝܢ. ܢܛܘܪܘ ܕܝܢ ܘܡܫܘܪܫܘ ܥܠ ܕܓܒܘ ܬܡܝܢ. ܕܡܢܐ
52 D: ܬܪܝܢܐ
53 E: ܗܝ ܕܝܢ
54 BDF: ܘܡܢܐ and E: ܡܢܐ
55 D: ܒܫܡܝܐ
56 E: ܚܝܠ ܠܡܠܦܢܘܬܐ
57 D: ܐܝܟ ܘܠܐ ܚܝܠ ܠܗ̇
58 D: ܗܝ ܡܫܝܚܬܪܘ
59 DE: ܗܕܐ ܗܝ ܬܪܒܝܬܝ
60 D: ܘܠܓܠ ܕܒܗ
61 BF om. this word.
62 D: ܗܦܟ
63 D: ܡܫܬܠܡܐ
64 D: ܦܠܓ
65 E om. this word.
66 D: ܒܟܪ. ܘܦܣܩܗ ܠܐ ܡܬܡܠܠ
67 Bracketed phrase damaged in F.
68 D: ܒܗܘ

ܐܚܪ̈ ܫܡܥܘ ܦܬܓܡ̈ܐ ܗܠܝܢ ܘܬܘܒ ܐܢܫ. ܐܬܕܒܪܘ[69] ܐܘܠܨ̈ܢܐ ܕܡܫܝܚܘ ܕܕܝ̈ܩܢܐ [ܘܪܕܘܬ

ܣܢܝܐ][70] ܕܠܟܠܗ. ܐܦ ܣܝܡ]][71] ܕܝܡ[72] ܐܢܫܐ ܚܫܝ̈ܒܐ. ܠܡܣܒܠ ܕܐܒܗܬܗܘܢ ܢܡܘܣܐ. ܕܗܟܢܐ ܕܐܬܐ

ܡܫܝܚܐ ܒܫܘܒܚܗ.[73] ܘܡܠܐܟܘ̈ܗܝ[74] ܩܕܝ̈ܫܐ ܥܡܗ. ܢܫܘܬܐ[75] ܕܟܥܒܕܗ ܠܥܒܕܝܐ ܢܩܘܡ.

ܘܡܠܟܘܬܗ ܠܐܚܣܡ.[76] ܗܘ ܕܠܗ ܘܠܐܒܘܗܝ، [ܘܠܪܘܚܗ ܩܕܝܫܐ][77] | ܫܘܒܚܐ ܘܐܝܩܪܐ[78] ܠܥܠܡܝܢ fol. 106r

ܐܡܝܢ ❖ [ܒܫܘܢܐ ܐܘ ܦܘܪܫܐ ܒܝܢ ܠܕܘܟܐ ܒܥܘܒܐ ܕܫܘܬܐ ܒܝ̈ܠܬܗܝ][79] ❖

[69] D: ܕܒܪܘ
[70] B: ܘܪܕܘܬ ܡܠܟܘܬܐ. ܘܣܢܝܐ
[71] Double bracketed phrase damaged in F.
[72] D om. this word.
[73] D: ܒܫܘܒܚܐ
[74] E: ܘܡ̈ܠܐܟܘܗܝ
[75] D: ܢܫܘܐ
[76] D: ܢܚܣܡ
[77] D: ܘܠܪܘܚܐܕܩܕܫܐ
[78] D: ܢܩܘܡ and E: ܘܐܝܩܪܐ ܢܩܘܡ
[79] D om. this bracketed phrase.

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❖ | ܕܝܠܗ ܒܪ ܕܝܠܗ ܕܟܠ ܚܠܡܐ ❖[1]

ܗܝ ܕܝܢ ܕܚܙܐ[2] ܒܚܠܡܗ. ܕܐܬܐ ܠܘܬܗ ܐܢܫ ܕܠܒܝܫ ܢܚ̈ܬܐ ܚܘ̈ܪܐ. ܐܬܐ ܗܝ ܕܙܕܝܩܘܬܐ. ܘܣܘܡ̈ܩܐ ܕܝܢ [ܐܬܐ ܗܝ][3] ܕܩܛܝܠܘܬܐ. ܘܐܘܟ̈ܡܐ[4] ܕܝܢ ܐܬܐ ܗܝ ܕܐܒܠܐ ܘܕܟܪܝܘܬܐ. ܟܕ ܕܚܙܐ ܒܚܠܡܗ ܕܐܬܝܢ ܐܢ̈ܫܐ ܠܘܬܗ ܒܠܒܘ̈ܫܐ ܚܘ̈ܪܐ. ܘܦܐܫ ܡܢܗܘܢ ܪܝܚܐ ܒܣܝܡܐ ܡܠܐܟ̈ܐ ܐܢܘܢ. ܟܕ ܕܚܙܐ ܒܚܠܡܗ ܠܒܥ̈ܠܐ ܦܬܘܚܐ ܕܐܬܝܢ ܥܠܘܗܝ. ܫܪܝܪܐ ܐܢܘܢ ܕܠܐ ܦܘܠܓ. ܟܕ ܕܚܙܐ[5] ܕܐܬܐ ܐܪܝܐ ܥܠܘܗܝ. ܐܬܐ ܗܝ ܕܫܠܝܛܘܬܐ. ܟܕ ܕܚܙܐ ܦܝܠܐ | [[ܕܐܬܐ ܥܠܘܗܝ. ܐܬܐ ܗܝ ܕܓܢܒܪܘܬܐ. ܟܕ ܕܚܙܐ ܐܢ̈ܫܐ ܕܢܦܠܝܢ ܡܢܦܐ ܘܐܬܝܢ ܥܠܘܗܝ. ܐܬܐ ܗܝ ܕܬܘܬܒܘܬܐ ܡܫܒܚܐ. ܟܕ ܕܚܙܐ ܣܘ̈ܣܬܐ ܘܡܪ̈ܟܒܬܐ. ܐܬܐ ܗܝ ܕܡܦܪܥܐ[6] ܒܥܕܢܐ. ܘܕܒܥܠܕܒ̈ܒܐ ܐܝܬ ܠܗ. ܟܕ ܕܚܙܐ ܥܒ̈ܕܐ ܕܐܬܝܢ ܘܢܦܠܝܢ ܥܠܘܗܝ. ܐܬܐ ܗܝ ܕܡܫܥܒܕܢܘܬܐ ܡܫܒܚܬܐ. ܟܕ ܕܚܙܐ ܢܘܪܐ ܕܢܦܠܐ ܒܡܕܝܢܬܐ ܘܡܘܩܕܐ. ܐܬܐ ܗܝ ܕܡܘܬܢܐ ܒܥܡܐ.

ܟܕ ܕܚܙܐ ܒܚܠܡܗ[7] ܕܗܘܐ ܘܡܫܡܫ. ܐܬܐ ܗܝ ܕܐܡܝܢܘܬܐ ܕܗܘܢܐ ܘܕܬܫܡܫܬܐ. ܟܕ ܕܚܙܐ ܐܢ̈ܫܐ ܕܟܠܗ ܡܕ̈ܝܢܬܐ ܡܬܟܢܫܐ. ܐܬܐ ܗܝ ܕܡܫܡܫܢܘܬܐ ܪܒܬܐ. ܟܕ ܕܚܙܐ ܐܢܫ ܟܕ ܡܕ̈ܝܢܬܐ ܕܥܒܝܕܝܢ ܕܐܬܐ ܠܘܬܗ ܐܢܫܝܢܐ ܕܚܝ. ܘܠܒܝܫ ܒܐܝܕܗ ܟܣܐ ܘܐܡܪ ܠܗ. ܡܒܟܐ ܐܢܬ ܠܘܬܝ. ܐܬܐ ܗܝ ܕܡܘܬܐ. ܟܕ ܕܚܙܐ ܐܢ̈ܫܐ ܕܐܟܠܝܢ ܘܫܬܝܢ ܘܚܕܝܢ. ܐܬܐ ܗܝ[8] ܕܦܘܪܩܢܘܬܐ ܘܕܒܣܝܡܘܬܐ.[9] ܟܕ ܕܚܙܐ ܐܢܫ ܘܠܝܬܐ. ܐܬܐ ܗܝ ܕܡܫܬܘܬܐ [ܘܐܦ ܚܙܐ][10] ܡܫܬܘܬܐ ܐܬܐ ܗܝ[11] ܕܘܠܝܬܐ. ܟܕ ܕܚܙܐ ܒܪܘܬܐ. ܐܬܐ ܗܝ ܕܚܕܘܬܐ ܘܐܦ ܚܙܐ ܚܕܘܬܐ. ܐܬܐ ܗܝ[12] ܕܒܪܘܬܐ. ܟܕ ܕܚܙܐ ܐܝܟ ܗܘ ܕܡܝܬ: ܐܬܐ ܗܝ ܚܝ̈ܐ[13] ܠܚܝ̈ܪܐ ܟܕ ܕܚܙܐ ܕܡܝܬܐ[14] ܡܬܢ̈ܚܐ ܕܡܝܟ. ܐܬܐ ܗܝ ܕܡܘܬܐ.[15] [ܟܕ

Extended chapter in BF commences here

[1] E om. this chapter.
[2] B: ܕܚܙܐ ܐܢܫ
[3] B om. this bracketed phrase.
[4] B: ܐܘܟ̈ܡܐ
[5] B: ܕܚܙܐ ܒܚܠܡܗ
[6] F: ܕܡܦܪܓܐ ܡܫܒܚܐ ܘܒܥܕܢܐ
[7] F om. this word.
[8] F om. this word.
[9] B: ܘܕܦܨܝܚܘܬܐ
[10] F: ܟܕ ܕܚܙܐ
[11] F om. this word.
[12] F om. this word.
[13] F: ܕܚܝ̈ܐ
[14] F: ܕܡܝܬ
[15] F: ܕܪܢܗ ܕܡܘܬܐ

ܕܐܡܪ ܗܘ̈ܢܐ ܕܦܪܝܫ. ܐܝܕܐ ܗܝ ܕܕܝܢܘܬܐ ܘܕܬܡܝܡܘܬܐ.][16] ܡܢ ܕܐܡܪ ܕܐܠܗܐ ܪܒܐ ܠܡܠܟܐ.

ܐܝܕܐ ܗܝ ܡܠܟ[17] ܠܗ ܠܠܡܠܟܐ ܕܥܠܡܐ. ܡܢ ܕܐܡܪ ܠܐܠܗܐ ܕܫܠܝܚ. ܐܝܕܐ ܗܝ ܕܚܣܝܘܬܐ. ܡܢ

ܕܐܡܪ ܕܐܬܐ ܐܝܟ ܦܐܝܬ ܒܐܝܕܗ ܒܝܘܡܐ ܕܕܝܢܐ ܐܝܕܐ ܗܝ ܕܪܘܚܢܝܘܬܐ ܕܡܫܝܚܐ ܒܢܝܢܐ. ܡܢ

ܕܐܡܪ ܕܐܬܐ ܐܝܟ ܒܠܒܘܫܐ[18] ܚܘܪܐ. ܘܦܐܝܬ ܠܗ ܒܪܢܫܐ ܒܠܠܐ ܕܫܡܝܢ. ܐܝܕܐ ܗܝ ܕܡܫܒܚ ܡܚܠ

ܠܗ ܒܠܠܐ ܕܝܘܡܬܐ. ܡܢ ܕܐܡܪ ܬܘܪܐ ܐܝܕܐ ܗܝ ܕܒܗ ܒܢܘܢܐ ܡܬܒܢܝܐ ܡܢ ܕܐܡܪ ܢܦܫܗ

ܕܒܪܢܫܘܬ ܡܫܝܚܐ. ܐܝܕܐ ܗܝ[19] ܕܝܘܡܗ ܠܟܠܗ ܥܘܡܪܐ ܐܢܫܝܐ ܘܡܫܝܚܐ.

ܡܢ ܕܐܡܪ ܕܦܪܫ ܒܪܘܚܐ. ܐܝܕܐ ܗܝ ܕܢܦܫܐ ܕܡܬܬܠܝܐ ܠܪܘܚܐ. ܡܢ ܕܐܡܪ ܕܢܦܫܗ ܗܦ

ܦܘܡܗ ܒܪܘܚܗ ܠܒܢܝ̈ܐ. ܐܝܕܐ ܗܝ ܕܫܠܝ̈ܚܐ ܡܪ̈ܢܝܐ ܢܦܫܝܢ ܘܡܬܕ̈ܒܪܐ. ܡܢ ܕܐܡܪ ܕܐܬܝܢ ܒܠܗܘܢ

ܫܐܪ̈ܐ ܘܒܠܝܢ ܠܟܠ ܡܢܗ ܒܪ ܕܡܢܝ. ܐܝܕܐ ܗܝ ܕܪ̈ܦܘܬܗܘܢ[20] ܕܫܐܪ̈ܐ ܘܡܫܠܡܘܬܗܘܢ ܕܡܢܪ̈ܒܐ.

ܒܪ ܕܝܢ ܢܗܘܘܢ ܫܠܝܛܐ [ܒܠܐܝܬ ܡܢܪ̈ܒܝܢ][21] ܒܡܢ ܐܝܟ. ܡܫܠܛܐ ܕܝܢ ܒܪ ܕܡܢܝ ܐܝܟ ܡܢܪ̈ܒܝܢ.

[ܡܢ ܕܐܡܪ][22] ܒܠܠܐ ܐܝܟ ܗܘ ܕܡܩܒܠܘܬܐ [ܒܒܪ ܒܡ][23] ܐܢܫܘܗܝ. ܘܡܩܒܠܢ ܠܫܕ̈ܪܐ. ܐܬܐ ܗܝ

ܡܫܒܠ ܕܥܝܢܐ ܘܕܫܘܒܐ ܕܗܘܪܐ ܒܝܠܬܗܘܢ.

ܫܐܪ̈ܐ ܕܝܢ ܒܪ ܚܙܝܢ ܠܐܝܟ ܕܦܐܝܬ ܘܠܒܗ ܚܙܐ ܘܥܘܪ ܒܡܫܝܚܐ. ܢܗܦܟܝܢ ܒܠܗܘܢ ܒܪܘܚܬܐ.

ܡܛܠ ܕܡܗܦܟܢܘܬܗ ܠܫܘܝܘܬܗ ܠܒܪܘܚܬܐ. [ܐܦ ܕܝܢ][24] ܐܬܘܬܗܘܢ[25] ܫܠܝܛܐ ܘܠܡܫܒܚܬܐ ܫܦܝܪܐ ܒܗ

ܡܕܡ ܠܐ ܡܚܣܪ. [ܐܦ ܕܝܢ][26] ܡܫܠܛܐ ܐܬܘܬܗܘܢ ܘܠܡܫܒܚܬܐ ܒܗ ܠܐ ܫܦܝܪܐ. ܡܛܠ ܠܗ ܦܫܝܩܐܝܬ

ܒܪܘܚܬܐ ܪܒܬܐ. ܘܡܬܠܠܝܢ ܠܗ̇ ܠܫܘܝܘܬܗ. ܘܦܐܝܬ ܒܢܝܢܐ ܗ̇ܘ ܒܡܘܫܢܝܘܬܐ[27] ܪܒܐ.

ܡܢ ܕܐܡܪ ܢܦ̈ܫܐ ܕܦܪܫ. ܐܝܕܐ ܕܡܕܒܪܐ ܕܡܬܬܠܝܐ ܠܪܘܚܐ. ܡܢ ܕܐܡܪ ܗܘܬܐ ܕܡܠܟܐ

ܡܫܝܚܐ. ܐܝܕܐ ܗܝ ܕܫܠ̈ܝܚܐ ܒܬܘܒܐ. ܡܢ ܕܐܡܪ ܒܠܘܫܐ ܕܐܫ̈ܝܐ ܕܫܡܝܢ ܘܡܫܒܚܝܢ. ܐܝܕܐ ܗܝ ܕܫܒ

ܡܢܗܘܢ ܡܚܐܬ. ܡܢ ܕܐܡܪ ܒܪ̈ܟܐ. ܐܝܕܐ ܗܝ ܕܕܝܢܘܬܐ ܘܕܡܬܒܥܝܢܘܬܐ. ܡܢ ܕܐܡܪ ܠܒ̈ܪܟܐ ܐܝܕܐ

[16] F om. this bracketed phrase.
[17] F: ܕܡܠܟܘܬܐ ܕ̈ ܕܡܠܟ
[18] B: ܒܠܒܘ̈ܫܐ
[19] F om. this word.
[20] F: ܕܪ̈ܦܘܬܐ
[21] F: ܡܢܪ̈ܒܝܢ ܒܠܐܝܬ
[22] F: ܡܢ ܕܐܡܪ ܡܢ ܕܐܡܪ
[23] F: ܒܒܪܒܡ
[24] F: ܐܦܕܝܢ
[25] F om. this word.
[26] F: ܐܦܕܝܢ
[27] F: ܒܡܘܫܢܝܘܦ

ܗܝ ܕܐܠܗܘܬܐ ܘܕܐܢܫܘܬܐ. ܟܕ ܕܚܙܐ ܕܐܬܬܐ ܬܠܝܐ ܘܢܦܠ ܥܠܘܗܝ. ܐܬܝܐ ܗܝ ܕܡܩܪܒܐ ܠܚܝܐ. ܟܕ ܕܚܙܐ ܥܐܕܪܐ ܕܡܘܬ ܐܢܫܐ ܕܠܒܝܫܝܢ ܐܒܘܗܝ ܘܡܢܟܝܢ. ܐܬܬܐ ܗܝ ܕܡܫܡܫܢܘܬܗܘܢ ܕܥܐܕܪܐ [ܒܪ ܢܕܒܝܢ][28] ܕܠܐ ܡܬܥܟܒܝܢ ܕܢܬܒܥܘܢܗܝ ܒܡܩܪܒܐ. ܠܢܦܐ ܒܪ ܚܙܐ ܒܫܠܡܗ ܐܝܟ ܗܘ ܕܐܟܠ ܢܘܢܐ ܘܫܒܬܐ ܣܡܪܐ. ܢܦܠ ܥܠܘܗܝ ܒܪܘܬܐ ܒܪܡܐ ܕܡܩܪܒܐ ܠܗ ܒܪܘܬܐ. ܘܡܬܬܘܪܒ ܕܫܠܡܐ ܗܘ. ܘܡܢ ܡܬܬܢܝܚ.

ܡܢܝܐ ܕܝܢ[29] ܕܪܗܛܝܢ ܒܬܪ ܡܐܟܠܐ ܘܡܬܬܢܝܐ ܕܡܪܢܐ. ܘܩܪܝܢ ܐܘܪܚܬܗܘܢ ܒܚܠܡܝܢ. ܒܡܥܬܐ ܕܒܗ ܢܦܩܝܢ ܡܢ ܥܠܡܐ ܗܢܐ. ܡܢ ܩܕܡ ܕܦܪܫܝܢ ܡܢ ܦܓܪܐ. ܡܩܪܒܐ ܠܗܘܢ ܒܪܘܬܐ ܕܡܠܠܟܐ ܚܝܘܗܘܢ. ܘܐܙܠܝܢ ܒܫܦܝܘ.

ܗܠܝܢ ܕܝܢ[30] ܥܠܡܘܗܝ[31] ܒܚܘܫܒܐ ܥܦܠܬ. ܘܡܠܐ ܚܒܪܘ.[32] [ܡܘܕܐ ܐܢܐ][33] ܠܐܠܗܐ ܐܒܘܗܝ ܕܡܪܢܝܫܘܥܡܫܝܚܐ. ܗܘ ܕܚܠܝܢ ܘܡܬܒܪܝܢ ܘܡܫܠܝܢ ܒܚܘܬܐ ܒܥܠܡܝܢ. ܕܠܗ ܘܠܐܒܘܗܝ ܘܠܪܘܚܗ ܩܕܝܫܐ. ܫܘܒܚܐ[34] ܘܐܝܩܪܐ ܘܬܘܕܝܬܐ ܘܣܓܕܬܐ[35] ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.[36]
ܒܫܘܠܡ ܟܬܒܘܬܝ]][37] ❖

[28] F: ܒܕܢܕܒܝܢ
[29] F: ܕܝܢ ܗܢܘܢ
[30] F om. this word.
[31] F: ܥܠܡܝܢ
[32] F: ܚܒܪ
[33] F: ܡܘܕܝܢܐ
[34] F: ܫܘܒܚ̈
[35] F: ܘܣܓܕ̈
[36] F om. this word.
[37] ABDE om. this double bracketed phrase.

❖ ܕܝܠܗ ܗܘ ܕܝܠܗ [ܕܥܒܕ ܡܫܝܚܐ][1] ܡܪܬܝܢܘܬܐ ܕܠܘܬ ܐܢܫܐ [ܥܠ ܚܡܪܐ][2] ❖[3]

ܡܦܝܣ ܐܢܐ ܠܟܘܢ ܐܢܫܐ ܚܒܝܒܐ. ܐܝܟ ܕܙܕܩ ܕܬܕܪܘܢ ܒܐܘܪܚܐ ܗܕܐ ܕܡܫܝܚܘܬܐ. ܘܠܡܛܪ ܢܟܦܘܬܐ. ܕܬܙܕܗܪܘܢ ܡܢ ܣܓܝܐܘܬ ܚܡܪܐ. ܡܫܬܝܐ ܕܝܢ ܕܚܡܪܐ ܚܒܠܗ ܠܕܘܒܪܐ ܗܢܐ ܕܡܫܝܚܘܬܐ. ܡܛܠ ܕܣܓܝܐܘܬ ܚܡܪܐ ܠܐ ܗܘܐ ܕܡܫܝܚܝܐ. ܛܘܒܢܐ ܕܝܢ ܦܘܠܘܣ ܟܕ ܟܬܒ ܠܘܬ ܛܝܡܬܐܘܣ. ܗܟܢܐ ܐܡܪ ܠܗ. ܕܡܝܐ ܡܟܝܠ ܠܐ ܬܫܬܐ. ܐܠܐ [ܚܡܪܐ ܩܠܝܠ][4] ܗܘܝܬ ܫܬܐ. ܡܛܠ ܐܣܛܘܡܟܟ ܘܡܛܠ ܟܘܪܗܢܝܟ ܐܡܝܢܐ. ܚܙܐ ܐܝܟ ܕܡܢ ܟܠܗ ܢܦܫܘܬܐ ܡܚܝܠܬܐ. ܕܢܫܐ ܕܥܙܪ ܕܡܬܡܚܠ ܒܟܘܪܗܢܐ ܦܩܕ ܠܗ ܘܐܡܪ. ܕܡܝܐ ܠܐ ܬܫܬܐ. ܐܠܐ ܩܠܝܠ ܚܡܪܐ ܗܘܝܬ ܫܬܐ. ܚܙܐ ܐܝܟ ܕܐܦ ܒܟܘܪܗܢܗ ܩܠܝܠ ܦܩܕ ܗܘܐ ܠܗ ܕܢܫܬܐ ܘܠܐ ܣܓܝ. ܚܡܪܐ ܕܝܢ ܒܡܫܘܚܬܗ ܠܡܫܝܚܝܐ ܐܘܦܪ. ܠܐ ܓܝܪ [ܢܕܒ ܐܢܐ][5] ܕܐܝܬ ܒܫܬܝܐ ܕܡܫܬܡܠܝܐ. ܕܠܘ ܥܒܘܕܗ ܚܡܪܐ ܗܘܐ.

ܐܝܟ ܕܝܢ ܕܟܠܚܝܢ ܡܢܗ ܕܐܝܠܝܢ ܠܡܟܠܒ ܗܘܝܢ. ܘܐܝܟ ܕܡܕܝܢ ܡܫܟܚܝܢ ܒܫܬܝܬ ܚܡܪܐ ܗܘܝܢ. ܘܦܫܝܢ ܡܟܝܢ. ܘܡܛܠ ܗܕܐ ܒܠܥܘܢ ܡܕܝܢܐ ܡܢܗ ܒܢܝܢ. ܚܡܪܐ ܕܝܢ ܠܟܗܢܐ ܘܠܡܠܟܐ ܡܚܝܠܐ ܡܬܦܟܐ. ܐܝܟ ܕܝܢ ܕܐܬܚܣܢܘܢ ܥܒ̈ܕܐ ܘܡܠܟ̈ܐ ܚܝܠܬܢܐ. ܐܦܠܐ ܠܡܬܥܪܒܘ ܠܗ ܡܬܦܟܐ. ܠܐ ܓܝܪ ܐܝܬ ܒܐܢܫܘܬܐ ܡܫܟܚܐ. ܕܠܘ ܡܚܗܪܘ ܝܗܪ[6] ܠܗ. ܕܠܐ ܬܬܦܪܓ ܠܚܡܪܐ. ܘܐܦ ܐܢܐ ܕܗܘܐ ܐܠܘܠܐ[7] ܐܬܚܫܚܬ ܒܡܫܘܚܬ ܚܡܪܐ.

ܟܕ ܒܥܠܡܐ ܗܘܬ[8] ܒܪ ܠܐ ܚܙܝܐ ܗܘܝܬ ܠܟܘܢ ܚܠܝܡܐ ܕܢܦܠܬ. ܘܡܛܠ ܗܕܐ ܙܗܪܬ ܘܡܙܗܪ ܐܢܐ. ܕܟܠ ܐܢܫ ܕܗܟܢܐ ܕܢܬܦܪܓ ܬܚܡܘܬܐ ܕܓܝܬܐ ܠܐܠܗܐ. ܢܬܪܣܡ ܡܢ ܡܫܘܚܬܐ ܕܚܡܪܐ. ܚܡܝܡܐ ܕܝܢ ܡܓܢܐ ܐܡܪ. [ܕܚܡܝܡ ܗܘ][9] ܚܡܪܐ. ܘܪܘܝܘܬܐ ܡܫܪܒܢܝܬܐ. ܘܟܠ ܕܡܫܬܪܒ ܒܗ ܒܗܘܢ ܠܐ ܗܘܐ ܚܟܝܡ. ܘܬܘܒ ܐܡܪ. ܕܠܐ ܬܬܪܓܪܓ ܠܚܡܪܐ ܕܢܗܪ ܒܟܢܘܢܘܗܝ ܒܟܣܐ. ܡܛܠ ܕܢܘܪܗ

[1] BF om. this bracketed phrase.
[2] BF om. this bracketed phrase.
[3] ADE om. this chapter.
[4] F: ܩܠܝܠ ܚܡܪܐ
[5] F: ܢܕܒܐ
[6] F: ܡܚܗܪ
[7] F: ܐܠܘ ܠܐ
[8] BF: ܗܘܝܬ
[9] F: ܕܚܡܝܡܘ

ܕܣܒܪܐ ܐܝܟ ܕܡܫܘܬܐ ܗܝ ܕܫܘܐ. ܘܐܝܟ ܫܪܒܐ ܕܦܪܫ. ܘܬܘܒ ܐܡܪ. ܕܪܐܓ ܒܝܬ ܡܬܠܬܐ.
ܒܡܣܩ̈ܠܘܗܝ[10] ܢܦܫܐ ܫܒܠܐ.

ܫܪܐ ܐܢܬ ܕܒܠܒܘܟ ܐܒܗ̈ܬܐ. ܡܢܗܘܢ ܙܪܘܥ ܡܢ ܫܒܪܐ. ܘܐܦ ܥܠܝܡܐ ܡܕܝ̈ܢܬܐ ܡܢ ܒܬܪ
ܡܫܡܫܬܗ ܕܡܪܢ ܕܠܥܠܡܐ. ܠܐ ܐܬܚܫܘ ܒܫܪܒܐ. ܘܐܦ ܐܢܐ ܕܗܘܐ ܠܬܘܒܐ ܡܢܗܪ ܐܢܐ ܠܝ.
ܠܐ ܬܬܟܢܫ ܡܢ ܠܒܝ ܐܘ ܦܘܪܫܐ ❖

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[10] F: ܒܡܣܩ̈ܠܘ

❖ | ܕܝܠܗ [ܕܒ ܕܝܠܗ][1] ܕܚܒܝܒ ܡܫܝܚܐ [ܐܓܪܬܐ][2] ܕܠܘܬ ܡܪܝ ܦܪܘܟܠܘܣ][3] ❖

ܠܝ ܕܝܢ ܒܬܘܒܐ[4] ܐܝܟ ܘܚܒܝܒܝ ܡܪܝ[5] ܕܝܠܝ ܡܪܝ ܦܪܘܟܠܘܣ ܘܐܚܘܢܐ.[6] ܕܒܐܘܪܚܐ[7] ܬܘܬܒܘܬܐ ܠܐ ܬܬܗܠܝ. ܡܛܠ [ܕܢܦܫܬ ܡܫܟܢܐ ܕܝܪܐ ܘܡܪܒܐ ܠܐܒܝܠܐ. ܡܛܠ][8] ܕܡܠܒܫ ܒܒܠܗ ܐܪܒܐ. ܕܐܒܒܐ ܣܒܒܬܐ ܘܠܐ ܐܬܚܫܬ. ܡܛܠ ܕܐܬܚܒܒ [ܠܛܘܒܝܐ ܕܗܘ ܕܐܡܪ.][9] [ܕܪܝ ܣܒܒܬܐ][10] ܕܣܠܬܗ ܕܡܪܝܐ. ܘܩܘܒܠܐ ܛܒܐ ܠܒܝܬܗ.[11]

ܢܦܫܬ[12] ܡܫܟܢܐ ܕܒܛܘܦܐ ܢܘܗܪ. ܘܡܢ ܦܐܪܐ ܒܠܗܝܢ.[13] ܘܐܣܝܘܬܐ[14] ܕܡܒܝܢ ܕܒܬܪܝܢ. ܘܡܢ ܒܠܗܝܢ[15] ܡܫܒܚܝܢ. ܘܐܣܝܘܬܐ ܕܡܕܘܢ ܟ̈ܠܗ ܒܢܘܗܪܐ ܘܠܡܕܡ ܕܒܠܗܝܢ ܠܒܢܝ[16] ܠܐ ܡܢܟܝܢ. ܘܟܠ ܕܢܣܒܐ ܢܘܩܘܦ. ܒܡܕܪܐ ܢܦܫܢ ܠܡܘܩܪܐ.

ܐܢܬ ܕܝܢ ܐܘ ܚܒܝܒܝ ܐܬܬܠܒܪ[17] ܘܠܐ ܬܕܡܐ. ܐܡܬܝ ܐܢܫܐ[18] ܕܡܬܟܪܝ ܚܘܒܐ ܡܢ ܡܟܐܬܐ. [ܗܒܝܠܐ ܡܬܟܪܝܐ ܡܬܩܒܒܬܐ][19] ܡܢ ܪܚܡܬܐ. ܒܬܟܬ ܠܝ ܐܘ ܚܒܝܒܝ ܒܚܘܒܐ ܕܠܐ ܡܠܝܐ. ܕܬܪܕܐ ܒܐܘܪܚܐ | ܕܐܘܪܫܠܡ. ܘܠܐܪܝܣܘ[20] ܠܐ [ܬܬܦܪܫ. ܐܘ][21] ܬܦܪܘܫ. ܢܠܐ[22] ܟܠ ܐܘ ܚܒܝܒܝ. ܕܐܘܪܚܐ ܕܪܫܝܬ ܒܗ. ܐܫܬܠܡܗ.[23] ܕܠܐ ܐܝܟܐ ܕܢܦܠ. ܕܒܪܝ[24] ܒܢܘܪܐ ܐܝܟ. ܐܠܐ ܐܝܟܐ ܫܠܛܐ[25] ܕܠܐܘܪܝ [ܡܠܟܐ ܡܠܟܐ][26] ܠܝ. ܘܐܝܟܢ ܠܐܘܪܫܠܡ. [ܘܟܕ ܕܡܫܝܚܐ ܐܬܒܢܝܬ. ܐܠܗܐ

fol. 106r / fol. 106v

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[1] D om. this bracketed phrase.
[2] F om. this word.
[3] ABE om. this bracketed phrase.
[4] D: ܬܘܒ ܐܢܐ
[5] F: ܡܪܐ
[6] BDE: ܘܐܚܪ ܐܢܐ
[7] D: ܕܒܐܘܪܚܐ ܗܝ
[8] DE om. this bracketed phrase.
[9] DE om. this bracketed phrase.
[10] E om. this bracketed phrase.
[11] D: ܠܒܝܬܗ̇
[12] D: ܢܦܫܬ ܒܢܝ
[13] D: ܒ̈ܠܗܝܢ ܒܠܗܝܢ
[14] D: ܘܐܣܝܘܬܐ ܕܝܢ
[15] D: ܟܠ ܐܢܫ
[16] D: ܗܟܝ
[17] F: ܐܬܬܠܒ
[18] D: ܐܝܟ
[19] D: ܗܢܝܢ ܡܬܟܪܝܢ ܡܬܩܒܒܬܐ
[20] B: ܘܠܐܪܝܣ
[21] BD om. this bracketed phrase.
[22] D: ܘܠܐ
[23] B: ܐܫܬܠܡܗ̇
[24] D: ܕܒܪܐ
[25] D: ܫܠܛܐ
[26] D: ܡܠܟܐ

ܕܝܢ ܢܗܘܐ ܡܕܒܪܢܐ ܒܟܠܡܕܡ.[27] [28][ܒܗ ܬܪܕܐ ܒܐܘܪܚܗ ܕܠܐ ܡܘܡ.][29] ܗܘ ܕܠܗ ܫܘܒܚܐ[30]

ܘܟܠܡ ܕܫܡܥܘܗܝ ܠܟܠܟܡ ܐܡܝܢ ✣ [ܒܡܕܝܢ ܐܘ ܦܘܪܩܢܐ ܒܝܠܕܬܟ][31] ✣

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[27] F: ܒܟܠ ܡܕܡ

[28] D: ܕܒܡ ܡܫܝܚܐ ܐܟܘܬܗܡ. ܘܐܠܗܐ ܢܗܘܐ ܒܥܕܪܢܗ ܒܟܠ ܕܪܓܐ

[29] DE om. this bracketed phrase.

[30] E: ܫܘܒܚܐ ܘܐܝܩܪܐ

[31] B: ܒܡܕܝܢ ܒܝܠܕܬܟ ܐܘ ܦܘܪܩܢܐ and D om. this bracketed phrase.

❖ ܕܝܠܗ [ܕܒ̇ ܕܝܠܗ][1] [ܕܥܒ̇ܕ ܡܫܝܚܐ][2] [ܥܠ ܕܚܠܬ ܐܠܗܐ][3] ❖

ܐܚܐ ܚܒܝ̈ܒܐ ܠܘܬ ܕܪ̈ܐ ܡܢ ܕܚܠܬ ܐܠܗܐ [ܘܗ̣ܝ[4] ܕܚܠܬ ܐܠܗܐ][5] ܥܒ̇ܕܐ ܠܗ ܠܒܪܢܫܐ ܕܢܗܘܐ ܪ̈ܚܡܗ[6] ܕܐܠܗܐ.[7] [ܡܛܠ ܕܗܝ ܕܐܝܟ ܥܒ̇ܕ ܨܒܝܢܗ ܕܐܠܗܐ.][8] ܗܢܝܢ ܠܡܫܡܠܝܘܬ ܥܒܕܐ ܗܘ ܠܚܘܒܬܗ ܕܐܠܗܐ. [ܢܩܦܐ ܡܪܚܡܢܘܬܐ ܠܘܬ ܟܠܢܫ.][9] [ܐܝܟܢܐ[10] ܐܡ̇ܪ][11] ܦܘܩܕܢܘ̈ܗܝ[12] ܕܐܠܗܐ ܢܛܪܝܢ.[13] ܗܢܝܢ ܐܬ̈ܐ ܒܫܠܡܘܬܗ ܗܘܝܢ.[14] ܢܩܦܐ ܡܟܝܟܘܬܐ[15] ܘܫܦܝܐ. ܕܗܘܝܢ ܠܥܡܡܐ ܡܫܡܫܝܢ ܠܗ. ܢܩܦܐ [ܢܦܩܘܬܐ ܘܕܒܝܩܘܬܐ ܕܠܐܠܗܘܬܗ[16] ܕܡܫܝܚܐ ܡܚܝܠܝܢ][17] ܠܗ. ܢܕܪܐ ܐܝܟ ܒܐܘܪܚܐ ܕܫܠܝܢܐ ܘܐܠܝܨܐ. ܐܝܟܢܐ[18] ܕܒ̈ܪܚܡܘܗܝ[19] [ܕܡܫܝܚܐ ܦܪܘܩܢ][20] [ܢܩܦܐ ܡܪܚܡܢܘܬܐ[21] ܠܘܬ ܟܠܢܫ[22] ܕܪ̈ܚܡܘܗܝ][23] ܕܡܫܝܚܐ[24] ܦܘܩܕ ܠܢ. ܢܩܦܐ | [ܠܥܠܡܐ ܗܢܐ ܘܠܬܒܝܒܘܬܗ.][25] ܕܢܗܘܐ ܒ̈ܬܐ ܒܗܘܢ ܕܟܠܗܝܢ ܐܘܟܝܠ[26] ܡܠܐܟ̈ܐ ܠܟܠܗܘܢ. ܘܐܝܟ ܡܠܐܟ̈ܐ ܗ̇ܘܝ ܠܗ ܕܢܗܘܐ. ܠܐ ܓܝܪ[27] ܗܘܐ ܠܗ ܕܢܠܒܫ [ܠܒܘܫܐ ܕܡܠܐܟ̈ܐ.][28] ܘܢܗܘܐ ܒܒܪ̈ܐ ܕܫܡܝܐ.[29] fol. 107r

[1] D om. this bracketed phrase.
[2] ABF om. this bracketed phrase.
[3] AF om. this bracketed phrase.
[4] D: ܗ̣ܝ
[5] A om. this bracketed phrase.
[6] D: ܪ̈ܚܡܐ
[7] A: ܕ̈ܐܠܗܐ
[8] D: ܕܒ ܐܝܟ ܥܒ̇ܕ ܨܒܝܢ ܐܠܗܐ
[9] BDE om. this bracketed phrase.
[10] BD: ܐܝܟ ܕܐܡ̇ܪ
[11] F om. this bracketed phrase.
[12] D: ܦܘܩܕܢܐ
[13] D: ܢܛܪ
[14] D: ܢܗܘܐ
[15] D: ܡܟܝܟܐ
[16] E: ܕܠܐܠܗܘܬܐ
[17] D: ܢܦܩܘ ܘܕܒܩܘ. ܕܠܐܠܗܘܬܗ ܡܫܝܚܐ ܡܚܝܠܝܢ
[18] D: ܐܝܟ
[19] BDE om. this word.
[20] DE: ܕܦܪܘܩܢ ܡܫܝܚܐ
[21] D: ܡܪܚܡܢܘ
[22] D: ܥܠ ܐܢܫ
[23] A om. this bracketed phrase.
[24] ADEF om. this word.
[25] D: ܠܗܢ ܥܠܡܐ ܘܠܬܒܝܒܘܬܗ
[26] D: ܐܘܟܝܠ
[27] D om. this word.
[28] D: ܠܒܘܫ ܡܠܐܟ̈ܐ
[29] D: ܠܫܡܝܐ

ܐܢ̈ܐ ܣܓܝ̈ܐܐ ܠܐ ܢܗܘܐ ܚܫܝ̈ܫܐ ܒܡ̈ܠܐ ܐܠܐ ܒܥܒܕܐ ܕܥܒܕ ܠܚܫܝܫܘܬܐ. ܐܝܕܝܢ[30]
ܒܣܒܪܗ [ܡܨܐ ܐܢܫ][31] ܡܠܬܐ. ܐܠܐ ܒܐܠܗܐ ܠܐ ܡܗܝܡܢ[32] ܠܡܠܬܗ. ܟܠܡܕܡ[33] ܕܝܢ[34] ܟܠܐ
ܘܡܦܪܣ ܡܕܡ ܗܘ ܕܡܗܝܡܢ ܠܗ ܦܬܓܡܐ. ܡܛܠܗܢܐ[35] ܠܐ ܢܚܙܐ ܐܢܫ ܡܕܡ ܒܠܒܘܫܐ.[36] ܘܐܡܪ
ܕܐܠܗܐ ܠܐ ܚܙܐ ܠܗ.[37] ܐܝܟܐ ܕܝܢ [ܕܐܬܘܗܝ، ܣܓܝܐܐ ܢܛܪ ܡ̈ܠܘܗܝ، ܕܐܠܗܐ.][38] ܘܕܗܟܢܐ ܡܢ
ܐܘܪܚܗ ܕܐܠܗܐ. ܡܐܟܘܠܬܐ ܠܕܐܒ̈ܐ ܗܘ̇ܐ.

ܐܢܫ ܐܫܬܪܪܘ[39] ܒܡܗܝܡܢܐ ܘܢܚܕܐ ܠܚܒܘܦ. ܘܛܪܘ[40] ܦܘܩܕܢ̈ܘܗܝ.[41] ܕܛܠܝܘܬܗ ܬܫܪܐ
ܒܚܒܘܦ. ܐܝܟܐ ܕܝܢ ܕܢܦܠ ܒܫܠܘܬܐ. ܗܦܘܟ ܠܗ ܢܦܫܗ. ܐܠܐ ܢܡܪܚ ܬܬܒܥܬܐ ܘܬܬܩܛܠ. ܨܘܡܐ
ܐܡܝܢܐ ܡܢܗܪ ܡܕܒܪܐ. ܘܨܠܘܬܐ ܡܣܬܪܐ ܠܟܐ. [ܬܫܡܫܬܐ ܕܝܢ][42] ܚܝܠܢܐ ܗܝ ܕܒܗ ܐܠܗܐ.
ܡܗܝܡܢܘܬܐ[43] ܡܘܕܥܐ ܠܓܠܝܗ ܡܫܬܪܪܬܐ | [ܘܫܦܝܠܘܬܐ ܕܝܢ][44] ܡܚܝܢܐ ܠܗܝܢ ܡܢ [ܟܠ fol. 107v
ܐܘܟܝܐ][45] ܕܐܬܘܬܗܝܢ. ܢܓܗܘܦ ܐܝܠܝܢ ܕܐܟ̈ܝܢ ܕܐܓܠܝܢ ܘܥܬܝܢ ܒܡܠܟܘܬܐ ܘܢܟ̈ܣܐ[46] ܢܫܟܚܝܢ.
ܐܘܟܝܐ ܕܝܢ[47] ܕܠܐ ܡܨܐ ܐܢܫ ܕܢܚܙܐ ܦܪܘܫܘܗ ܠܗܝܡܢܘܬ ܒܚܝ̈ܝܐ ܕܠܥܠܡܐ. [ܗܟܢܐ ܐܝܟܐ][48]
ܕܐܗܘܐ ܒܝܕ̈ܘܬܗ [ܕܟܠܡܐ ܗܘܐ.][49] ܠܐ ܡܨܐ[50] ܕܢܗܝܪܐܝܬ ܢܚܙܐ ܒܐܝܠܝܢ ܕܡܗܝܡܢܐ[51] ܐܢܫ.
ܠܐ ܐܢܫ ܐܬܐ ܠܡܫܪܘܬܐ ܐܠܐ ܐܦ ܒܐܘܠܨܢ̈ܐ ܘܒܚܘܫ̈ܒܐ.[52] ܐܪܦܐ [ܡܗܝܡܢܐ ܕܟܠܡܐ

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[30] BD: ܐܦ ܕܝܢ
[31] B: ܐܢܫ ܡܨܐ
[32] D: ܡܨܐ
[33] D: ܟܠ ܡܕܡ
[34] E: ܓܝܪ
[35] B: ܡܛܠ ܗܢܐ; D: ܟܠ ܗܕܐ; and E: ܡܛܠܗܕܐ
[36] D: ܒܠܒܘܫ
[37] D: ܠ
[38] D: ܕܣܓܝܡ ܗܘ ܡܠܬ ܐܠܗܐ ܢܛܪ
[39] D: ܐܫܬܪܪ
[40] B: ܘܛܪ
[41] F: ܦܘܩܕܢܘ
[42] D: ܘܬܫܡܫܬܐ
[43] D: ܡܗܝܡܢܘ
[44] D: ܘܫܦܝܠܘ
[45] D: ܚܪ
[46] DE: ܢܟ̈ܣܐ
[47] D om. this word.
[48] D: ܗܟܢ ܗܘ
[49] D: ܕܗܘܦ ܟܠܡܐ
[50] D: ܡܨܐ
[51] D: ܕܡܗܡܢܐ
[52] DE: ܘܚܫ̈ܒܐ

ܗܘܐ.] [53]ܕܬܗܘܐ ܒܬܪܬܐ[54] ܒܐܝܠܝܢ ܕܒܫܡܝܐ ܐܢܘܢ. ܗܢܘ ܬܪܝܢ ܒܡܠܬ̈ܝܢ. ܕܢܚܘܬܗ[55] ܕܐܠܗܐ

ܬܫܪܐ ܒܗ. ܕܠܗ[56] ܫܘܒܚܐ[57] ܠܥܠܡܝܢ ܐܡܝܢ. [ܐܬܕܟܪܢܝ[58] ܐܘ ܩܪܘܝܐ ܒܨܠܘܬܟ[59]][60] ❖

[53] D: ܠܡܫܘܚܬܐ ܕܗܘ ܚܠܡܐ

[54] D: ܒܬܪܬ

[55] E: ܕܢܚܘܬܗ ܗܝ and F: ܕܢܚܘܬܐ

[56] BDEF: ܕܠܗ

[57] A: ܫܘܒ and B om. this word.

[58] B: ܐܬܕܟܪܢ

[59] F: ܘܨܠܐ ܥܠ

[60] ADE om. this bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] [ܕܒܒܐ ܡܫܝܚܐ][2] ܠܘܬܗܝ ܕܫܪܟܐ ❖

ܐܝܟܢ ܕܝܢ[3] ܕܪ̈ܚܝܡܝܗܘܢ ܒܐܡܝܢܘ[4] ܒܥܡܬܢܝܬܐ [ܐܬܘܗܝ. ܐܘ[5]][6] ܗܪܟ.[7] ܠܐ ܡܬܬܢܚܬܐ
ܘܡܬܐܢܣܪ ܒܐܝܟܢ ܕܒܐܪܥܐ ܐܬܓܫܡ.[8] ܠܚܒܘ ܕܝܢ [ܫܠܝܘܬܐ ܕܐܠܗܘܬܗ.][9] [ܠܐ[10] ܡܫܟܚܝܢ][11]
ܕܢܣܒܘܢܗ̇ ܒܐܝܟܢ ܕܡܫܬܠܛܢܘܬܐ[12] ܐܢܫ. ܐܠܐ ܒܐܡܝܢܘ ܢܚܫܒܘܢ ܒܬܘܪܣܝܐ ܕܡܢ ܪܘܚܐ ܢܫܬ
ܡܬܬܪܣܝܐ[13] [ܡܛܠܗܕܐ][14] ܠܐ ܡܫܟܚܝܢ[15] ܫܐܪ̈ܐ ܕܢܠܒܘܢ ܒܗܘܢ ܘܢܦܪܫܘܢ[16] ܐܢܘܢ ܡܢ
ܫܠܝܘܬܐ ܐܠܗܝܬܐ ܗ̇ܝ ܕܐܬܦܠܓܘ[17] ܒܗ̇.][18] ܡܛܠ ܗܢܐ[19] ܐܘ ܕܡܬܝܒܠ ܒܥܒܕ̈ܬܐ. ܐܝܟ ܟܠ[20]
ܕܝܠܢܝܬ ܘܕܪܝܬ ܡܢܝ ܠܘܬܗܘܢ ܗ̇ܘܠܐ ܕܒܠܒܐ ܗܢܐ | ܘܒܥܒܝܬ ܠܝ ܡܥܦܝܢܘܬܐ ܕܡܛܠ ܡܫܝܚܐ. fol. 94r
ܥܒܕ ܚܒܝܒܬ. ܐܝܟ ܕܡܢ ܣܓܝܐܐ ܘܡܝܬܪܘܬܐ ܐܬܥܢܝܬ ܒܗܠܝܢ. ܘܟܠܗܝ[21] ܕܐܦܝܣܬܢ ܕܐܗܘܐ
ܠܝ ܡܬܪܓܡܢܐ [ܕܡ̈ܠܐ ܕܘܟܪܢܐ ܕܚܝܘܒܘܬܐ.][22] ܐܠܘܠܐ ܕܐܗܘܐ ܠܝ ܠܐ[23] ܡܬܒܚܒܚܢܐ
ܘܐܦܟܠ ܡܗܡܝ ܒܪܢܫܐ. ܡܫܬܐܠ ܗܘܝܬ ܡܢ ܡܪܕܘܬܐ ܕܝܠܟ ܗܢܐ ܡܪܝܕܐ.[24]

ܐܠܐ ܗܫܐ ܦܩܘܕ ܐܢܐ ܠܝ ܕܬܬܓܠܐ ܟܠ. ܕܢܬܥܒܕ ܠܝ ܡܫܬܘܕܝ ܦܘܡܝ ܘܐܫܠܡ ܢܦܫܝ.
ܐܓܘܢܝܣܘܬܐ ܕܝܢ ܐܘ ܚܒܝܒܝ ܪܒܐ ܗ̇ܝ[25] ܘܡܫܠܡܢܐ ܗ̇ܝ[26] ܡܢ ܟܠܗܘܢ ܐܓܘ̈ܢܐ. ܬܬܪܐܬ[27] ܕܝܢ.
ܐܢ ܐܝܟ ܕܒܡܦܪܣܘܬܐ ܬܬܚܙܐ. ܒܪ ܗܫܡ ܥܬܐܣܬܗ ܟܠ ܥܘܒܕܐ ܕܐܬܝܗ̇[28] ܗܝܡܢܘܬܐ.

[1] D om. this bracketed phrase.
[2] ABEF om. this bracketed phrase.
[3] D om. this word.
[4] D: ܒܐܡܝܢ
[5] D om. this word.
[6] BF om. this bracketed phrase.
[7] D: ܘܗܪܟ
[8] D: ܐܢܫ
[9] D: ܫܠܝܘܬ ܐܠܗܘܬܐ
[10] B: ܘܠܐ
[11] D: ܟܠ ܗܕ ܠܐ ܡܨܝܢ
[12] E: ܕܡܫܠ̈ܛܢܘܬܐ
[13] D: ܡܬܬܪܣܝܢܐ
[14] B: ܡܛܠ ܗܢܐ; D: ܟܠ ܗܕ; and F: ܡܛܠܗܢܐ
[15] D: ܡܨܝܢ
[16] A: ܘܢܦܪ ܫܘܢ
[17] D: ܕܐܬܦܠܓܘ
[18] A om. this bracketed phrase.
[19] DE: ܗܕܐ
[20] F: ܟܠ ܟܠ
[21] BD: ܘܟܠ ܗ̇ܝ
[22] D: ܕܡ̈ܠܐ ܕܘܟܪ ܚܝܒܘܬܐ
[23] E om. this word.
[24] BD: ܡܪܝܪܐ and F: ܡܪܘܪܐ
[25] D om. this word.
[26] D om. this word.
[27] D: ܬܬܪ
[28] D: ܕܗ̈ܝ

ܘܡܥܒܪܐ ܘܫܘܟܐ. ܟܕ ܕܝܢ ܐܬܐ ܢܕܝܢ[29] ܒܥܠܡ. ܢܩܘܡ ܠܟܠܒܪܐܢܫ ܘܠܐ ܢܬܪܦܐ ܠܡܘܒܠ ܡܫܬܥܒܕܬܐ[30]
ܕܡܢ ܫܐܕ̈ܐ ܕܪܚܡ[31] ܒܗ. ܟܕ ܡܠܟܝܢ ܠܗ ܘܐܡܪܝܢ ܕܐܝ ܒܥܠܡ[32] ܬܗܠ ܡܢܐ ܬܚܒܪ. ܠܐ [ܡܫܟܚ
ܐܢܬ ܠܒܪ][33] ܠܡܚܩ ܠܡܘܒܠܗܘܢ[34] ܕܫܐܕ̈ܐ. ܐܢܕܝܢ[35] [ܫܠܝܚܐ ܐܝܬܘܗܝ،][36] ܘܡܥܒܪܗ ܒܡܫܝܚܐ[37]
ܬܠܐ. ܠܐ ܡܫܟܚܝܢ[38] ܫܐܕ̈ܐ ܕܢܬܟܠܘܢܗ، ܘܢܦܣܩܘܢ ܗܒܪܗ ܡܢ | ܐܠܗܐ. fol. 94v

[ܐܢܕܝܢ ܐܝܬܘܗܝ، ܪܦܝܐ][39] ܘܪܚܝܩܗ ܪܚܝܩ ܡܢ ܐܠܗܐ. ܦܫܝܩܐܝܬ ܡܫܬܟܚ ܠܗ ܠܫܘܥܒܕܗܘܢ
ܘܡܫܘܪܝܢ ܠܗ ܡܢ ܟܠܗ ܡܫܬܪܝܘܬܐ.[40] ܡܛܐ ܕܝܢ ܕܢܐܡܪܘܗܝ [ܫܐܕ̈ܐ ܠܐܢܫ.][41] ܕܡܨܝܐ ܕܢܙܕܪܐ
ܒܐܘܪܚܗ ܕܡܫܝܚܐ. ܗܢܘܢ ܣܝܡܝܢ ܟܠܗܘܢ ܫܪ̈ܒܐ. ܘܡܥܒܪܝܢ ܠܡܘܒܠܗ ܩܕܡܐ. ܟܕ ܢܨܚܝܢ ܕܠܡܫܒܥܘܬܗ،
ܡܢ ܐܘܪܚܐ ܕܬܪ̈ܝܨܐ. ܐܝܟܢܐ ܕܝܢ[42] ܕܡܬܦܢܝܢ[43] ܒܗ ܠܡܦܘܠܬܐ. ܘܠܡܚܩ [ܫܘܠܛܢܗ ܕܐܠܗܘܬܐ.][44]
ܠܐ [ܡܫܟܚܝܢ ܫܐܕ̈ܐ ܕܢܬܟܠܘܢܗ، ܒܡܕܡ ܘܐܦܠܐ][45] ܕܠܡܫܒܥܘܬܗ، ܡܢ ܐܘܪܚܗ ܕܡܫܝܚܐ.

ܐܘ ܐܢܫ ܡܢܦܩܬ ܒܟܠܗ ܡܫܬܪܝܘܬܐ.[46] ܟܠ ܕܗܘܝܬ[47] ܠܝ ܒܠܚܘܕܝܘܬܐ[48] ܕܐܬܪܪܐ[49]
ܒܐܘܪܚܐ ܐܠܝܨܬܐ ܕܡܫܝܚܐ. ܗܘܐ ܠܟܠܒܪܐܝܬ ܠܡܘܒܠ ܫܐܕ̈ܐ ܘܠܐ ܬܕܚܠ. [ܡܫܝܚܐ ܠܒܪ
ܡܬܬܟܠܬ ܫܠܝܛܝ ܠܐ ܬܕܘܒ. ܐܬܡܟܝܢ ܒܕܡܘܬܗ ܘܠܐ ܡܫܟܚܝܢ ܫܐܕ̈ܐ[50] ܕܢܟܝܢ ܠܝ.][51]

[ܐܝܟ ܦܘܩܕܢܐ ܘܢܛܘܪܬܐ ܕܠܡܠܦܢܘܬܐ ܡܠܦܝܢ ܠܝ. ܐܬܗܠܟ ܒܡܠܦܢܘܗܝ، ܕܐܠܗܐ ܘܠܐ
ܡܫܟܚܝܢ[52] ܫܐܕ̈ܐ ܩܪܒܝܢ[53] ܠܝ.[54]] ܒܡܫܝܚܐ ܗܘܝܬ ܙܟܝܐ ܟܠܠܐ ܘܒܐܡܝܢܘܬܐ. ܕܟܠ ܐܡܬܝ، [ܕܩܪܐ

[29] BF: ܡܕܝܢ
[30] D: ܫܘܥܒܕܐ
[31] D: ܡܕܪܚܡ
[32] AF: ܒ̈ ܒܥܠܡ
[33] D: ܡܨܝܬ
[34] D: ܠܡܘܒܠ ܠܗܘܢ
[35] BD: ܐܢ ܕܝܢ
[36] D: ܫܠܝܚ ܗܘ
[37] E: ܕܒܡܫܝܚܐ
[38] D: ܡܨܝܢ
[39] D: ܘܐܢ ܪܦܐ ܗܘ
[40] D: ܡܫܬܪܘ
[41] E: ܫܐܕ̈ܐ ܕܠܐ ܐܢܫ
[42] D om. this word.
[43] B: ܕܡܬܦܬ
[44] D: ܫܘܠܛܢ ܐܠܗܘܬܐ
[45] D: ܠܐ ܫܦܝ ܡܨܝܢ ܕܢܬܟܠܘܢܗ، ܫܐܕ̈ܐ ܒܡܕܡ. ܘܠܐ
[46] D: ܡܫܬܪܘ
[47] BDEF: ܕܗܘܝܬ
[48] D: ܒܠܚܘܕ
[49] AEF: ܕܐܪܪܐ and D: ܕܬܪܪܐ
[50] E: ܕܫܐܕ̈ܐ
[51] D: ܕܡܫܝܚܐ ܡܦܪܓ ܫܠܝܛܝ. ܡܕܡ ܠܐ ܬܕܘܒ. ܐܠܐ ܐܬܡܟܝܢ ܒܕܡܘܬܗ. ܘܠܐ ܡܨܝܢ ܕܢܚܘܬܐ ܕܫܐܕ̈ܐ ܕܢܬܟܠܘܢܝ
[52] D: ܡܨܝܢ
[53] D: ܕܩܪܒܝܢ
[54] B: ܐܬܗܠܟ ܒܡܠܦܢܘܗܝ، ܕܐܠܗܐ ܘܠܐ ܡܫܟܚܝܢ ܫܐܕ̈ܐ ܩܪܒܝܢ ܠܝ. ܐܝܟ ܦܘܩܕܢܐ ܘܢܛܘܪܬܐ ܕܠܡܠܦܢܘܬܐ ܡܠܦܝܢ ܠܝ

fol. 100r ܐܢܬ[55] ܟܝܢܐ ܠܝ][56] ܐܝܕܝܢ[57] ܡܫܟܚ ܠܝ ܫܐܕܐ ܕܡܘܬܐ | ܒܓܘܪܫܝ ܠܐ ܬܘܪܒ.[58] ܡܟܡܪܝܢ ܐܢܘܢ ܒܢܝ ܗܕܐ ܠܡܟܬܒ. ܐܝܟ ܕܡܬܟܬܒܘܢ ܠܐܢܫ ܕܢܦܩܐ ܠܘܬܗ ܘܐܢܫܐ. [ܐܢܫܐ ܕܝܢ][59] ܟܡܕܒܪܢܘܬܐ[60] ܘܒܫܘܚܠܦܐ ܡܦܢܐ ܠܐ ܡܬܬܘܪܒ[61] ܡܢ ܩܛܠܐ ܘܕܡܘܬܐ ܡܫܬܢܝܬܐ ܕܐܬܝܢ ܒܗ. ܐܠܐ ܡܟܬܪ ܘܠܐ ܡܬܬܘܪܒ.[62] ܟܕ ܡܫܟܚ ܘܡܙܕܪܐ ܠܗ.[63] ܕܡܫܟܚܐ ܫܠܦܘܗܝ ܡܬܬܟܬܫ.[64]

ܟܕ ܕܝܢ ܚܙܐ ܫܐܕܐ ܠܐܢܫ ܕܐܬܟܠܦ ܒܐܠܗܐ. ܗܕܝܢ ܒܪܘܚܒܘܬܐ ܒܪܘܚ ܡܠܗ ܡܟܢܫܘܬܐ[65] ܠܫܐܕܐ ܡܚܪܘܒܐ.[66] ܘܠܟܠܐ ܕܕܒܐ[67] ܚܙܐ ܐܠܗܐ.[68] ܡܪܚܡܢܘܬܐ ܕܚܝܠܐ ܡܫܢܝܐ. ܘܕܟܠܢ ܡܢ ܕܚܝܠܐ ܐܚܝܕܐ ܗܘ ܠܡܚܪܒܐ. ܕܐܬܟܢ ܒܡܪܝܐ ܢܗܪ ܠܟܘ. ܘܕܡܟܠ ܒܬܫܡܫܬܐ ܒܡ ܐܠܗܐ ܗܘ ܒܢܝܢܗ. ܠܐ ܗܘܐ ܡܠܦܢܐ ܕܠܐ ܒܢܝܐ. ܘܠܐ ܡܬܚܫܒܐ ܡܠܟܘܬܐ ܕܠܐ ܒܒܪܐ ܕܫܦܝܪ ܠܗ. ܠܐ ܪܒܐ ܕܪܒܐ ܕܠܐ ܥܡܠܐ. ܘܠܐ ܕܢܨܘܬܐ ܡܬܚܦܝܢܐ[69] ܒܠܒܪ [ܡܢ ܒܡܕܝܢܬܐ ܕܐܬܒܘܬܐ ܐܚܝܢܐ[70] ܕܬܘܪܫܝܗ ܕܡܫܝܢܐ][71] ܡܟܒܠܐ ܘܡܫܬܡܥܐ.[72] ܡܢ [ܬܘܪܫܝܗ ܕܢܦܫܐ ܒܠܒܗ ܕܐܠܗܐ.][73] ܐܚܝܢܐ ܕܢܗܘܪܗ ܕܐܡܟܠܐ ܥܡܝܐ ܗܘ. [ܡܟܢܐ ܢܗܘܪܗ ܕܠܒܐ ܒܡܪܝܐ ܕܓܢܒܐ.][74]

fol. 100v ܐܝܟ ܠܐ ܥܠܝܡ | ܠܡܬܝܩܐ ܠܝܢܬܐ ܠܐ ܠܓܝܫܡ.

ܐܝܟ ܕܝܢ [ܐܡܪ ܐܝܟ[75]][76] ܠܝ ܣܦܪܘ. ܕܟܘܢ ܪܕܝ ܒܐܘܪܚܐ ܗܕܐ ܕܚܡܝܪܘܬܐ. ܬܐܓܪܬܐ[77] ܗܝ ܒܢܝ[78] ܡܝܬܪܬܐ [ܠܐܢܫܐ ܕܡܫܟܚܐ][79] ܠܡܟܬܪ. [ܐܢܫܐ ܕܝܢ ܕܐܬܟܫܠܬ][80]

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55 E: ܐܢܬ ܠܗ
56 D: ܕܬܘܪܫܝܗ ܠܡܫܝܚ
57 B: ܐܢ ܕܝܢ and D: ܘܐܢ
58 DE: ܬܘܪܒ ܡܟܡܪܗܘܢ
59 D: ܘܗܘ
60 BDE: ܕܡܕܒܪܢܘܬܐ
61 D: ܪܐܒ
62 D: ܪܐܒ
63 D: ܗܝ ܠܘܬܗ
64 D: ܡܬܟܬܫ
65 D: ܡܟܢܫܐ and E: ܡܟܢܫܘܬܐ ܕܝܢ
66 D: ܡܚܪܘܒ
67 D: ܕܕܒܐ
68 BD: ܠܐܠܗܐ
69 E: ܡܬܚܦܝܢܐ
70 E: ܐܚܝܢܐ ܕܝܢ
71 D: ܒܕܪܟܐ ܠܬܫܡܫܬܐ ܐܚܝܢܐ ܕܬܘܪܫܝܗ ܕܡܫܝܢܐ
72 DE: ܘܡܫܬܡܥܐ ܗܘ
73 D: ܬܘܪܫܝܗ ܢܦܫܐ ܒܠܒܗ ܕܐܠܗܐ ܐܝܟ
74 D: ܡܢ ܢܗܘܪܗ ܠܒܐ ܒܡܪܝܐ ܕܓܢܒܐ
75 A: ܠܐ
76 EF: ܐܡܪܢܐ
77 D: ܕܬܐܓܪܬܐ
78 D om. this word.
79 D: ܠܡܫܟܚܐ
80 D: ܘܕܐܬܟܫܠܬ

ܡܬܬܓܪ ܫܢ̈ܐ. [ܘܐܝܟܢܐ ܕܡܬܬܓܪ[81] ܒܝܫܐܝܬ.][82] ܫܘܦܪܢܐ ܝܬܪ. ܡܢ ܕܓܠܘܬܐ ܫܘܦܢ ܦܘܡܢ.

ܘܡܢ ܡܡܠܠܐ ܫܦܝܪܐ ܡܦܝܣܬ ܚܘܪ. ܠܐ ܬܗܘܐ ܕܝܢ ܒܡܫܪܐ. ܘܐܦܠܐ[83] ܐܘܣܦ ܒܡܐܟܠܬܐ.

ܕܠܐ ܬܬܒܥܝܢ[84] ܒܗ ܪܓܬܐ ܠܡܐܟܘܠܬܐ. ܘܡܐܕܐ ܕܙܢܝܘܬܐ ܡܟܒܫ ܒܗ.

ܠܐ ܒܣܪ[85] ܕܝܢ ܠܗ ܐܘ ܚܟܝܡ. ܕܬܣܒ [ܠܟܠܡܐ[86] ܗܢܐ][87] ܒܝܫܐ.[88] ܘܬܪܦܐ ܠܕܒܬܘܗ.

ܕܡܠܐ ܫܢ̈ܐ ܘܦܘܫ̈ܩܐ. [ܟܠܡܐ ܗܢܐ][89] ܟܠܡܐ ܗܘ ܕܐܘܠܝ̈ܬܐ. [ܘܟܠܗܘܢ ܒܫ̈ܢܬܐ ܒܗ

ܐܬܬܣܝܡ.][90] ܚܫܘܬܐ: [ܟܪܝܘܬܐ: ܪܘܝܘܬܐ:][91][92] ܫܘܒܚܐ ܦܘܪܫܐ. ܡܐܟܠܦܘܪ̈ܢܐ.[93] ܪܘܝܘܬܐ.

ܣܠܘܦܝܐ. ܠܠܡܚܝܐ. ܡܫܒ ܒܐܦ̈ܐ. ܘܟܕ ܗܠܝܢ ܟܠܗܝܢ [ܐܝܬ ܒܗ.][94] ܠܡܒܢܐ ܐܫܦܝܪܝܢ ܒܗ. ܐܝܟ

ܢܦܫ ܟܠܡܐ ܕܟܠܗ̇. ܕܠܟܠܡ ܡܫܐܐ. [ܘܡܬܘܐ ܠܐ ܡܬܡܠܛ[95] ܒܗ. ܘܫܘܦܪܗ ܠܐ ܡܬܡܫܚܠ.[96]

ܘܫܘܦܪܗ ܠܐ ܡܬܡܟܣܢ.][97] ܘܚܣܝܘܬܗ ܠܐ ܡܬܡܫܚܠܦܐ.[98] ܗܠܝܢ ܕܝܢ ܟܠܗܝܢ ܡܢ ܟܠܡܐ ܗܢܐ | fol. 101r

ܡܫܝܢ ܠܗ̈ܘܢ. ܘܐܦ[99] ܟܕ ܐܝܬܝܗ ܒܟܠܡܐ ܗܢܐ ܦܘܩܕܢܘܗܝ[100] ܕܡܫܝܚܐ ܢܛܪܝܢ. ܡܛܐ[101]

ܕܡܬܡܟܢܫܝܢ[102] ܠܟܠܡܐ ܕܟܠܗ̇. ܗܠܝܢ ܟܠܗܝܢ ܕܬܫܝܢ[103] ܡܬܡܫܟܚܢ ܠܗ [ܗܘܐ ܕܝܢ][104] ܦܪܘܫܝܐ

ܕܒܗ ܐܠܗܐ. ܘܒܗ ܡܠܐܟ̈ܐ ܘܢܝܪ ܡܠܐܟ̈ܐ.

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81 E: ܡܬܬܓܪ
82 D: ܘܕܒܝܫܐܝܬ ܡܬܬܓܪ
83 D: ܘܠܐ
84 BD: ܬܒܥܝܢ
85 D om. this word.
86 B: ܟܠܡܐ
87 D: ܠܗ ܟܠܡܐ
88 ABDF om. this word.
89 D: ܗܘ ܟܠܡܐ
90 D: ܘܒܗ ܐܝܬ ܟܠܗܝܢ ܒܫ̈ܢܬܐ
91 B: ܪܘܝܘܬܐ. ܕܓܠܘܬܐ
92 D: ܪܘܝܘܬܐ: ܟܪܝܘܬܐ
93 DF: ܡܐܟܠ ܦܘܪ̈ܢܐ
94 D: ܒܗ ܐܝܬ
95 D: ܬܠܛ
96 D: ܫܚܡܐ
97 E: ܘܫܘܦܪܗ ܠܐ ܡܬܡܟܣܢ. ܘܡܬܘܐ ܠܐ ܡܬܡܠܛ ܒܗ. ܘܫܘܦܪܗ ܠܐ ܡܬܡܫܚܠ
98 D: ܦܠܓܐ
99 D: ܕܐܦ
100 A: ܦܘܩܕܢܘܗ̈ܝ and D: ܦܘܩܕܢ̈ܐ
101 E: ܘܡܛܐ
102 D: ܕܫܡܠܝܐ and F: ܕܡܬܒܟܢܫܝܢ
103 D: ܕܬܫܝܢ
104 ADEF: ܗ̇ܝ

ܡܛܠ ܐܝܟ ܢܡܘܣ ܘܬܫܡܫܬܐ. ܕܠܗܠܝܢ ܒܠܚܘܕ ܡܘܬܒܘܬܐ ܡܫܝܚܐ ܡܥܒܕܐ[105] ܠܗ. [ܠܬܡܢܝܢ

ܩܕܡ ܟܠܢܫ[106] ܐܝܟ ܕܐܦ ܗܘ ܠܗ.][107] ܢܣܒ[108] ܠܫܪܪܐ. ܐܝܟܢܐ[109] ܕܐܦ ܐܣܟܡ. ܢܫܡܪ ܐܘܠܝ̈ܢܐ

ܘܡܩܝܡܬܐ ܐܝܟܢܐ[110] ܕܐܦ ܫܡܪ ܡܠܠܬܗ. ܢܫܡܪ ܫܒܠܘܬܐ ܕܡܬܪܟܝܢ ܐܝܟܢܐ[111] ܕܫܒܩܗ.

ܐܝܟ ܗܘ ܬܘܪܬ ܡܕܡܫܬܚܘ ܗܠܝܢ [ܕܡܠܟܘܬܐ ܘܗܠܝܢ ܕܥܠܡܐ. ܐܝܕܐ ܕܝܢ ܡܫܡܫܝܢ][112]

ܕܝܚܝܕܝܘܬܗ[113] ܥܕܪܘ ܠܟܘܢ.[114] ܐܠܗܐ ܢܗܘܐ ܡܥܕܪܢܐ ܒܟܠܙܒܢ[115] ܕܡܬܒܥܝܢܘܬܗ.[116] ܕܥܡܗ ܕܐܬܐ

ܡܫܝܚܐ ܒܥܘܒܕܝܗ.[117] ܒܛܝܒܘܬܗ ܐܒܗ̈ܬܐ ܬܫܒܘܚܬܗ. ܘܒܠܗ ܥܘܗܕܢܗ ܢܗܪܐ ܘܢܫܟܚܘܢ ܘܢܥܒܕ

[[ܠܐܒܐ ܘܠܒܪܐ [ܘܠܪܘܚܐ ܕܩܘܕܫܐ][118] ܗܫܐ ܘܒܟܠܙܒܢ.[119] ܒܗܕܝܢ ܒܝܠܕܬܗܝܢ ܐܘ

ܫܘܒܚܐ[120]]][121] ❖

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[105] D: ܢܥܒܕܐ
[106] D: ܟܠ ܐܢܫ
[107] E: ܘܬ
[108] D: ܘܢܣܒ
[109] D: ܐܝܟ
[110] D: ܐܝܟ
[111] D: ܐܝܟ
[112] E om. this bracketed phrase.
[113] B: ܕܝܚܝܕܝ ܐܝܬܘܗܝ
[114] E: ܘܡܥܕܪܘ ܠܟܘܢ
[115] D: ܒܟܠ and EF: ܒܟܠ ܙܒܢ
[116] B: ܕܡܬܒܥܝܢ ܐܝܬܘܗܝ and D: ܒܥܕ ܛܒ ܕܡܬܒܥܝܢܘܬܗ
[117] D: ܒܥܘܒܕܝܐ
[118] B: ܘܠܪܘܚܩܘܕܫܐ
[119] E: ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ
[120] E: ܫܘܒܚܐ ܣܓܝܐܐ
[121] D: ܠܬܠܬܝܘܬܐ ܡܫܒܚܬܐ ܠܥܠܡܝܢ ܐܡܝܢ

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] ܕܒܬܪ ܡܫܝܚܐ ܡܛܠ ܒܢ̈ܝܗܐ [ܕܢܫܡܘܪ ܐܢܘܢ][2] ❖

ܬܘ ܐܡܪ ܘܫܒܩܘ[3] ܠܟܠܗܝܢ ܘܪܕܐ ܘܫܘܫܢ̈ܐ ܘܡܫܟܒ̈ܐ ܘܒܣܡ̈ܐ ܢܦܫܢ. [ܕܐܝܬܝܗܝܢ ܡܫܝܚܝܬܐ][4]
ܡܫܠܡܢܘܬܐ ܘܡܗܝܡܢܘܬܐ. ܗ̇ܝ ܕܢܗܘܐ ܠܝܘܗܢܐ ܘܢܬܬܘܬܘܢ | ܠܐܒܝܠܘܬܗܘܢ. ܘܢܕܒܪ ܐܢܘܢ ܒܟܠܡܕܡ[5] fol. 101v
ܕܗܘܦܟܐ ܒܐܝ̈ܕܝܗ. ܘܗ̇ܘ[6] ܕܢܦܩ ܒܐܦ̈ܐ ܠܐ ܬܗܘܐ ܬܪܝܨܘܬܗ ܠܒܪ ܘܡܫܬܘܬܗ ܒܫܡܝܐ ܬܗܘܐ.

ܡܟܝܠ ܟܠ ܕܡܪܐ ܒܩܛܠܐ ܗܠܝܢ ܢܕܘܪ ܟܡ ܡܚܫܒ ܒܐܦ̈ܐ. ܘܟܡ ܗܘܕ̈ܝ [ܫܘܕܥܘܬܐ ܕܫܘܪܐ.][7] ܘܠܐ ܢܦܘܠ ܘܠܐ ܢܬܬܐ ܒܫܡܗܘܢ ܘܠܐ ܢܬܒ ܐܡܝܢܐ[8] ܕܬܟܝܠܝܢ ܕܠܡܐ ܡܥܕܪ[9] ܐܠܗܐ ܢܘܪܐ ܘܐܓܠܐ ܠܗܘܢ. ܘܐܦ ܗܘ ܢܐܡܪ ܒܟܠܗܘܢ.

ܗܐ ܡܢ ܬܪܝܢ ܘܬܘܒ ܡܘܡܐ ܐܢܐ. ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܦܠܚܝܢ ܠܐܠܗܐ. ܕܟܠ ܬ̈ܠܝ ܠܐ ܢܒܟܘܢ.
ܕܡܢ ܕܐܬܐ ܡܫܝܚܐ ܒܥܘܒܝܗ.[10] ܒܠܝܗܘܬ ܐܦ̈ܐ ܬܘܟܠܢܝܗܝ. ܘܒܡܗ ܠܒܝܫܐ ܬܗܘܘܢ. ܘܒܡܠܟܘܬܗ ܬܬܒܣܡܘܢ.[11] ܒܗ̇ܘ ܒܘܣܡܐ ܕܠܐ ܒܚܪ ܘܠܐ ܡܥܒܪܐ. ܒܘܣܡܐ[12] ܕܝܢ[13] ܗܘ ܗܘܝܘ[14] ܡܫܝܚܐ. ܗܘ[15] ܕܠܗ ܘܠܐܒܘܗܝ [ܘܠܪܘܚܐ ܩܕܝܫܐ.][16] [ܫܘܒܚܐ. ܘܐܝܩܪܐ. ܘܬܘܕܝܬܐ. ܘܣܓܕܬܐ.][17] [[ܡܢ ܟܠܢ ܥܠܡܐ ܘܬܫܒܚܬܐ. ܟܠ ܐܦܝ ܠܦܘܩܕܢܗ ܕܠܗܘܢ ܒܠܚܘܕ ܟܠܗ. ܘܕܠܘܬܝ[18] ܕܘܟܐ ܘܡܫܒܚܢܐ. ܗܫܐ ܘܒܟܠܙܒܢ [ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ][19] ❖ ܫܠܡ ܘܡܠܟ ܟܠ ܒܡܫܟܢܐ[20]]][21] ❖

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[1] D om. this bracketed phrase.
[2] ADEF om. this bracketed phrase.
[3] DE: ܘܫܒ̈ܩܢܐ
[4] D: ܕܡܫܝܚܝܬܐ ܐܢܝܢ
[5] B: ܒܟܠ ܡܕܡ and D: ܒܟܠ ܡܐ
[6] B om. this word; D: ܒܪܡ ܗܘ; E: ܒܪܡ ܕܝܢ ܗܘ; and F: ܘܗܝ
[7] D: ܫܘܕܥܘܬ ܫܘܪܐ
[8] D: ܒܪ
[9] D: ܢܥܕܪ
[10] E om. this word.
[11] D: ܬܒܣܡܘܢ
[12] D: ܘܒܘܣܡܐ
[13] DEF om. this word.
[14] E: ܡܛܠ and F: ܕܗܘܝܘ
[15] D om. this word.
[16] D: ܘܠܪܘܚܗ ܩܘܕܫܐ
[17] A: ܫܘ̈ ܘܐܝ̈ ܘܬܘ̈ ܘܣܓ̈; D: ܫܘܒܚܐ ܢܣܩ ܠܥܠܡܝܢ ܐܡܝܢ; and F: ܫܘ̈ ܘܐܝ̈ ܘܬܘ̈ ܘܣܓ̈
[18] F: ܘ̈ ܕܠܘܬܝ
[19] B om. this bracketed phrase.
[20] B om. this word.
[21] D om. this double bracketed phrase.

❖ ܕܡܬܟܬܒܢܐ ܠܡܦܠ ܢܦܫ ܒܟܠܡ ܘܡܣܬܪܐ ܕܕܝܢ ❖

fol. 102r ܥܡܐ ܥܠܝܠܐ ܘܡܬܪܓܠܐ ܗ̇ܘ ܘܠܝܬ ܢܘܬܪܘܢ ܒܥܡܐ | ܥܠܝܠܐ. ܡܐ[1] ܕܠܐ ܒܟܢܪ ܘܡܥܡܠ ܪܚܝܩܐ

ܒܡܫܡܠܝܘܬܐ ܥܪܝܪܬܐ. ܡܢܐ ܓܝܪ ܢܛܪ ܡܘܕܐ ܡܢ ܥܘܡܩܐ ܕܥܠܝܡܘܬܐ ܘܕܬܠܡܝܕܘܬܐ. ܕܗܦܐ

ܡܬܠܐ ܒܒܝܫܘܬ ܝܨܪܗ. ܐܘ ܡܢܐ ܐܬܚܒܪ ܗܦܟܘܢ ܣܪܝܐ ܡܢ ܡܚܡܨܢܘܬܐ ܡܬܒܝܫܬܐ[2] ܕܡܦܠ

ܡܢ ܥܠܝܡ̈ܐ. ܐܘ ܡܪܘܩܘܢ ܡܢ ܒܡܘܬܐ. ܐܘ ܐܪܘܦ ܡܢ ܡܥܝܩܘܬܐ. ܠܘ ܓܝܪ ܥܘܡܩ̈ܐ ܡܕܪܘܢ

ܐܘ ܡܫܠܝܢ. ܐܠܐ ܦܘܠܚܢܐ ܡܩܪܒܝܢ ܐܘ ܡܪܚܩܝܢ. ܗܐ ܓܝܪ [ܣܓܝܐܢ ܦܠܚ̈ܐ.][3] ܕܡܬܥܬܬܦܝܢ

ܒܐܪ̈ܙܐ ܕܒܪܬܐ. [ܘܐܬܬܣܝܡܘܢ ܢܒܝ̈ܐ ܠܕܘܒܪܗ][4] ܥܪܝܪܐ.

ܦܠܚ̈ܐ ܠܟ[5] ܐܢܬܘܢ[6] ܕܡܕܝܢ ܒܐܠܗܐ ܐܡܪ ܛܘܒܢܐ ܦܘܠܘܣ ܘܒܟܒܝܫܘܢ ܒܦܪܝܢ

ܒܗ. ܡܕܡ ܠܐ ܢܬܒܥܘܪ ܒܥܡܠܗ ܦܘܠܚܢܐ ܕܠܐ ܒܟܪܐ. ܘܕܘܡ ܠܡܬܠܐ ܥܠ ܢܦܫ ܒܟܠܡ. ܗ̇ܝ ܕܬܠܐ

ܗܘܐ ܢܒܝܐ. ܥܠ ܡܕܒܪ̈ܢܐ ܕܒܡܐ. ܕܐܓܠܝܢ ܠܟ ܓܒ̈ܝܐ ܡܢ ܒܢ̈ܝܐ ܘܡܓܠܐ ܡܢ ܓܘ[7] ܒܡܕ̈ܝܐ.

ܘܬܘܒ ܕܥܫܬܢ[8] ܣܗܪܐ ܡܢܠܠܐ ܘܡܥܝܢܐ[9] ܢܦܫܐ ܡܥܝܢ. ܘܠܐ ܒܛܝܠ ܠܗܘܢ ܥܠ ܬܒܪܗ[10] ܕܢܘܦܩ.

ܘܠܗܕܐ ܡܗܝܡܢܘܬܐ ܪܒܐ ܗܘܐ ܐܦ ܐܪܡܝܐ ܢܒܝܐ ܘܐܡܪ.[11] ܕܒܗ̈ܝܐ ܠܟ ܠܐ ܐܡܪ[12] ܕܐܢܬܘ

fol. 102v ܡܢܝܐ. ܘܐܣܝܪ̈ܝ | ܢܗܘܘܐ ܠܐ ܡܕܟܝܢ. ܘܡܥܒܕܘܬܐ ܕܢܦܠܘ ܒܝ. ܬܐ ܐܪܡܝܐ. ܐܡܢ ܒܗܠܝܢ ܒܬܪ

ܩ̈ܠܐ ܐܦ ܠܓܒ̈ܝ ܒܪܬܐ ܕܗܘܐ ܛܒܒܗ ܠܗܘܢ ܒܣܛܢܘܬܐ ܐܝܟ ܕܒܥܒܕܐ ܢܛܪ[13] ܒܢܛܪ ܢܦܫܟܐ

ܒܘܬܪܘܢ.

ܢܦܫܐ ܘܐܝܠܐ ܥܠ ܢܦܫܢ. ܒܟܠܡܐ ܗܢܐ. ܕܒܟܠܡܐ ܕܒܬܪ ܣܕܘܬܐ ܡܠܝܢ. ܢܣܕܐ

ܒܐܘܠܨ̈ܢܐ ܕܒܟܠܡܐ ܗܢܐ. ܕܒܗ̇ܘ ܕܒܬܪ ܒܝܫ̈ܢܐ ܥܪܘܩܢ. ܐܢܢ[14] ܠܒܢ̈ܝܢܫܐ ܥܪܘܩܢ. ܒܒܕܐ

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[1] E: ܡܐ ܓܝܪ
[2] ADEF om. this word.
[3] D: ܦܠܚ̈ܐ ܣܓܝܐܢ
[4] D: ܘܐܬܬܣܝܡܘ ܠܕܘܒܪܐ
[5] D: ܐܢܘܢ ܠܟ
[6] D om. this word.
[7] E om. this word.
[8] E: ܥܫܬܢ
[9] B: ܘܡܥܝ̈ܢܐ
[10] E: ܬܒܪܐ
[11] E: ܐܡܪ
[12] DE: ܐܡܪܘ
[13] B: ܕܢܛܪ
[14] B: ܐܢܘܢ ܕܝܢ; D: ܘܐܢܘܢ; and E: ܐܢܘܫ

ܕܡܫܝܚܐ ܠܐ ܗܦܝܢ. ܗܕܐ[15] ܕܝܢ ܚܙܝܐ[16] ܕܒܢ ܐܘܠܨܢ̈ܐ ܒܪܝܫܝܢ. ܘܒܝ̈ܫܬܐ ܡܬܚܫܒܝܢ. ܘܡܢ
ܡܬܚܫܒ ܠܝ ܣܓܝܢ. ܘܡܢ ܡܨܛܠܒܝܢ ܚܫܝܫܝܢ. ܘܐܒܝܠܝܢ ܘܥܬܝܢ. ܘܕܡܬܚܫܒܝܢ ܘܠܡܠܟܘܬܐ ܡܫܟܚܝܢ.
ܘܕܓܠܝܘܗܝ، ܡܫܠܡ ܠܡܫܝܚܐ. ܡܛܠ ܕܝܢ[17] ܐܝܠܝܢ ܕܪܚܡܝܢ ܡܢ ܒܡܬܚܫܒܘܬܐ[18] ܡܬܚܫܒܝܢ. ܘܟܠ
ܐܝܠܝܢ ܕܨܒܝܢ ܡܢ ܡܬܬܪܥܝܢ ܘܡܬܬܘܟܠܝܢ. ܘܠܐܝܠܝܢ ܕܡܬܚܫܒܝܢ ܠܝ ܙܕܝܩܝܢ. ܘܡܛܠ ܐܝܠܝܢ ܕܗܦܟܝܢ
ܠܝ ܢܨܝܢ. ܘܡܛܠ ܐܝܠܝܢ ܕܒܨܒܝܢܬܐ ܒܨܒܝܢ ܡܢ ܡܬܬܦܝܣܝܢ. ܘܡܛܠ ܐܝܠܝܢ ܕܡܢ ܚܫܝܫܝܢ ܒܫܘܬܐ
ܡܬܚܫܒܝܢ. ܘܡܢ ܟܠ ܚܛܗܝ ܠܫܘܒܩܢܐ ܦܪܝܫܬܐ ܡܢܨܒܝܢ. ܘܒܐܘܪܚܗ ܕܡܫܝܚܐ [ܕܬܪܥܐ | fol. 103r
ܬܪܥܝܬܐ][19] ܠܐ ܨܒܝܢ. ܘܕܝܘܐ ܡܬܪܐ ܒܡܠܟܘܬܐ ܒܫܡܝܐ.

ܐܚܪ ܒܟܠܐ[20] ܡܨܒܝܘܢ ܠܐ ܬܬܠܒܘܢ. ܠܐ ܓܒܪ[21] ܗܦܝܟ ܕܡܫܝܚܐ ܐܢ ܨܒܝܢܗ ܠܐ ܒܒܕܝܢ
ܘܠܐ[22] ܢܬܬܝܢ ܡܠܟܘܬܐ. ܐܢ [ܒܐܘܪܚܗ ܬܪܥܝܬܐ ܠܐ ܕܪܝܢ.][23] ܡܢܐ ܕܝܢ[24] ܐܝܬ ܠܝ ܕܡܫܘܐ
ܠܝ ܡܢ [ܨܒܝܢܗ ܕܐܠܗܐ.][25] ܠܐ ܓܒܪ ܢܦܫܐ ܐܝܬ ܠܝ. ܘܐܦܠܐ ܒܢ̈ܝܐ ܕܡܫܝܚܢ. ܠܐ ܡܕܐܬܐ
ܕܡܠܟܐ. ܘܐܦܠܐ ܡܢܝ،[26] ܣܘܟܐ ܕܬܫܒܚܢ ܠܝ. ܐܠܐ ܒܠܚܘܕ[27] ܣܢܝܩܘܬܢ ܡܬܚܫܒܐ ܠܝ ܘܟܠܗ ܠܝ
ܡܢ ܚܛܐ. ܐܝܠܝܢ ܕܝܢ ܕܐܝܬ ܠܗܘܢ ܢܦܫܐ ܘܒܢ̈ܝܐ. ܘܐܦܣܝܢ ܒܟܠܡܐ ܘܒܨܒܘܬܗ. ܡܬܚܫܒܝܢ ܡܢ
ܕܠܡܦܠܚ ܠܐܠܗܐ. ܐܝܠܝܢ ܕܝܢ ܕܠܐ ܐܦܣܝܢ ܒܟܠܡܐ ܗܢܐ. [ܘܠܐ ܒܡܕܡ ܕܒܗ.][28][29] ܠܐ ܙܕܩ
ܠܗܘܢ ܕܢܬܐܦܣܘܢ ܐܠܐ ܐܢ ܒܐܠܗܐ ܒܠܚܘܕ.[30] ܟܕ ܡܬܬܚܫܒܝܢ[31] ܒܠܠܝܐ ܘܒܐܝܡܡܐ. ܠܡܦܠܚ
ܨܒܝܢܗ ܕܒܠܚܘܕ.[32]

[15] BDE: ܗܐ
[16] B: ܚܙܐ ܐܢܐ
[17] D om. this word.
[18] D: ܒܡܚܫܒܬܐ
[19] D: ܬܪܥܝܬ ܠܡܕܪܢܐ
[20] D: ܒܟܠܐ ܐܢܐ
[21] D om. this word.
[22] B: ܘܠܐ ܓܒܪ
[23] D: ܠܐ ܕܪܝܢ ܒܐܘܪܚܗ ܬܪܥܝܬ
[24] D om. this word.
[25] D: ܕܠܡܫܡܫ ܨܒܝܢ ܐܠܗܐ
[26] BEF: ܡܢܐ
[27] D: ܠܚܘܕ
[28] D: ܕܒܗ
[29] E: ܘܒܨܒܘܬܗ ܘܐܦܠܐ ܒܡܕܡ ܕܐܝܬ ܒܗ
[30] D: ܠܚܘܕ
[31] E: ܡܬܚܫܒܝܢ ܘܡܬܬܚܫܒܝܢ
[32] D: ܒܟܠ ܡܕܡ

ܚܢܢ ܕܝܢ ܠܐ ܒܢ̈ܐ ܘܠܐ ܒܢ̈ܬܐ ܐܝܬ ܠܢ. ܘܕܢܚܠܘܣ ܠܐܠܗܐ ܐܝܟ ܕܙܕܩ ܠܐ ܢܚ̈ܫܝܢ. ܘܒܟܪ ܒܪ.

ܡܫܬܒܪܝܢ[33] ܕܝܬ̈ܪܬܐ[34] ܒܡܠܟܘܬܐ ܫܡܝܢ. ܡܫܬܒܚܝܢ ܕܒܟܗܢܐ ܡܫܬܡܫܝܢ. ܠܟ̈ܡ ܐܘܠܝܬ̈ܐ

ܕܡܠܟܝܢ ܠܡܠܟܘܬܐ. ܟܡ ܢܫ̈ܐ ܕܡܠܟܝܢ ܠܟܗܢܐ. ܢܫܩ ܕܝܕܗ ܕܐܠܗܐ ܦܪܩ ܒܢ̈ܝܢ. ܕܕܚܠܬܗ

ܬܫܒܚܡ | ܠܐ ܢܦܫܐ[35] ܪܚܝܡ[36] ܒܡܫܝܢܘܬܐ. ܕܠܚܘܝܬܗ ܕܐܠܗܐ ܬܬܒܪ̈ܟ. fol. 103v

ܐܢܫܘ ܕܒܐ̈ܒܐ ܘܒܘܪܗܢܐ ܒܒܝܫ ܠܝ. ܕܒܠܒ̈ܠܐ ܡܝܬ[37] ܒܒܠܝܡ ܠܝ. ܐܝܟܢܐ ܕܒܬܘܕܝܬܐ

ܠܗܘܢ ܡܡܠܠܝܢ. ܠܐ ܢܗܘܐ ܡܩܠܓܐ ܒܗܘܠܝܢ. ܕܢܠܐ ܥܡܝܢܐ ܡܕܒܪ ܠܝ. ܒܕܝܢܘܬ ܠܡܐ ܢܡܠܠ

ܚܡ ܚܕ̈ܪܐ. ܢܬܡܟܢ ܒܡܡܟܐ ܬܫܬܐ. ܕܢܐܡܪܘܢ ܠܝ ܐܬܟܠܘ ܠܟܠ.

ܐܝܪ ܢܬܬܟܢ ܘܠܐ ܢܕܡܝ. ܕܡܠܟܐ ܘܓܒܐ ܘܠܐ ܢܣܡ. ܕܢܐܬܐ ܗܘ ܕܐܬܐ ܘܠܐ ܢܬܒܘܫ.

ܢܗܘܐ ܡܠܟ̈ܐ ܠܡܗܡ ܠܐܘܪܚܗ ܕܣܛܢܐ. ܕܡܢܐ ܕܐܬܐ ܢܘܕܐ ܘܢܫܟܚܪ ܘܢܚܛܐ. ܠܗ ܘܠܐܒܘܗܝ

ܘܠܪܘܚܗ[38] ܩܕܝܫܐ ܠܥܠܡܝܢ[39] ܐܡܝܢ ܀ [ܫܠܡ ܡܐܡܪܐ ܒܬ̈ܠܬܟ ܐܘ ܩܪܝܢܐ ܚܒܝܒܐ[40]][41] ܀

[33] B: ܡܫܬܒܪܝܢ ܚܝܢ
[34] E: ܪ̈ܬܬܐ
[35] E: ܢܦܫܐ ܘܢܦܫܗܐ
[36] D: ܡܪܚܡ
[37] D: ܡܝܬܐ
[38] A: ܘܠܪܘ̈ܚ
[39] D: ܠܥܠܡ ܥܠܡܝܢ
[40] ABF om. this word.
[41] D om. this bracketed phrase.

❖ ܕܝܠܗ [ܕܒ ܕܝܠܗ][1] ܕܥܒܕ ܡܫܝܚܐ. ܫܘܐܠܐ ܕܫܐܠܗ. ܡܘܕܝܢܐ[2] ܘܐܡܪ ܠܗ. ܕܝܟܢܐ[3] ܕܐܗܘܐ

ܝܚܝܕܝܐ ❖

ܘܒܥܐ[4] ܕܐܠܦ ܕܡܢܐ ܐܝܢܘܢ ܕܘܒܪ̈ܐ ܕܝܚܝܕܝܘܬܐ. ܘܕܐܝܟܢܐ[5] ܙܕܩ ܠܝ ܕܐܫܡܫ ܒܟܐܢܘ̈ܝ ܠܐܠܗܐ.
ܦܘܢܝܐ: ܐܝܢܐ ܕܝܢ ܐܘ ܚܒܝܒܐ ܕܡܫܡܠܝܐܝܬ ܢܦܩ ܡܢ ܥܠܡܐ [ܠܕܘܒܪܐ ܕܝܚܝܕܝܘܬܐ.][6]
ܗܟܢܐ[7] ܙܕܩ ܠܗ ܕܢܛܪ. ܟܕ ܢܣܝܡ ܫܬܐܣܬܗ ܥܠ ܫܘܥܐ ܕܐܝܬܘܗ̇ܝ ܗܝܡܢܘܬܐ ܫܪܝܪܬܐ:
ܘܗܕܝܪܐ | ܘܫܦܝܐ. ܘܗܝܕܝܢ ܢܒܢܐ ܒܕܘܒܪ̈ܐ ܕܚܙܝܢ ܠܗ̇ ܠܝܚܝܕܝܘܬܐ. [ܕܐܝܬܝܗܘܢ ܗܠܝܢ: fol. 104r
ܡܣܟܢܘܬܐ:][8] ܡܟܝܟܘܬܐ: ܢܟܦܘܬܐ: ܨܘܡܐ: ܨܠܘܬܐ:[9] ܫܗܪܐ: ܦܢܝܐ: ܡܫܬܥܒܕܢܘܬܐ:
ܫܘܟܢܐ[10] ܕܐܠܗܐ: ܘܗܘ̇ ܕܢܣܒ ܠܓܠܙ.[11]

ܝܚܝܕܝܘܬܐ ܕܝܢ[12] ܐܘ ܚܒܝܒܝ ܡܢ ܡܢܝ ܐܫܬܡܥܬ. ܡܛܠ ܕܡܫܝܚܐ ܝܚܝܕܝܐ ܗܘܐ
ܠܐܒܘܗܝ. ܗܟܢܐ[13] ܙܕܩ ܠܗ[14] ܠܗ̇ܘ ܕܢܦܩ ܡܢ ܥܠܡܐ ܕܢܗܘܐ ܝܚܝܕܝܐ. ܕܢܗܘܐ ܚܕ̈ܝ ܠܟܠܗܝܢ
ܡܘܗ̈ܒܬܗ[15] [ܕܥܠܡܐ ܗܢܐ.][16] ܘܠܐ ܢܗܘܐ[17] ܐܣܝܪ ܒܡܕܡ ܐܠܐ ܐܢ [ܒܡܫܝܚܐ ܒܠܚܘܕ.][18] ܗܠܝܢ
[ܕܝܢ ܐܝܬܝܗܘܢ ܕܘܒܪ̈ܝܗܘܢ[19] ܕܐܝܠܝܢ][20] ܕܡܫܡܠܝܐܝܬ ܢܦܩܝܢ ܡܢ ܥܠܡܐ ܠܡܦܠܚ. ܘܕܢܦܪܫܘܢ
ܬܘܕܝܬܐ ܕܚܠܬܐ ܡܛܠ ܚܠܦܝܗܘܢ.

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[1] D om. this bracketed phrase.
[2] D: ܡܘܕܝܢܐ ܚܕ
[3] BD: ܕܝܟܢܐ ܐܢܐ
[4] D: ܕܒܥܐ ܐܢܐ
[5] D: ܘܕܐܝܟܢ
[6] D: ܠܕܘܒܪ ܝܚܝܕܝܘܬܐ
[7] D: ܗܟܢ
[8] D: ܕܗܠܝܢ ܐܝܟܢ: ܡܣܟܢܘܬܐ
[9] E: ܘܨܠܘܬܐ
[10] DE: ܘܫܘܟܢܐ
[11] DE: ܠܓܠ ܐܙܠ
[12] D om. this word.
[13] D: ܗܟܢ
[14] D om. this word.
[15] DE: ܡܘܗ̈ܒܬܐ
[16] D: ܕܗܢܐ ܥܠܡܐ
[17] D: ܢܗܐ
[18] D: ܠܚܘܕ ܒܡܫܝܚܐ
[19] AB om. this word.
[20] D: ܐܢܘܢ ܕܘܒܪ̈ܝ ܐܝܠܝܢ

[ܐܝܠܝܢ ܕܝܢ][21] ܕܠܘ ܡܠܠ ܐܠܗܐ ܥܡܗܘܢ. [ܕܒܬ̈ܪܝܗܘܢ ܗܠܝܢ ܐܝܟܢ][22] ܒܡܠܠܐ ܕܡܢ ܦܘܪܢܣܐ.

ܘܡܢ ܥܒܪܐ ܘܡܢ ܬܫܡܫܬܐ. ܗ̇ܢ ܕܝܢ ܦܘܫܩ ܒܡܘܪ̈ܫܐ ܘܒܡܕܒܪ̈ܢܘܬܐ ܘܐܡܬܝܢ [ܒܬܪܘܢܣܐ][23]

ܕܒܪܫܗܘܢ.][24] [ܕܘܒܪܐ ܕܝܢ ܕܡܫܝܚܝܘܬܐ][25] ܐܘ ܐܝܟܢ. ܠܐ ܗ̣ܘܐ [ܕܘܒܪܐ ܕܪ̇ܘܚܢܘܬܐ

ܘܕܗܝܡܢܘܬܐ.][26] ܐܠܐ [ܕܘܒܪܐ ܕܙܗܝܘܬܐ ܘܕܥܒܕܝܢܘܬܐ.][27] ܘܠܐ ܗ̣ܘܐ[28] ܕܒܗܬ̇ܬܐ

fol. 104v ܘܕܛܠܝܘܬܐ[29] | ܕܘܒܪܐ ܗ̣ܘ ܕܝܢ ܕܡܠܐܟ̈ܐ. ܘܐܝܟ ܡܠܐܟ̈ܐ ܙܕܩ ܠܗ ܠܡܗܘܐ. ܐܡܪ ܕܝܢ ܚܕ ܡܢ

ܫܒ̈ܩܐ ܡܢܝ̈ܐ. [ܕܫܡܠܝܘܬܗ ܕܡܫܝܚܝܘܬܐ][30] ܬܒܥ ܡܢܢ ܐܠܗܐ. ܘܐܝܟ ܫܡܠܝܘܬܗ ܡܬܬܒܥܝܢ. ܡܛܠ

ܢܚܙܐ ܥܡ ܡܠܐܟ̈ܐ. ܠܐ ܓܝܪ[31] ܙܕܩ ܠܝ ܕܐܬܟܠ ܠܡܪܝܐ. ܗ̇ܢ ܙܕܩܐ ܠܝܬ ܠܝ. ܘܐܝܟܢܐ ܕܢܪܒܐ ܐܢܐ

ܐܚܘܗ ܥܠ ܚܛ̈ܗܐ ܕܥܒܕܐ ܘܢܣܒ ܠܚܫܝܒܘܬܗ. ܗܘ ܕܝܢ[32] ܕܐܬܟܠ ܠܡܪܝܐ ܗ̇ܢ ܙܕܩܐ ܠܝܬ ܠܗ. ܦܫܝܩܐܝܬ

ܡܬܡܠܠ. ܘܗܘ ܕܢܦܫ̈ܐ ܐܚܘܗ ܥܠ ܚܛ̈ܗܐ ܕܥܒܕܐ ܘܗܦܟ ܠܚܫܝܒܘܬܗ.[33] ܐܡܪ ܕܠܐ ܚܫܒ ܠܡܠܟܘܬܐ.

[ܐܘܪܚܐ ܕܝܢ ܕܡܠܟܘܬܐ][34] ܐܘ ܐܝܟܢ. ܐܘܪܚܐ ܠܝܬ ܠܗ̇ ܒܕܡܘܬܐ ܡܬܕܡܝܢܐ. ܟܠ[35]

ܒܡܫܡܫܢܘܬܗ[36] ܕܝܢ[37] ܡܪ̈ܢ ܒܡܫܝܚܘܬܗ ܗܘ: [ܗܢܘ ܕܝܢ:][38] ܒܠܚܘܕ ܐܝܠܝܢ ܕܒܢ ܡܫܡܫܢ̈ܐ ܫܒܠ. ܙܕܩ

ܒܐܦ̈ܝܗܝ، ܘܒܪܘܚ ܒܗ. ܘܡܢܐܘܗܝ، ܒܡܢܝܐ ܥܠ ܪܥܝܗ. ܘܐܠܦܘܗܝ، ܒܠܚܘܕ ܕܫܘܪܝܬܐ. ܘܡܒܪܟܝܢ

ܗ̣ܘܘ ܒܗ. ܘܡܢܐ ܐܝܬ ܠܝ ܕܐܡܪ. ܕܒܕܡܝܐ[39] ܠܡܘܬܐ ܕܪܘܫܐ ܫܦܝܪ. ܗܠܝܢ ܕܝܢ[40] ܒܠܚܘܕ ܡܠܠܬܢ

ܗ̣ܘܝ. ܐܝܟ ܕܢܠܦ ܠܝ ܕܡܠܦܢܐ[41] ܙܕܩ ܠܝ ܕܢܙܕܐ ܒܡܩܒܠܘܬܗ. ܘܢܬܕܡܐ ܒܗ ܒܟܠܡܕܡ:[42] ܘܐܠܦ

fol. 108r ܠܡܩܪܒܗ | ܒܗ ܐܟܠܩܪ̈ܝܐ.[43] ܒܗܝ ܕܢܦܩ ܠܒܪܐ ܘܐܡܪ ܒܗܢܘܢ ܘܚܢܘܗܝ، ܘܫܡܥܘܗܝ. ܘܢܗܒܠܗ[44]

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[21] D: ܘܐܝܠܝܢ
[22] D: ܗܠܝܢ ܐܝܟܢ ܕܒܬ̈ܪܝܗܘܢ
[23] BEF: ܒܬܘܢܣܐ
[24] D: ܒܬܘܢܣ ܒܪܫܗܘܢ
[25] D: ܕܘܒܪ ܡܫܝܚܝܘܬܐ
[26] D: ܕܘܒܪ ܪ̇ܘܚܢܘܬܐ ܘܗܝܡܢܘܬܐ
[27] D: ܕܘܒܪ ܙܗܝܘܬܐ ܘܥܒܕܝܢܘܬܐ
[28] D om. this word.
[29] D: ܘܛܠܝܘܬܐ
[30] D: ܕܫܡܠܝ ܡܫܝܚܝܘܬܐ
[31] D om. this word.
[32] D om. this word.
[33] E: ܠܚܫܝܒܘܬܗ. ܠܚܫܝܒܘܬܗ
[34] D: ܐܘܪܚ ܡܠܟܘܬܐ
[35] D: ܘܟܠ
[36] F: ܒܡܫܡܫ̈
[37] D om. this word.
[38] ADEF: ܗ̈
[39] D: ܕܒܕ
[40] D om. this word.
[41] D: ܕܗܢܝܢ
[42] D: ܒܟܠ ܡܕܡ
[43] D: ܐܟܠ ܩܪ̈ܝܐ
[44] D: ܘܢܗܒ ܠܗ

ܙܓܘܬܐ ܘܐܡܓܙ. ܕܫܘܠܛܢܗ ܠܡܠܟܐ ܕܢܦܠ ܐܝܟ ܒܪܩܐ ܡܢ ܫܡܝܐ. ܗܘܐ ܡܫܟܚ ܠܓܒܗ. ܚܝܠܐ ܣܦܝܩܐ

ܕܬܒܪܝܘܗܝ ܒܗ.

ܗܠܝܢ ܕܝܢ[45] ܟܠܗܝܢ ܐܘ ܐܚܘܢ ܕܝܠܝ ܒܢ̈ܝ ܐܘܪܚܐ ܐܚܝ̈ܐ ܕܡܫܝܚܘܬܐ. ܘܡܛܠܗܢܐ[46] ܠܐ ܙܕܩ ܠܗ ܠܥܠܡܐ ܕܢܗܘܐ ܠܡܙܒܢܐ. ܒܪ ܕܝܢܐ ܫܡܝܢܐ ܠܝܬ ܠܗ. ܦܓܥܐ ܕܝܢ[47] ܕܪܗܛܝܢ ܒܐܣܛܕܝܘܢ. ܐܠܐ ܚܕܘ[48] ܢܦܩ ܠܗ ܠܙܓܘܬܐ.[49] [ܗܟܢܐ ܕܝܢ ܒܐܘܪܚܐ ܗܕܐ][50] ܕܡܫܝܚܘܬܐ ܦܓܥܐ ܕܪܗܛܝܢ. ܐܠܐ ܚܕ ܡܢ[51] ܐܠܦ ܢܦܩ ܙܓܘܬܐ. ܐܝܟܢܐ ܠܒܪ ܒܐܘܢܓܠܝܘܢ [ܡܕܝܢܐ[52] ܗܟܢܐ.][53] ܕܐܡܓܙܘ ܠܒܪ ܕܗܘܐ ܐܝܟܢ ܘܐܣܝܪ ܡܢܗܝܢ ܠܒܪ ܘܟܠܗܝܢ ܠܝ. ܒܪܐ ܕܝܢ ܓܒܪܐ ܘܐܡܓܙ. ܟܕ ܗܘ ܐܝܟܢ ܘܟܕ ܐܢܘܢ ܐܚܪ̈. ܐܚܪ̈[54] ܒܒܢ̈ܝ ܡܓܒܠܗ ܕܐܒܪ ܕܒܥܠܡܐ ܐܪܬܝܘܗܝ.[55]

[ܣܓܐ ܐܝܬ ܕܐܡܠܐ][56] ܕܢܦܩ ܠܒܪ ܘܠܐ ܒܗܪ [ܒܓܠܝܢܐ ܘܐܦ ܒܟܣܝܐ. ܠܐ ܥܕܐ ܕܢܗܘܐ ܬܠܡܝܕܗ.[57] ܐܝܟܢ[58] ܐܦܝܣܩܘܦܐ ܕܡܫܝܚܘܬܐ ܟܠܗܘܢ ܠܒܪ ܐܢܐ. ܘܡܢ ܒܒܢ̈ܝܐ ܕܒܗܠܝܢ ܠܗ ܢܣܒ. ܠܦܪܘܣܘܬܐ ܗܘܬ ܡܬܒܪܢܘܬܗ. ܘܡܢ ܣܓܝܐ][59] | [ܕܠܒܠܡ ܡܬܟܠܐ. ܘܐܦ ܗܘ ܕܐܡܓܙ ܒܪܐ. fol. 108v ܕܟܘܠ ܠܓܘܝܢ ܘܐܣܘܪ ܬܪܥܝܢ. ܘܡܛܠ ܠܐܓܘܢ ܒܟܘܫܐ. ܘܐܓܘܢ ܕܣܓܐ ܒܟܘܫܐ. ܢܦܪܥܝܢ ܒܟܠܝܐ. ܘܐܦ ܗܕܐ ܕܝܢ ܕܡܫܝܚܘܬܐ ܐܝܬܝܗ. ܡܛܠ ܕܓܠܝܢ ܡܬܝܬܪܬܐ ܕܐܝܬ ܒܟܠܗܝܢ ܗܠܝܢ. ܙܕܩ ܕܢܦܩܝܢ ܦܬܟܡ ܒܚܝܕܝܐ.

ܕܒܪܐ ܕܝܢ ܕܡܫܝܚܐ. ܕܒܪܐ ܗܘ ܕܡܠܟܐ ܕܠܥܠܡܐ ܡܛܠ. ܘܐܝܠܐ ܕܓܝܣܐܝܬ ܙܕܐ ܒܗ ܠܥܘܠ ܡܫܚܬ ܠܗ. ܗܟܝܠ[60] ܕܢܟܐ ܐܢܫ ܠܫܘܡܠܝܐ. ܗܟܢܐ ܕܗܘܝܐ ܟܠܗܘܢ. ܠܐ ܠܒܪ ܐܝܬ ܕܒܟܝܢ ܡܢ ܫܘܡܠܝܐ. ܫܘܡܠܝܐ ܕܝܢ ܐܦܝܣ ܠܐܕܡ ܡܢ ܦܪܕܝܣܐ. ܘܫܘܡܠܝܐ ܐܟܠܗ ܠܡܠܟܐ ܡܢ ܫܡܝܐ. ܘܟܕܝܢܝ ܟܠ ܐܪܥܐ. ܒܫܘܡܠܝܐ ܡܠܟܗ ܩܐܡ ܠܥܘܠ ܘܐܣܬܠܩ ܡܢ ܐܠܗܐ. ܒܫܘܡܠܝܐ ܐܬܬܪܝܡܘ[61]

45 D om. this word.
46 BF: ܘܡܛܠ ܗܢܐ and D: ܘܠܗܕ
47 D: ܐܢܘܢ
48 D: ܚܕ
49 A: ܙܓܘܬܐ
50 D: ܗܟܢ ܒܗܕܐ ܐܘܪܚܐ
51 DE om. this word.
52 ABF om. this word.
53 D: ܡܕܝܢܬܐ ܗܟܢ
54 D om. this word.
55 D: ܐܢܘܢ ܐܚܪ̈
56 D: ܫܪܝܬ ܕܗ̇ܘ
57 B: ܬܠܡܝܕܗ
58 B: ܐܦ ܕܝܢ
59 DE om. this bracketed phrase.
60 BF: ܗ̇ܝ ܕܝܢ
61 B: ܐܬܬܪܝܡ

ܡܘܕ̈ܝܐ ܘܡܦܩܘܗܝ ܠܒܪ. ܒܣܘܟܠܐ ܕܟܠܗ ܡܘܕܐ ܠܡܫܝܚܐ. ܘܗܘܐ ܡܗܝܡܢܐ ܐܚܝܕܐ. ܕܡܫܝܪ ܡܢ ܣܘܟܠܐ ܪܒܐ ܠܓܠܡܕܡ.

ܗܐ ܐܘܕܥܬܢ ܐܘ ܐܚܘ̈ܢ ܟܠܡܕܡ[62] ܕܚܫ̈ܝܢ ܠܐܘܪܚܐ ܗܕܐ ܕܚܣܝܕܘܬܐ. ܕܠܝܢ ܡܟܝܠ ܕܬܦܘܩ. ܘܕܠܝܢ ܕܬܦܘܫ. ܐܝܟ ܕܝܢ ܐܡܪܢܐ.[63] ܕܐܢ ܐܢܫ ܠܐ ܢܗܘܐ ܕܘܟܝܐ ܕܠܐ ܢܥܠܠ. ܘܢܪܥܐ][64] | [ܕܠܐ ܢܥܡܕ. ܘܐܝܟ ܦܬܓܡܐ ܕܟܐܦܐ. ܕܐܢ ܡܬܥܠܒ ܠܐ ܢܪܗܛ. ܘܐܢ ܡܬܬܟܫ fol. 109r
ܕܠܐ[65] ܢܬܬܪܝܡ. ܠܐ ܡܥܟܒ ܕܢܗܘܐ ܚܣܝܪܐ ܡܫܡܠܝܐ.

ܚܙܝ ܒܡܠܘܟܢ ܐܘ ܚܒܝܒܝ. ܕܠܐ ܬܬܒܥ ܡܕܡ ܠܒܪ ܡܢ ܨܒܝܢܗ ܕܐܠܗܐ. ܗܦܘܟ ܡܫܬܥܒܕܘܬܐ ܒܥܠ̈ܬܐ ܕܓܠܝܢ. ܘܓܒܪ ܫܪ̈ܝܬܐ. ܐܝܟ ܢܛܘܪܐ ܠܣܦܘ̈ܬܟ. ܕܠܐ ܢܬܡܠܠ ܕ̈ܒܠܬܐ. ܒܣܘܪܐ ܕܒܢ̈ܝܢ ܗܘ̈ܝ ܘܗܢ. ܕܠܐ ܢܣ̈ܩܝ ܒܠܝܠܘܬܐ. ܢܗܘܐ ܦܘܡܟ ܢܡܠܠ ܬܫܒܘܚܬܐ. ܘܪܥܝܢܟ ܢܗܘܐ ܒܠܒܘܬܐ. ܘܡܦܣ ܒܟܠܝܘܡ ܬ̈ܓܒܓܒܘܗ ܕܦܓܪܐ. ܕܠܐ ܬܬܥܠܠ ܒܗ ܪ̈ܓܬܐ ܠܡܟܐܬܐ. ܘܡܫܚ ܠܐܠܗܐ ܕܐܦܩܢ ܡܢ ܒܥܒܘܬܗ ܕܚܠܡܐ. ܘܐܝܬܝܢ ܠܕܘܟܐ ܗܢܐ ܕܡܠܐ̈ܟܐ. ܘܠܐ ܬܣܘܪ ܒܐܠܝܢ ܕܗܪܣܝܣ. ܘܕܝܢ ܒܐܘܪܚܗ ܕܗܪܛܝܩܐ. ܐܠܐ ܚܙܝ ܒܐܝܠܝܢ ܕܬܪ̈ܝܨܝܢ ܘܕܝܢ ܒܐܘܪܚܗ][66] ܕܡܫܝܚܐ.[67] ܘܡܫܠܡ[68] ܒܝܫ̈ܬܢ ܠܛܒ̈ܬܐ. [ܘܪܘܡܬܢ ܠܡܫܡܫܘܬܐ.][69] ܘܫܡܫܝܢ ܠܫܘܒܚܐ. ܘܡܥܒܕ [ܬܪܥܐ ܕܠܒܝܢ][70] ܘܦܬܚ [ܬܪܥܐ ܕܡܫܩܐ ܠܐܠܝܢ ܕܒܟܝܢ][71] ܒܡܕܪܫܐ.

ܗܐ ܐܘܕܥܬܢ ܟܠܡܕܡ[72] ܕܚܫ̈ܝܢ [ܠܕܘܒܪܐ ܗܢܐ ܕܚܣܝܕܘܬܐ.][73] ܐܠܗܐ ܕܝܢ[74] ܢܬܠ ܠܢ ܕܬܥܒܕ | ܐܝܟܢ[75] ܨܒܝܢܗ ܥܠ ܡܘܡܪ̈ ܚܝ̈ܝܢ. ܘܥܠ ܡܫܡܫܢܐ [ܠܢܦܫܢ ܕܚ̈ܝܢܘܗܝ.][76] ܕܠܗ ܫܘܒܚܐ fol. 109v
[ܡܢ ܟܠ ܕܒܪܐ ܘܡܬܒܪܐ][77] ܠܥܠܡܝܢ ܐܡܝܢ ܀

[62] B: ܟܠ ܡܕܡ
[63] B: ܐܡܪ ܐܢܫ
[64] DE om. this bracketed folio.
[65] B: ܠܐ
[66] DE om. this bracketed phrase.
[67] D: ܕܡܫܝܚܐ ܗܘ. ܗܘܐ ܐܝܟ ܘܪܘܚܐ. ܡܕܡ ܕܬܗܘܐ ܠܗ ܐܝܟ and E: ܕܡܫܝܚܐ ܐܝܬܘܗܝ
[68] D: ܡܫܠܡ
[69] D: ܪܘܡܬܢ ܠܡܫܡܫܢܐ
[70] D: ܬܪܥ ܠܠܒܝܢ
[71] D: ܬܪܥ ܡܫܩܐ ܠܕܒܟܝܢ
[72] D: ܟܠ ܡܕܡ
[73] D: ܠܗܢ ܕܘܒܪ ܚܣܝܕܘܬܐ
[74] D om this word.
[75] BD om. this word.
[76] D: ܕܚܝ̈ܢܘܗܝ ܢܦܫܢ
[77] D om. this bracketed phrase.

❖ ܕܠܗ [ܒܪ ܕܠܗ][1] [ܕܥܒܕ ܡܫܝܚܐ.][2] ܠܘܬ ܡܪܝ ܐܒܪܗܡ ܚܣܝܐ ❖

ܠܐܚܐ ܪܚܡܐ ܘܡܝܩܪܐ ܡܪܝ ܕܝܠܝ ܡܪܝ ܐܒܪܗܡ ܚܣܝܐ ܕܠܘܫܬܝܢ ܥܒܕ ܡܫܝܚܐ ܚܛܝܐ ܘܡܦܠܦܠ ܒܫܠܡܬܐ. ܫܒܝܩܬܐ ܢܩܒܠܬܐ ܠܟܒܪܐ ܕܕܒܠܟܘܢ ܡܥܒܪ. ܐܓܪܬܐ ܕܝܢ ܕܟܢ[3] ܠܘܬ ܣܘܟܠܗܘܢ ܠܝ ܐܫܬܕܪܬ. ܒܚܕܘܬܐ ܪܒܬܐ ܩܒܠܬܗ. ܘܐܬܒܣܡܬܝܢ[4] ܒܚܘܒܗ. [ܠܐ ܓܝܪ ܐܝܬ][5] ܡܕܡ ܕܗܘܐ ܘܒܣܝܡ ܐܝܟ ܐܓܪܬܐ ܕܡܫܬܕܪܐ ܡܢ ܐܬܪܐ ܪܚܝܩܐ. ܕܡܠܝܐ ܚܝܐ ܘܒܘܣܡܐ.

ܟܠ ܡܘܠܟܐ ܕܝܢ ܕܡܠܦܢܘܬܟ. ܠܐ ܐܠܝܨܐ ܠܡܒܥܝܘ ܠܒܘܟ ܦܬܓܡܐ. [ܠܐ ܓܝܪ ܐܝܬܝܢ][6] ܐܒܗܬܐ ܕܡܫܒܚܘܬܟ. ܒܗܕܐ ܡܬܠܒܒ ܡܫܝܚܐ[7] ܒܐܝܕ. ܒܪ ܗܘ ܠܐܢܫܐ ܡܠܟܐ ܘܠܒܫܗ ܡܠܟܐ. ܐܠܐ ܢܬܠ ܠܝ ܡܫܝܚܐ ܕܐܗܘܐ ܐܒܗܬܐ ܕܡܫܒܚܘܬܟܘܢ[8] ܟܠܝ. ܠܐ ܓܝܪ[9] ܒܕܟܝܠ ܚܝܠܘܬܟ ܕܐܠܒܫܬ ܙܕܩܬ ܒܐܘܪܚܗ ܕܡܫܝܚܐ. ܟܠ ܗܝ ܕܐܦܝܣܬܘܢ[10] ܕܐܬܐ ܘܐܬܗܘܐ [ܡܬܪܥܝܐ ܕܒܢܝܐ.][11] ܠܐ ܓܝܪ[12] | ܙܕܩ ܠܗ ܠܐܢܫ ܕܒܪ [ܐܦܐ ܕܒܝܬܗ][13] ܫܬܩܝܢ ܘܡܫܟܠ. ܕܒܟܠܐ ܟܠܗܐ ܕܐܣܬܪܐ. ܐܢܕܝܢ[14] ܒܪ ܐܢܫ ܡܠܘܠ ܒܦܘܪܫܢܐ. ܙܕܩ[15] ܕܒܟܒܪ ܐܣܝܘܬܐ ܠܐܣܝܬܐ. ܕܗܢ ܐܢܬ ܐܣܝܐ ܕܝܢ ܣܓܝܐܐ ܠܗܘܬ ܟܐܒܐ ܡܩܪܒ ܫܡܝܢܐ [ܕܐܬܪܘܬܗܘܢ ܕܠܡܘܟܠܐ.][16] ܘܦܝܣܐܝܬ[17] ܡܡܟܠܝܢ ܘܡܠܠܝܢ. fol. 110r

ܐܢܐ ܕܝܢ ܠܐܝܩܘܪܐ ܐܫܬܕܪܬ. ܘܕܐܦܝܣܘ ܡܢ ܬܘܒ ܕܫܒܬܐ ܠܐ ܡܫܟܚ ܐܢܐ. [ܬܓܠܐ ܐܢܐ][18] ܕܝܢ ܟܠ ܗܘ ܕܐܝܬܝܗ ܠܡܫܝܚܐ. [ܕܐܦ ܠܝ][19] [ܢܬܠ ܒܫܠܡܘܬܗ.][20] [ܗܟܢܐ ܕܝܢ][21] ܕܡܬܚܙܝܢ ܡܢ ܠܒܪ ܕܚܘܪܝܢ. ܘܡܢ ܠܓܘ ܣܓܝܐ ܒܠܒܫܝܢ.

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[1] D om. this bracketed phrase.
[2] B om. this bracketed phrase.
[3] E: ܡܢ
[4] A: ܘܐܬܒܣ̈ ܘܐܬܒܣܡܬܝܢ and D: ܘܒܣܡܬܝܢ
[5] D: ܠܝܬ
[6] D: ܕܠܝܬܝܢ
[7] B: ܕܡܫܝܚܐ
[8] BDF: ܕܡܫܒܚܘܬܟ
[9] D: ܕܝܢ
[10] E: ܕܐܦܝܣܬܘܢ
[11] D: ܡܬܪܥܝܐ ܒܢܝܐ
[12] D: ܕܝܢ
[13] D: ܐܦ̈ܐ ܒܝܬܗ
[14] B: ܐܢ ܕܝܢ and D: ܘܠܐ
[15] D: ܙܕܩ ܠܗ
[16] D: ܕܕܠܡܘܟܠܐ ܐܢܘܢ
[17] F: ܘܦܝܣܐ
[18] B: ܬܓܠܝܐ
[19] D: ܕܐܦܠ
[20] D: ܒܫܠܡܘܬܗ ܢܬܠ and E: ܒܫܠܡܘܬܗ ܢܬܠ
[21] D: ܗܟܢܐܝܢ

ܗܕܐ ܕܝܢ ܒܟܠܒܐ[22] ܥܠܝܗ̇ ܐܘ ܣܟܝܢܐ. ܕܐܦܩܘܗ̇ ܘܡܠܘܐܐ ܕܗܘܐ ܐܝܟ ܡܕܝܢܐ ܥܕܡܐ ܠܐܒܘܗ̇.

ܠܐ ܐܢܫ ܢܫܠܛ ܐܢܘܢ. ܐܠܐ ܢܬܠܬܪܘܢ ܐܝܟ ܕܐܬܬܢܝܣܘܢ. ܘܒܬܪ ܐܝܠܝܢ ܐܒܗ̈ܬܐ ܕܐܦ ܐܒܗܘܢ

ܡܛܝܐ ܠܥܒܪ ܗܘܐ.[23] ܘܕܪܝ ܐܢܘܢ ܒܕܝܠܗ ܐܠܗܐ ܒܥܠܐ ܕܝܠܝܕܐ. ܒܬ ܬܫܒܘܚܬܐ ܠܒܢܝ̈ ܠܐ

ܢܬܠܠܘܢ. [ܘܒܨܪܝܢܐ ܕܒܬܘ̈ܠܐ][24] ܢܗܘܘܢ ܐܬܚܢܢܝܢ. ܐܢܐ ܕܝܢ ܥܠ ܗܢܝܢ ܬܒܥܬ ܐܢܐ. [ܕܦܩܕܬ

ܐܢܬ][25] ܠܡܕܒܪܘ ܠܩܕ̈ܝܫܐ. ܐܠܐ[26] [ܬܒܥܬ ܐܢܐ][27] ܥܠ [ܕܥܒܕܬ[28] ܗܘ][29] ܠܡܒܥܬܐ | ܘܠܢܨܚܬܐ. fol. 110v

[ܕܐܦ ܠܝ][30] ܒܬܫܘܒܚܐ ܢܫܟܠܢ.

ܕܢܬܬܒܪ ܕܝܢ ܐܢܫ ܒܥܘܠ ܕܠܝܬ ܠܗ. ܒܗܬܬܐ ܗܝ ܒܥܘܬܐ. [ܠܐ ܚܪܒ[31] ܐܢܬܝ][32]

ܐܒܗܬܐ ܕܗܒܪܝܢ ܒܠܝ ܒܢܝ̈ܢܐ.[33] ܠܡܦܩܬܐ ܒܥܒܕܘܢ ܐܚܝܢ. [ܒܗܕܝܢ][34] ܒܝܠܕ̈ܬܝ ܐܘ ܡܪܘܢܐ

ܚܢܢܐ[35]][36] ❖

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[22] D: ܟܠܒܐ ܐܢܐ
[23] D: ܗܘܐ ܠܗܘܢ
[24] D: ܘܒܨܪܝܢ ܒܬܘ̈ܠܐ
[25] D: ܕܦܩܕܬ
[26] D: ܐܢܐ ܕܝܢ and E: ܐܢܐ
[27] B: ܬܒܥܬܐ
[28] F: ܕܥܒܕܬ
[29] B: ܗܘ ܕܥܒܕܬ and DE: ܗܘ ܕܦܩܕ
[30] D: ܕܐܦܠܝ
[31] E om. this word.
[32] D: ܠܢܬܝ
[33] D: ܐܢ̈ܫܐ
[34] F: ܒܗܕܝܢ
[35] ABF om. this word.
[36] D om. this bracketed phrase.

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] [ܕܒܒܐ ܡܫܝܚܐ][2] ܗܪܓܐ ܕܝܘܠܦܬܐ ❖

ܐܝܟ ܕܡܢ ܢܗܘܪ̈ܐ ܗܘܘ. ܘܗܢܘܢ ܢܦܩܘ ܡܢ ܒܠܥܕ[3] ܠܒܪܗܘܢ ܡܗܝܡܢܘܬܐ. ܗܢܘܢ ܢܦܩܘ ܡܢ ܒܠܥܕ[4] ܚܙܘ

ܢܘܗܪܐ. ܘܢܦܩܘ ܡܢ ܒܠܥܕ[5] ܫܠܡܘ ܒܚܫܘܟܐ.[6] ܗܢܘܢ ܗܘܘ ܒܢܝ̈ܐ ܕܐܠܗܐ. ܘܗܢܘܢ ܗܘܘ ܢܘܗܪ̈ܐ

ܠܐܠܗܐ. ܗܢܘܢ ܗܘܘ ܢܬܪ̈ܐ [ܒܡܠܟܘܬܐ.[7] ܘܒܬܪܟܢ ܗܘܘ ܢܬܪ̈ܐ][8] ܕܡܠܟܐ.

ܫܘܒܚܠܟ[9] ܡܫܝܚܐ. ܫܘܒܚܠܟ[10] ܕܒܪ ܒܠܗܘܢ ܠܢܗܝܪ̈ܐ ܢܘܗܪܗ ܠܒ̈ܢܝܢܫܐ. ܗܢܘܢ ܒܢܗܝܪ̈ܐ

ܦܪܘܩܢ ܫܠܝܚܘܗܝ. ܫܘܒܚܠܟ[11] ܡܫܝܚܐ [ܫܘܒܚܐ[12] ܠܟ][13] ܕܒܪ ܒܠܡܐ ܒܠܗ ܕܝܠܟ. ܠܟܠ ܗܘܐ

ܠܟ ܐܝܟܢܐ ܕܬܫܡܫܘܢܟ[14] ܪܥܝ. [ܫܘܒܚܐ[15] ܠܟ][16] ܡܫܝܚܐ [ܫܘܒܚܐ[17] ܠܟ.][18] ܕܒܟܡܐ ܪ̈ܒ ܫܘܟܢ

ܕܠܘܬ[19] ܒܢܝ̈ܢܫܐ. ܒܪ[20] ܒܪܘܫܐ ܬܠܐܘܗܝ ܡܠܟܐ[21] ܗܦܘܟ ܒܠܫܢܗܘܢ ܘܐܡܪ. ܐܟܙ ܫܒܘܩ ܠܗܘܢ

ܠܐ ܚܙܐ ܢܗܝܪܝܢ | ܡܪܝܐ ܒܟܒܪܝܢ. ܫܘܒܚܠܟ[22] [ܡܫܝܚܐ ܫܘܒܚܠܟ.[23]][24] ܕܒܠ ܕܫܠܝܐ[25] ܠܘܬܟ ܐܬܐ. fol. 111r

ܘܫܕܐܬ ܥܠܡ ܐܢܬ ܠܗ. ܫܘܒܚܠܟ[26] ܡܫܝܚܐ [ܫܘܒܚܐ ܠܟ.][27] ܕܒܪ [ܚܙܐ ܐܢܬ][28] ܒܫܘܒܚܬܗܘܢ[29]

ܘܒܡܠܘܬܗܘܢ ܕܒ̈ܢܝܢܫܐ. ܐܢܬ ܒܠܒܘܬܟ ܘܒܪܘܚܟ ܫܒܝ̈ܚܐ [ܡܟܝܪ ܐܢܬ][30] ܪܘܚܟ ܒܠܗܘܢ.

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[1] D om. this bracketed phrase.
[2] ABEF om. this bracketed phrase.
[3] D: ܥܠ ܐܝܕ
[4] BD: ܥܠ ܐܝܕ
[5] D: ܥܠ ܐܝܕ
[6] D: ܒܚܫܘܟܐ
[7] D: ܕܡܠܟܘܬܐ
[8] F om. this bracketed phrase.
[9] BD: ܫܘܒܚܐ ܠܟ
[10] A: ܫܘܒܚܠܟ and DF: ܫܘܒܚܐ ܠܟ
[11] D: ܫܘܒܚܐ ܠܟ
[12] AD: ܫܘ̈
[13] BEF: ܫܘܒܚܠܟ
[14] BD: ܕܬܫܡܫܬܟ
[15] A: ܫܘ̈
[16] BE: ܫܘܒܚܠܟ and F: ܫܘܒ̈ ܠܟ
[17] AF: ܫܘ̈
[18] E: ܫܘܒܚܠܟ
[19] E: ܕܠܘܬܢ
[20] BDEF: ܕܒܪ
[21] B: ܐܝܬ ܡܠܟܐ
[22] D: ܫܘܒܚܐ ܠܟ
[23] D: ܫܘܒܚܐ ܠܟ and F: ܫܘ̈ܠܟ
[24] A: ܡܫܝ̈ ܫܘ̈ܠܟ
[25] DE: ܫܠܝܐ
[26] BD: ܫܘܒܚܐ ܠܟ and F: ܫܘ̈ܠܟ
[27] BE: ܫܘܒܚܠܟ
[28] D: ܚܙܝܬ
[29] E: ܒܫܘܒܚܗܘܢ
[30] D: ܡܟܝܪܬ

ܕܚܠܝܢ ܡܪܝ ܕܚܝܢ. ܘܕܠܐ[31] ܬܒܥܝܢ ܡܦܝܣܝܢ. ܠܘ ܐܝܟ ܒܒܥܕܝܢ ܬܦܪܚܝܢ. ܐܠܐ ܐܝܟ

ܕܡܚܝܢ ܣܘܟܠܝܢ.[32] ܣܝܡ ܡܪܝ ܐܝܟ ܒܒܢܝܢܫܐ ܚܠܝܡ. ܘܐܢܬ ܐܝܟ ܐܠܗܐ ܣܘܦ ܘܡܒܝܣ ܠܝ. ܠܐ

ܡܪܝ ܬܬܒܥܘܢ ܒܐܝܕܝ ܒܢܫܐ. ܕܢܣܟܠ[33] ܘܠܘܒܪ ܡܪܒܝܬܟ. ܢܛܪ ܠܥܒܕܬܟ ܒܕܚܠܬܟ.[34] ܕܪܓܫܐ ܒܪܡܙܟ

ܢܦܫܐ. ܘܐܫܪܐ ܒܗ ܚܝܠܟ ܘܫܠܡܟ [ܒܠܘܩܒܠ ܢܛܘܪܬܗ ܕܒܠܡܟܐ][35] ܐܡܝܢ. [ܘܟܠܐ ܒܠܗ ܐܘ

ܦܘܪܣܐ][36] ❖

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[31] D: ܘܠܐ
[32] D: ܣܘܦ ܒܠܝܡ
[33] BDEF: ܘܢܣܟܠ
[34] B: ܠܥܒܕܘܬܟ
[35] D: ܒܠ ܢܛܪ ܒܠܡܟܐ
[36] AD om. this bracketed phrase; E: ܐܬܪܚܡܝܢ ܐܘ ܦܘܪܣܐ ܣܘܓܐܐ ܒܣܘܟܐ. ܘܟܠܐ ܒܠܗ; and F: ܐܬܪܚܡܝܢ ܐܘ ܦܘܪܣܐ ܒܣܘܟܐ. ܘܟܠܐ ܒܠܗ

❖ ܕܝܠܗ [ܒܪ ܕܝܠܗ][1] [ܕܐܒܐ ܡܫܝܚܐ ܕܠܘܬ ܒܣܘܣܛܪܘܦ][2] ❖

ܠܟ ܕܝܢ ܒܬܒܘܟܐ. ܒܣܘܣܛܪܘܦ. ܕܐܝܠܝܢ ܕܫܡܥܬ ܡܢ ܥܝܢܐ ܘܕܘܟܐ ܚܘܝܐ ܠܟܪܐ ܕܐܒܗ̈ܬܐ.
ܕܒܠܥܕ[3] ܡܠܝܒ ܠܡܚܝܘ ܠܒܢܝ̈ܢܫܐ. ܡܛܠ [ܕܕܚܠܬܗ ܕܐܠܗܐ][4] ܠܝܬ ܦܘܩ ܒܝܢ̈ܬܗܘܢ. ܐܠܐ ܡܠܝܒ
fol. 111v ܠܓܠܝܗܘܢ ܒܢ̈ܫܬܐ. ܚܢܢ ܕܝܢ ܕܗܘ ܠܢ ܕܡܠܝܐܝܬ ܢܕܘܪ ܡܛܘܠ. ܠܐ ܓܒܪ ܥܠܡ | ܕܗܕܪܗ ܠܕܘܒܪ̈ܐ. ܘܐܦܠܐ
ܢܒܝܘ ܠܢܒܝܢ ܡܫܘܬܦ. [[ܐܢܕܝܢ[5] [ܐܢܫܝܢ ܡܕܓܠܝܢ.][6]]][7] ܘܐܟܢ ܡܫܬܘܕܝܢ[8] ܠܐ ܒܒܕܝܢ.[9] ܘܫܘܫܐ
ܠܝܬ ܒܗܘܢ. ܘܐܟܢ ܡܫܚܝܢ ܫܘܚܐ ܗܘ ܕܒܓܠܐ. ܘܡܬܚܫܝܢ ܕܫܘܪܝܢ.[10] ܘܡܢ ܠܟܘ ܐܘܡܚܝܢ. [ܘܡܛܠ
ܗܕܐ][11] ܙܡܪܬ ܘܡܢܗܪ ܐܢܐ. ܕܒܟ ܗܠܝܢ ܘܕܐܝܟ ܗܠܝܢ. [ܠܓܡܪ ܠܐ][12] ܬܬܒܥܪ. ܒܠ ܓܒܪܘ ܢܦܫ
ܠܚܢܝܘܗ. ܘܒܢܝܫܐ ܠܕܕܡܐ ܠܗ. ܠܐ ܓܒܪ ܐܢܬ[13] ܕܦܠܛ ܡܢ ܐܒ̈ܕܘܗܝ ܕܐܠܗܐ. ܐܠܐ ܒܠܒܝ[14] ܐܝܟ
ܒܒ̈ܕܘܗܝ ܦܪܥ ܠܗ.[15] ܒܪ ܕܝܢ ܚܙܝ ܒܥ̈ܠܐ ܕܡܚܒܪ ܐܠܗܐ ܪܘܚܗ ܒܠܒܗܘܢ. ܗܒܪܝܢ ܠܗܘܢ ܕܠܝܬ
ܕܝܠܐ ܘܬܒܥܬܐ. [ܘܡܢ ܥܠ][16] ܝܦܘܫܐ ܒܠܒܗܘܢ ܝܦܫܬܐ ܕܡܟܘܡܐ ܢܦܫ̈ܬܗܘܢ ܒܪ ܚܙܪ.[17]

ܐܠܗܐ ܕܝܢ ܢܚܕܪܐ ܪܘܚܗ. ܘܬܒܥܬܗ ܚܙܩܐ ܗ̇ܝ. ܘܐܝܟ ܕܠܢܕܪܐ ܪܘܚܗ. ܗܒܠܐ[18] ܡܫܝܐ
ܬܒܥܬܗ. ܕܕܚܠ ܡܢ ܕܝܢܗ ܕܐܠܗܐ. ܠܐ ܡܫܬܡܥܐ ܡܢ ܦܘܩܕ̈ܢܘܗܝ. [ܐܝܟܐ ܕܡܫܬܡܥܐ.][19] ܘܫܬܩܬܗ
ܒܫܪܝܪܘܬܐ ܡܚܒܪ ܠܗܘܢ. ܘܠܬܫܡܫܬܐ ܕܠܒܠܡ ܡܫܬܘܐ. ܢܫܬܪ ܒܐܦ̈ܐ ܒܕܡܟܐ[20] ܠܐܡܬܝ،
fol. 112r ܫܦܪܝܬܘܢ[21] ܠܒܢܝ̈ܢܫܐ. ܘܡܢ[22] ܐܠܗܐ ܡܫܬܠܛܘܢ | ܐܘ ܒܢܙ ܓܡܘܪܐ. ܠܐ [ܢܚܒܝܢ ܐܢܬܘܢ][23]

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[1] D om. this bracketed phrase.
[2] ABEF om. this bracketed phrase.
[3] D: ܕܒܠܥܕ ܥܒܕ
[4] D: ܕܕܚܠܬ ܐܠܗܐ
[5] B: ܐܢ ܕܝܢ
[6] ABCD: ܐܢܫܝܢ ܡܕܓܠܝܢ
[7] D om. this double bracketed phrase.
[8] ABC: ܡܫܬܘܕܝܢ
[9] ABC: ܒܒܕܝܢ
[10] D: ܕܫܘܪܝܢ ܡܢ ܠܒܪ
[11] D: ܘܠܗܕ and E: ܘܡܛܠܗܕܐ
[12] D: ܠܐ ܗܟܝ
[13] E om. this word.
[14] D: ܒܠ ܐܢܫ
[15] E om. this word.
[16] F: ܘܡܢܥܠ
[17] BDEF: ܚܙܪ̈
[18] D: ܗܒܝܢ
[19] D: ܘܕܡܫܬܡܥܐ
[20] D: ܒܕܡ
[21] D: ܬܫܦܪܘܢ
[22] D: ܕܡܢ
[23] DE: ܢܚܒܝܢܘܢ

ܕܐܝܟ ܕܚܫܝܫܝܢܬܘܢ[24] ܡܫܬܥܒܕܝܢܬܘܢ. ܘܐܝܟ [ܕܡܟܝܟܝܢ ܐܢܬܘܢ][25] ܬܘܒ[26] ܡܫܬܡܟܟܝܢܬܘܢ. ܘܐܝܟܢܐ[27] ܕܡܥܒܕܝܢܬܘܢ ܡܬܥܒܕ ܠܟܘܢ. ܕܠܐ[28] ܬܘܒ ܠܡ ܡܢܗܘܢ [ܟܕ ܡܫܡܫܝܢ][29] ܠܗܘܢ ܒܐܝ̈ܕܝܢ. ܘܕܢܗܘܐ[30] ܫܒܝܩ ܠܗܘܢ ܒܥܠܡܝܢ.[31]

ܗܠܝܢ ܕܝܢ[32] ܐܢܝܢ ܡܗܝܡܢܘܬܐ ܬܪܝܨܬܐ. ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܠܡܫܝܚܐ. ܘܝܕܥܝܢ ܕܠܡܪܢ ܒܡܗܝܡܢܘܬܗ. ܠܐ ܗܘ ܐܚܪ ܢܣܒ ܠܗܘ ܕܐܣܟܡ. ܠܐ ܗܘ ܢܚܫ ܠܗܘ ܕܚܫܢ. ܠܐ ܗܘ ܢܣܒܪ ܠܗܘ ܕܡܣܒܪܢ. ܠܐ ܗܘ ܢܡܘܬ[33] ܠܗܘ[34] ܕܡܝܬ ܡܛܠܬܢ. ܠܐ ܗܘ ܢܬܢܚܡ ܣܠܩ ܗܘ [ܕܡܛܠܬܢ ܐܬܢܚܡ.][35] ܠܐ ܗܘ ܢܣܒ ܠܚܕ̈ܪܐ ܐܝܟܢܐ[36] ܕܗܘܝ ܐܣܟܡ. ܠܐ ܗܘ ܢܬܡܠܟ [ܚܕ ܠܚܕ ܐܝܟܢܐ][37] ܕܐܠܗܡ. ܢܐܣܡ ܥܠ ܚܕ̈ܪܐ [ܕܢܐܣܡ ܥܠܡ.][38] ܠܐ ܢܬܥܠܐ ܚܕ ܥܠ ܚܕ ܘܢܬܬܪܝܡ.[39] ܠܐ ܡܪܐ ܥܠ ܥܒܕܐ. ܘܠܐ ܥܠܬܪܐ ܥܠ ܡܫܡܫܢܐ. ܡܛܠ ܕܒܡܫܝܚܐ. ܠܝܬ ܥܒܕܐ ܘܠܐ ܒܪ ܚܐܪܐ. ܡܛܠ ܕܟܠܢ ܒܢ̈ܝ ܚܕ ܥܡܐ ܚܢܢ. ܘܚܕ[40] ܡܪܐ ܕܟܠ. ܒܢ̈ܝ ܚܐܪ̈ܐ ܐܢܬܘܢ.[41] ܗܘ ܕܐܡܪ [ܦܘܠܘܣ[42] ܕܡܪܗ.][43] ܘܥܒܕܐ ܒܢܝܐ ܐܢܬܘܢ.[44] ܗܘ ܕܡܪܟܡ[45] ܠܫܠܝܚܬܐ. ܒܥܠܡܐ[46] | ܕܝܢ ܕܥܠܡܐ. ܒܥܒܕܐ. ܡܬܥܒܕܝܢ ܡܪ̈ܘܬܐ ܘܥܒܕ̈ܐ. ܘܥܠܬܪܐ ܘܡܫܡܫܢܐ. fol. 112v

ܘܡܛܠܗܢܐ[47] ܠܐ ܢܥܒܕ ܠܐܚܐ. ܘܠܐ ܢܬܬܪܝܡ ܥܠ ܐܚܐ. ܘܠܐ ܕܝܢ[48] ܢܣܒܪ ܥܠ ܐܢܫ ܕܢܘܩܒܐ ܒܥܒܝܢ. ܘܥܒܐܪ ܘܥܒܠܢܐ ܡܫܬܥܒܕܝܢ. ܘܥܡ ܒܢ̈ܬܐ ܕܚܐܪ̈ܘܬܐ ܕܡܟܝܢ. ܘܥܠ ܒܪ̈ܘܬܐ[49] ܡܬܗܦܟܝܢ.[50] ܘܬܫܥܝܬܐ[51] ܕܥܒܕܬܐ ܐܝܬ ܠܝ. ܘܒܥܐܓܠܬܐ ܡܥܫܠܦܬܐ ܘܒܣܡܪܐ ܒܥܣܡܐ

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[24] B: ܕܚܫܝܫܝܢ ܐܢܬܘܢ
[25] DE: ܕܡܟܝܟܝܢܬܘܢ
[26] E om. this word.
[27] E: ܘܐܝܟ
[28] B: ܘܗܝ ܕܠܐ and D: ܠܐ ܡܢܝܢ
[29] D: ܕܐܝܠܝܢ ܕܒ ܗܘܘ ܡܫܡܫܝܢ
[30] D: ܘܕܢܗܘܐ ܕܒܪ
[31] D: ܒܥܠܡ ܥܠܡܝܢ
[32] D om. this word.
[33] D: ܢܡܘܬ ܚܠܦ
[34] D: ܗܘ
[35] D: ܕܐܬܢܚܡ ܡܛܠܬܢ
[36] D: ܐܝܟ
[37] D: ܐܝܟ
[38] D: ܕܢܐܣܡܥܠܡ
[39] D: ܢܬܥܠܐ ܚܕ ܥܠ ܚܕ ܘܢܬܬܪܝܡ. ܘܠܐ ܢܥܒܕ ܗܘ ܐܝܟ ܕܗܘܐ ܢܗܘܐ ܥܠ ܚܕ̈ܪܐ
[40] D: ܘܚܕ ܗܘ
[41] D: ܗܘ
[42] E: ܦܘܠܘܣ
[43] D: ܦܘܠܘܣ ܡܪܗ
[44] D: ܗܘ
[45] D: ܕܡܪܟܡ ܘܡܥܒܕܢ
[46] E: ܥܠܡܐ
[47] B: ܡܛܠ ܗܢܐ; D: ܡܛܠ ܗܕܐ; and F: ܘܡܛܠ ܗܢܐ
[48] D om. this word.
[49] D: ܐܬܪܘܬܐ ܕܥܠ ܒܪ̈ܘܬܐ
[50] E: ܡܬܗܦܟܝܢ ܡܬܗܦܟܝܢ
[51] D: ܘܬܫܥܝܬܐ

ܕܒ̈ܢܝܟܘܢ ܡܫܡܠܝܢ. ܠܡܢܐ[52] ܒܪ ܗܢܘܢ[53] ܡܛܠ ܫܠܡܘܬܗܘܢ ܗܠܝܢ ܒܬܪ[54] ܠܗܘܢ.[55] ܘܣܡ ܡܛܠ
ܕܙܕܝܩܘܬܗܘܢ [ܐܬܬܣܝܡ[56] ܠܝ.][57] ܐܢ[58] ܗܠܝܢ ܡܬܒܪܟܝܢ. ܐܡ̈ܪܐ[59] ܘܡܠܟܐ ܐܬܝܢ.[60] ܠܐ [ܠܒܪ
ܐܡܦܣܝܡ][61] ܐܢܐ ܡܢ ܙܕܝܩܐ ܕܐܬܬܢܝܚܘ. ܐܠܐ ܐܢ ܒܐܘܠܨܢ̈ܐ. ܘܒܥܒ̈ܕܐ ܡܫܡܠܝܐ. ܘܒܡܫܡܠܝܘܬܐ ܕܟܠ
ܙܢܝܢ. ܘܡܟܣܦ ܠܝ ܠܡܥܒܕ ܟܠܗܘܢ. ܒܪ ܡܛܠܐ ܗܘܐ ܐܘܠܨܢ̈ܘܗܝ ܕܙܢ̈ܝܢ ܙܢ̈ܝܢ ܕܩܝܡܝܢ ܒܥܠܡܐ.
ܘܬܬܦܣܝܣ ܬܘܒ [ܡܛܠܬܗ ܕܡܢܝ̈ܢ][62] ܕܐܡܪ. ܕܒܐܘܠܨܢ̈ܐ ܣܓܝ̈ܐܐ ܒܥܠܡ ܒܢ̈ܝܢܫܐ ܠܡܬܠܡܕܘܬܐ
ܘܬܘܒ ܗܘ ܒܪ ܗܘ ܥܠܝܗܐ ܐܡܪ. ܕܒܟܒܠܐ ܘܒܒܙܚܐ ܘܒܚܪܒܐ ܘܒܣܘܡܟܐ ܙܪܘ ܣܓܝ̈ܐܐ ܒܐܘܪܚܐ
ܗܕܐ ܕܙܕܝܩܘܬܐ. ܒܪ ܠܒܝܫܝܢ ܡܫܟ̈ܐ | ܕܐܡܪ̈ܐ ܘܕܥܙ̈ܐ. [ܘܐܬܛܠܩܘܢ ܒܛܘܪ̈ܐ][63] ܘܒܡܥܪ̈ܐ fol. 113r
ܘܒܡܥܪ̈ܬܗ[64] ܕܐܪܥܐ. ܐܝܟܢܐ ܕܠܐ ܫܘܐ ܠܗܘܢ ܥܠܡܐ. [ܚܙܐ ܐܢܬ][65] ܕܟܠ [ܠܡܫܝܚܐ][66]
ܐܬܢܩܦܘ.][67] ܒܠܒܕ ܡܢ ܐܘܠܨ̈ܢܐ. ܠܐ ܐܫܟܚܘ ܕܢܣܩܘܢ ܠܗ ܠܬܠܡܝܕܘܬܐ. ܒܪ ܕܝܢ ܗܕܐ ܝ̇ܕܥܝܢ.
ܢܦܩܐ ܠܢܫ̈ܝܐ ܘܢܓܪܐ [ܠܗ ܠܐܘܠܨܢ̈ܐ.][68] ܘܬܐܡܢ [ܠܡܫܠܡܢܐ ܕܙܕܝܩܘܬܐ][69] ܘܠܐ ܬܡܢܝܢ ܠܗ.
ܠܐ ܢܣܒܘܢ ܐܦܝ̈ܢ[70] ܡܢ ܡܫܡ̈ܫܢܐ. ܕܬܠܝܢ[71] ܡܢ ܥܒܕܐ ܕܢܒܝܐ. ܐܦ ܠܒܪ ܐܡܫܢܐ ܢܓܝܐ.
ܡܛܠܗܕܐ[72] ܕܡܫܡܠܝܐ ܡܫܟܚ ܗܘܐ ܠܗ ܠܡܫܡܠܝܘܬܐ. ܕܝܢ ܒܥܡܗ ܘܐܡܪ ܕܡܫܡܠܝܢ[73] ܠܡ
ܘܥܠܡ. ܘܡܣܟܝܢ ܠܒܢܝܢ. ܘܒܐܪ̈ܥܐ[74] ܐܝܟܢ ܕܢܣܒܐ ܢܣܒܘܢ ܒܫܠܡܘܬܐ ܕܐܝܟ ܗܕܐ.

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52 E: ܠܡܢܐ
53 D: ܠܗ̇ܢܘܢ
54 DE: ܒܬ̈ܪܗ
55 D om. this word.
56 D: ܐܬܬܣܝܡܘ
57 B: ܐܬܬܣܝܡܠ
58 D: ܘܐܢ
59 D: ܐܡ̈ܪܝܢ
60 D om. this word.
61 D: ܣܝܡ
62 D: ܡܛܠܬ ܡܢܝ
63 D: ܘܒܛܘܪ̈ܐ ܐܢܘܢ
64 D: ܘܒܡܥܪ̈ܐ
65 D: ܚܙܝܬ
66 BEF: ܕܠܡܫܝܚܐ
67 D: ܕܢܩܦܘ ܠܡܫܝܚܐ
68 DE: ܐܘܠܨ̈ܢܐ
69 D: ܠܡܫܠܡ ܙܕܝܩܘ
70 D: ܐܦܝܢ
71 B: ܬܠܝܢ and D: ܬܬܠܝܢ
72 BDE: ܡܛܠ ܗܕܐ
73 BDEF: ܕܕܡܫܡܠܝܢ
74 BDE: ܘܒܐܠ̈ܦܐ

ܠܬܠܡܝܕܘܗܝ [ܒܬܪ ܗܟܢܐ.][75] [76] ܘܠܐ ܪܦܐ ܠܗܘܢ ܠܡܦܩ ܡܢܗܘܢ [ܘܗܘܪܐ ܕܒܫ̈ܢܬܐ.][77]

ܘܟܗܢ̈ܝ ܒܥܕܬܐ ܗܘܘ [ܠܠܘܬܐ ܕܕܝܪܘܬܐ][78] ܕܒܠܝܬ ܒܠܘܢ. ܘܟܕ ܚܙܐ ܐܢ ܒܗܢܐ ܕܝܪܘܬܐ ܕܪܒܐ

ܕܡܕܒܪ̈ܢܘܬܗܘܢ. ܫܪܝ ܠܡܬܕܒܪܘ ܕܪܥܝܘܬ ܐܟܣܢܝܘܬܗܘܢ. [ܐܝܟܢ ܕܠܐ ܒܠܒ][79] ❖

[75] B: ܗܟܢ
[76] DE om. this bracketed phrase.
[77] D: ܗܘܪ ܒܫ̈ܢܬܐ
[78] D: ܠܠܘܬ ܕܝܪܘܬܐ
[79] D: ܘܠܡܕܒܪܐ ܒܡܫ̈ܟܢܬܗܘܢ ܐܝܟܢ

❖ [ܡܟܬܫܢܘܬܐ ܕܠܘܬ ܚܣܝ̈ܕܐ ܕܒܝܒܠܝܢ][1] ❖

ܐܬܐ ܕܝܢ ܠܘܬ ܡܟܬܫܢܘܬܐ ܕܬܓܡܪܐ ܕܚܣܝ̈ܕܐ ܕܒܝܒܠܝܢ ܘܠܚܝܐ ܐܢ ܐܝܬ ܒܗܘܢ ܕܘܡܝܐ
ܕܡܬܕܡܪܐ.[2] ܘܠܡܥܒܕ ܫܘܬܐܦܘܬܐ. ܐܢ ܚܙܐ ܢܥܡܗܘܢ ܠܘܬ ܡܬܕܡܪܐ | ܢܩܒܠ ܐܢܘܢ. ܘܢܚܙܐ ܐܢܘܢ fol. 113v
ܚܢ ܒܥܘܬܐ. ܘܐܢܕܝܢ[3] ܠܐ ܫܠܡܝܢ ܠܢܡܘܣܐ ܕܕܚܠܬ ܐܠܗܐ. ܢܫܠܚ ܐܢܘܢ ܐܝܟ ܕܠܘܚܕܝܐ. ܘܢܚܙܘܢ
ܡܢܗܘܢ ܐܝܟ ܕܡܢ ܦܠܚ̈ܐ. ܗܐ ܥܠ ܒܡܚ̈ܝܢ ܡܓܙܪܝܢ ܥܠ ܢܒܝܘܬܗܘܢ. ܘܥܠ ܪܥܘܬ ܒܪܫܗܘܢ.
ܘܐܝܟ ܩܠܘܒܝܐ[4] ܕܡܠܐ ܦܬ̈ܓܡܐ. ܗܒܝܐ[5] ܡܠܝܢ ܒܡܡܪܝܗܘܢ ܠܠܐ ܘܥܩܘܪܐ. ܘܢܦܠܐ ܘܡܬܒܗܬܐ.

ܠܐ ܓܝܪ ܢܕܚܡܝܢ ܫܓܠܐ ܠܡܦܪܐ ܢܝܚܐܝܬ ܠܓܒܪ̈ ܒܠܫܘܬܗܘܢ ܕܢܚܠܬܗܘܢ ܢܐܕܪ̈ܝܗܘܢ. ܐܓܒܪܐ
ܕܡܬܓܠܚܝܢ ܗܠܝܢ ܠܡܦܪܐ ܠܥܬܝܕܐ. ܠܘܬ [ܡܘܠܟܐ ܕܩܘܢܝܢ][6] ܒܪܫܗܘܢ. ܒܪ ܫܦܝܪ ܠܚܠܡܐ. ܢܛܪ
ܡܢ ܚܠܡܐ. ܘܐܦ ܐܢܫ ܡܬܚܡܐ ܒܪܘܒܪ̈ܝܗܘܢ. ܡܬܦܫ[7] ܠܗܘܢ ܕܢܘܒܪ̈ܝܢ ܢܛܪ ܡܢ ܢܘܒܪ̈ܐ. ܒܪ
ܒܥܡܐ [ܒܠܚܘܕ ܐܬܚܙܝܘܢ ܒܥܘܬܐ. ܒܫܘܒ̈ܚܐ ܕܝܢ ܒܬ̈ܐ ܘܬܫܡܫܐ.][8] ܘܕܒܥܐ ܡܢ ܚܠܡܝܢ. ܡܚܝܢ
ܒܡܚܝܘܬܐ ܠܐ ܡܬܐܡܢܘܬܐ [ܕܪܡܘܬܐ ܘܕܥܘܬܪܘܬܐ.][9] ܘܚܕܐ ܒܠܚܘܕ[10] ܫܒܝܪܐ ܠܗܘܢ ܠܕܘܟܐ.
ܕܠܚܒܘܢ ܗܢܘܢ ܐܝܟ ܦܠܫܐ ܕܡܠܟܐ. ܘܢܗܪܘܢ ܡܢܝܢ.[11] ܘܕܪܣܐ ܡܢ ܚܠܡܝܢ. ܡܕܓܠܠܝܢ
ܡܠܦܢܘܬܐ ܕܢܒܝ̈ܐ ܘܫܠܝ̈ܚܐ. ܒܪ ܡܕܒܪ | ܠܡܕܒܪܘܬܐ ܕܪܚ̈ܝܫܘܬܗܘܢ. ܐܦ ܡܘܠܟܐ [ܩܒܠܐ fol. 114r
ܕܒܚܡܐ.][12] ܒܗ ܬܓܡܪܐ ܕܢܒ̈ܝܐ ܫܠܝܚܬܐ.

ܐܝܟ ܠܗ ܡܫܒܚ̈ܐ ܕܕܘ̈ܝܐ ܐܬܚܙܝܘܢ.[13] ܕܠܒܗ ܕܘܒܪܗܘܢ. [ܢܓܘܫܬܐ ܘܡܕܝܢܘܬܐ][14]
ܘܕܚܠܬ ܐܠܗܐ. ܘܠܒܥܘ ܙܢܐ ܕܐܫܬܒܝ̈ܚܐ[15] ܒܬܪ̈ܐ ܠܡܦܪܓ ܒܗܘܢ ܥܘܕܪܢܐ ܒܝܬ ܡܫܡܠܝܘܬܐ.
ܘܡܒܕܩܘܗܝ، ܠܡܘܢܟܝܢ ܚܙܘܬܐ ܕܫܡ̈ܝܐ ܘܕܡܠܐ̈ܟܐ. ܒܗ̇، ܕܐܢܫ ܡܕܡܝܢܐ ܥܠ ܡܫܡܫܐ ܕܢܬܓܒܐ.

[1] ABF om. this bracketed phrase.
[2] DE: ܕܚܣܝ̈ܕܐ ܡܬܕܡܪܐ and F: ܕܚܣܝ̈ܕܐ ܕܡܬܕܡܪܐ
[3] BDE: ܘܐܢ ܕܝܢ
[4] ABC: ܩܠܘܒܝܐ
[5] D: ܗܒܝ
[6] D: ܡܘܠܟ ܩܘܢܝܢ
[7] D: ܚܙܐ
[8] D: ܠܚܘܕ ܒܬ̈ܘܠܢ. ܘܒܫܘܒ̈ܚܐ ܕܝܢ ܬ̈ܫܡܫܢ ܘܒܬ̈ܝܢ
[9] D: ܕܪܡܘ ܘܕܥܘܬܪܘ
[10] D: ܠܚܘܕ
[11] B: ܡܐܪܣܐ
[12] D: ܕܒܚܡܐ ܩܒܠܐ
[13] D: ܐܢܘܢ
[14] D: ܢܓܘܫ ܘܡܕܝܢܘ
[15] D: ܕܐܫܬ̈ܡܚܐ

ܕܗܘ ܡܕܡ ܕܡܕܒܪܝܢ ܩܘܪ̈ܒܐ ܒܩܘܪ̈ܒܢܝܗܘܢ. ܗܢ ܡܕܡ ܐܦ ܐܘܠܨܢܗܘܢ. ܒܡܫܒܚܐ ܕܬܦܠܓܒܘ̈ܬܗ، ܗܢ ܒܓܠ ܐܫܟܚܢ ܢܓܪܘܗܝ ܠܐܢܫܘܬܐ ܠܒܢ̈ܝܐ ܩܕܡ̈ܝܐ ܕܚܫܘܬܐ. ܘܗܦܟܘ ܠܗܘܢ ܒܡܫܪ̈ܝܗܘܢ ܚܫ̈ܘܬܐ ܕܒܣܬ̈ܪܐ. ܘܐܝܟ ܕܒܥ̈ܝܐ ܘܡܬܒܠ̈ܒܠܐ ܢܦܠܝܢ ܐܝܕ̈ܝܗܘܢ[16] ܥܠ ܬܓܒ̈ܝܢ ܘܓܠ ܡܫܥܝܢ. ܘܡܬܬܪܐܝܬ[17] ܬܓܒܝܐ ܕܢܦ̈ܫܐ ܒܚܫ̈ܝܘܬܐ. ܗܢܝܢ ܕܡܒ̈ܥܝܢ ܠܡܬܒܥ ܬܘܒܐ ܘܡܫܡܗ̈ܪܐ ܒܐܫܟܚܢ[18] ܢܓܕܘܬܐ. ܘܓܠ ܒܢܝܫ ܚܕ ܬܘܡܠܐ ܒܐܢܬ، ܗܢܝܢ ܠܓܢ̈ܐ ܡܥܟܐ ܕܐܡ̈ܪܐ. ܕܓܡ ܠܓܘ [ܐܬܬܥܝܪܘܢ ܕܐܢ̈ܫܐ][19] ܚܠܡܦܐ. ܡܠܐܠ ܕܡܫܡ̈ܪܐ ܕܕܐܢ̈ܫܐ ܡܕܢܚ. ܒܫܘܬܐ ܡܥܠܡ. ܒܫܘܡܐ ܒܗܢܝܢ. ܒܫܡܬܐ ܡܬܠܒܘܠܝܢ | ܒܢܟܬܐ ܡܬܠܒܫܝܢ. ܒܢܫܡܬ ܥܘܒܕܐ ܚܫܝܫܝܢ. ܘܒܢܟܬ ܒܗܦܐ ܦܓܪܝܢ. ܘܒܓܠܘܬܐ ܠܫܠܝܐ ܚܠܝܫܝܢ. ܘܓܠܫܝܢ ܥܓܝܪ̈ܬܐ ܡܟܬܡܝܢ. ܘܠܟܕܘܗܝ ܠܒܡܐ[20] ܥܒܪܐ. ܒܬܪ ܐܫܟܚܡܗܘܢ[21] ܒܕܒܐ. ܘܕܠܐ ܐܘܪܚ ܗܟܢ. fol. 114v

[ܠܝܬ ܙܒܘܢܬܐ][22] ܕܗܘܬ ܘܗܘܐ ܒܕܘܒܪܐ ܒܕܬܢܐ. ܕܠܘ ܡܢܗܘܢ ܠܗܦܟ ܬܝܒܘ ܥܒܘܪܐ. ܘܓܠܝܢ[23] ܕܡܬܠܬܠ ܡܬܠܬܐ ܘܡܢܟܒ ܦܠܐܬܐ ܒܐܫܟܚܢ[24] ܕܪܚܘܬܐ ܡܥܪܐ ܘܡܥܠܡ ܬܥܒܝܕܗ. ܘܡܓܕܝܢ ܡܬܠܠܐ ܘܬܥܒܝܕܬܐ[25] ܒܠܡܐ. ܘܚܠܦ ܕܠܐܡܝܢ ܒܥܠܝܐ ܒܩܠܝܬܗܘܢ. ܡܠܝܢ ܦܗܝܐ ܒܐܘܪܚܬܐ ܦܪ̈ܝܫܬܐ. [ܐܝܟ ܒܫܘܒܚܐ ܝܠܐ ܠܗ ܥܠܡ][26] ❖

[16] D: ܐܝܕ̈ܝܗܘܢ
[17] D: ܘܬܬܪ̇ ܕܝܢ
[18] D: ܒܐܫܟܚܢ
[19] D: ܕܐܢ̈ܫܐ ܐܢܘܢ
[20] B: ܠܒܠܡܐ
[21] DE: ܐܫܟܚܢܗܘܢ
[22] D: ܕܠܝܬ ܙܒܢܘ
[23] BD: ܘܟܠ ܢܚܡ
[24] D: ܒܐܫܟܚܢ
[25] D: ܘܬܘܒܢܐ
[26] BDEF om. this bracketed phrase.

❖ ܐܬܐ ܠܘܬ ܣܒܪܝܫܘܥ ܕܪܒܢ ܘܠܗ ܟܠܗܘܢ[1] ❖

ܟܕ[2] ܠܐ ܝܕܥܝܢ ܕܓܒܠܬܐ ܥܠܬܐ ܒܪܝܬܐ ܡܢ ܟܠ ܙܘܦܝܢ ܘܬܒܥܬܐ ܕܚܠܡܐ ܗܢܐ. ܘܟܕ[3] ܡܬܬܦܠܝܢ ܟܠܗܘܢ ܡܬܬܪܬܐ [ܕܪܘܚܢܐ ܕܡܫܝܚܘܬܐ.][4] ܘܟܕ ܗܘܐ ܚܝܐ ܢܦܫܐ ܚܠܡܬܗ. ܘܡܫܬܡܠܐ ܟܠ[5] ܒܪܢܫܐ ܕܒܥܐ ܗܘ ܡܪܘܚܡܘܬܗ ܕܐܠܗܐ. ܘܡܫܬܪܪ ܪܘܚܗ ܕܥܠܡ. ܠܒܪ ܡܢ ܥܠܡܐ. ܘܐܟܠܐ ܕܐܦܢ ܐܬܘܗܝ[6] ܗܘ ܒܪܢܫܐ ܚܕ. ܘܣܓܝܐ ܘܠܐ ܚܕ. ܘܠܐ ܡܬܕܪܫ. ܘܡܦܪ ܕܪܕܘܦܐ ܗܘ. ܘܗܕܐ | ܬܚܒܫ fol. 115r
ܠܗ. ܡܛܠ ܕܠܐ ܚܙܐ ܚܠܡܘܬܗ. ܘܠܐ ܚܕ ܕܠܐ[7] ܚܕ.[8] ܘܡܦܪ ܕܚܕ ܒܚܕܘܬܗ ܟܠܢܝܘܬܐ.

ܘܟܠ ܐܦܢ ܗܕܐ ܡܕܕܝܢ ܥܐܕܐ ܟܡ ܟܡܪܝ ܒܥܠܡܐ. ܕܢܦܫܗ[9] ܠܐܫܐ ܡܢ ܦܠܚܘܬܗ ܟܦܠ ܥܒܠܦܝܢ ܕܝܫܡܘܬܐ.[10] ܘܡܟܐ ܕܠܐ ܡܥܒܫܝܢ ܟܠܗܘܢ ܕܓܘܬܐ ܒܗܠܝܢ ܕܠܡܦܠܓܘܬܐ.[11] ܡܥܒܠܦܐܝܬ[12] ܒܦܪܘܦ ܡܬܬܪܬܐ ܡܬܚܪܝܢ ܠܗ ܕܢܦܩܘ ܡܢ ܥܠܡܗ. ܐܝܟ ܗ̇ܝ ܕܢܦܩܘܪ ܠܒܪܢܫܐ. ܐܘ ܕܢܥܒܕ ܠܐܢܫܐ. [ܐܘ ܕܡܒܪܟ[13]][14] ܠܡܫܬܪܦܐ. ܐܘ ܕܡܥܒܫ[15] ܠܠܐܢܫܐ. [ܐܘ ܕܡܒܪܪ[16]][17] ܠܡܒܪܩܐ. ܐܘ ܕܡܡܠܟ[18] ܠܓܒܪܐ ܘܡܥܡܝܐ[19] ܠܢܘܗܪܐ. ܘܡܫܡܥ[20] ܠܡܫܡܥܢܐ. ܘܠܓܡܢܝܐ. ܘܡܬܟܬܫܬܐ ܕܐܝܟ ܗܠܝܢ. ܘܠܣܝܡ ܠܗ[21] ܠܐܢܫܐ ܘܐܬܚܙܝ ܡܓܒܐ.[22] ܕܢܓܒ ܠܝ ܕܚܠܒ̇ ܒܕܪܝܐ ܬܗܘܐ ܠܡܫܝܩܐ. ܡܢ[23] ܡܘܬܒܢ ܕܓܠܝܬܐ ܐܝܟ ܕܓܒܝܬ ܣܓܘܥܝܐ. ܗ̇ܝ ܕܠܐ [ܡܥܒܪ ܐܢܬ][24] ܠܡܕܪܘ ܒܗ̇. ܠܐ[25] ܐܢ ܠܡܘܬܒܝ ܟܠܗܘܢ. ܘܐܦ ܕܗܢܠܐ ܡܪܝܡ ܒܗ ܐܝܟ ܕܢܐܡܪ.

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[1] B: ܟܘܠܗܘܢ
[2] E: ܟܕ
[3] E: ܘܟܕ ܒܥܠܬܐ
[4] D: ܕܪܘܚܢ ܡܫܝܚܘܬܐ
[5] BDE om. this word.
[6] D: ܘܗ
[7] BEF: ܘܠܐ
[8] BE: ܚܕ ܕܠܐ ܚܕ and F: ܘܠܐ ܚܕ ܕܠܐ ܚܕ
[9] BDEF: ܕܢܦܫܗܘܢ
[10] B: ܕܝܫܚܘܬܐ
[11] E: ܕܠܡܦܘܠܓܘܬܐ
[12] E: ܡܥܒܠ̈ ܡܥܒܠܦܐܝܬ
[13] D: ܕܢܒܪܟ
[14] B: ܘܕܡܒܪܟ
[15] D: ܕܢܥܒܫ
[16] D: ܕܢܒܪܪ
[17] B: ܘܕܡܒܪܪ
[18] D: ܕܢܡܠܟ
[19] D: ܘܢܥܡܝܐ and E: ܐܘ ܡܥܡܝܐ
[20] D: ܘܢܫܡܥ
[21] E om. this word.
[22] D: ܡܓܗ
[23] EF: ܘܡܢ
[24] D: ܡܪܝܬ
[25] BDE: ܐܠܐ

ܕܠܒܫ ܠܗ ܠܒܪܢܫܐ. ܕܠܐ ܢܫܪܐ ܒܗ ܒܐܘܪܚܐ ܗܕܐ ܕܫܠܝܐ. ܡܢ ܗܿܝ [ܕܡܫܪܐ ܘܠܐ ܡܫܠܡ.][26]

ܘܡܩܪܒ ܒܗܘܢ ܫܐܕ̈ܐ ܒܦܘܡ ܫܒܪܐ. ܒܠܘܕܩܐ. ܒܪܡܘܬܐ: ܘܐܦ | ܕܐܬܟܪܙ ܡܢ ܒܪܗ fol. 115v

ܡܫܬܘܕܝ ܠܗ. ܘܕܝܘܗܐ ܡܫܟܠܢܐ ܕܒܠܘ̈ܫܐ.[27] ܘܕܓܒ̈ܪܐ[28] ܘܕܝ̈ܢܐ ܡܠܟܝܢ ܠܗ. ܘܟܠܠܬܐ ܕܠܗܕܐ[29]

ܚ̈ܝܝܢ. ܒܓܠܝܠܘܬܐ ܙܥܘܪܬܐ ܡܓܠܓܝܢ ܠܗ. ܒܗ ܒܕܝܢ ܓܠܝ̈ܢܐ ܡܣܝܡ ܠܗ. ܘܡܢ ܩܠܝܠ ܐܣܝܘܬܐ

ܕܡܫܟܠܝܢ ܒܡܣܬܒܪܘܬܐ. ܐܝܟ ܕܐܬܝܢ[30] ܠܘܬܗ. ܕܢܕܗܠܘܢ ܦܘܪܩܢ ܕܓܒ̈ܪܐ ܘܕܝ̈ܢܐ ܠܬܪܥܗ

ܒܒܢܝܢ.[31] ܘܡܢ ܡܬܚܠܠܐ ܕܒܗ ܦܫܝܛܘܬܐ ܘܬܡܝܡܘܬܐ ܒܟܠ ܚܝܐ. ܒܡܣܟܢܘܬܐ ܥܢܕ ܘܢܦܠ. ܘܐܦ

ܠܡܒܥ ܡܢ ܩܠܝܠܗ ܡܠܟܝܢ ܠܗ. ܐܝܟ ܕܢܣܒ ܒܡܫܪܝܐ ܚܕܒܫܐ. ܐܘ ܕܢܒܥܐ ܕܡܐ ܒܡܘܫܒܐ

ܬܪܝܨܐ ܡܣܝܡ ܠܗ. ܘܕܡܟܠ ܐܠܗܐ ܙܕܩ ܠܗ ܕܢܬܠ ܢܦܫܗ ܠܬܫܡܫܬܐ ܕܐܝܟܢܗ ܕܠܒܝܫܐ. ܘܕܡܫܟܢ

ܡܢ ܒܠܗܘܢ [ܕܐܬܩܝܡܘܢ ܡܫܡܫ̈ܢܐ][32] ܕܒܝܬܝܐ.[33] ܗܪ[34] ܐܘ ܐܝܟܢ[35] ܘܐܬܕܪܫ ❖

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[26] D: ܕܢܫܪܐ ܘܠܐ ܢܫܠܡ
[27] E: ܕܒܠܘ̈ܬܐ ܘܕܒܠܘܬ̈ܐ ܘܕܒܠܘ̈ܫܐ
[28] D: ܕܓܒ̈ܪܐ and F: ܘܕܓܒ̈ܪܐ ܘܕܓܒ̈ܪܐ
[29] E: ܕܠܗܠܝܢ
[30] D: ܕܢܦܩܝܢ
[31] ABD: ܒܒܕܡ
[32] B: ܡܫܡ̈ܫܢܐ
[33] E: ܡܫܡ̈ܫܢܐ ܕܐܬܩܝܡܘܢ
[34] D: ܡܫܬܠ ܗܪ
[35] D: ܐܝܟ

❖ ܡܢ ܬܫܥܝܬܐ ܕܪܚܡ ܡܘܫܐ ܕܒܢܬ ܓܢ̈ܪܐ[1] ❖

ܡܟܝܟ ܗܘ̣ܐ ܕܝܢ ܘܐܦ ܗܢܐ ܡܘܫܐ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܕܥܠ ܐܪܥܐ. ܐܝܟܢܐ ܕܪܒ̈ܝܬܐ
ܦܓܥ̈ܐܬܐ. ܡܢܐ ܕܡܬܪܥܐ ܗܘ̣ܐ ܡܢ ܐܢ̈ܫܐ ܡܫܬܪ̈ܐ ܘܚܫ̈ܐ ܡܪ̈ܝܪܐ ܘܐܬܟܪܝܢ ܗܘ̣ܘ ܠܗ. [ܕܡܛܠ
ܡܟܝܟܐ][2] ܠܐ ܡܚܦܘ ܐܢܬ ܠܐܠܗܢ[3] ܕܠܡܚܦܣܘܢܘܬܐ ܫܦܝܪ. ܗܘ̣ ܕܝܢ ܡܟܝܒܐܝܬ[4] ܘܢܟܝܠܐܝܬ | ܡܦܝܣܐ fol. 116r
ܗܘ̣ܐ ܠܗܘܢ ܗܒܠܐ.[5] ܡܛܠ[6] ܕܠܐ ܥܒܕܝܢ[7] ܠܝ ܗܠܝܢ ܕܠܝ. ܕܐܚܝܐ ܡܬܒܥܒ̈ܕܢܘܬܐ[8] ܕܐܚ̈ܘܗܝ: ܣܘ:
ܕܠܐ ܣܢܐ[9] ܒܐܝܕ ܗܓܠܘܬܐ. ܠܒܪ ܡܢ ܡܘܡܝ. ܡܛܠ ܕܡܬܚܫܐ ܕܡܫܬܥܒܕܘܬܐ ܥܒ̈ܕܝ. ܒܡܡܠܠܐ
ܘܒܕܘܟܬܐ ܒܫܠܝܘܬܐ[10] ܘܒܝܫܬ ܡܢ ܡܫܝܚܐ ܕܢܦܠ ܠܝ ܕܐܚܝܐ ܣܠܩܗ, ܘܠܐ ܕܐܚ̈ܘܗܝ. ܐܢܐ ܕܝܢ ܒܥܡ
ܐܫܬܠܛܗ ܠܒܪ ܢܘܡܘܣ ܬܠܡܝܕܗ ܘܐܬܚܪܬ ܠܗ. ܕܠܐܢܫܐ ܡܫܝܚܘܬܐ ܡܛܠ[11] ܡܢܫܐ ܪܒܝ ܡܘܫܐ.
ܘܒܬܪ[12] ܠܗ[13] ܕܠܡܫܝܚܘܬܗ[14] ܕܡܪܢ, ܢܘܚܡ ܕܠܘܡܝܐ ܐܡܝܢ[15] ❖

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[1] D: ܓܢ̈ܪܐ
[2] E: ܕܡܛܠܡܟܝܟܐ
[3] D: ܠܢ
[4] B: ܡܚܒܐܝܬ
[5] D: ܗܒܢ
[6] D: ܒܠ
[7] E: ܥܒܕ̈ܝܢ
[8] D: ܡܬܒܥܒ̈ܕ ܢܘܬܐ
[9] BDE: ܣܢܐ ܐܢܐ
[10] B: ܒܫܠܝܬ
[11] D: ܡܛܠ
[12] E: ܗܘ ܕܝܢ ܒܬܪ
[13] BF: ܠܝ
[14] D: ܕܠܡܫܝܚܘܬܐ
[15] ABEF om. this word.

❖ ܡܢ ܬܫܥܝܬܗ[1] ܕܡܪܝ[2] ܐܒܪܗܡ ܪܒܐ ❖

ܬܘܒ ܕܝܢ ܪܒܢ ܝܥܩܘܒ ܕܒܝܬ ܥܒ̈ܐ. ܒܪ ܐܚܬܗܝ[3] ܗܘܐ ܫܒܒܐ ܕܗܠܝܢ ܚܝ̈ܘܬܐ ܕܗ̇ܘܘ ܠܗܘܢ ܒܢܝ̈ܐ ܒܡܥܪܬܐ [[ܗܢܘܢ ܕܝܢ:[4] ܕܒܝܬ ܥܒ̈ܐ.]][5] ܕܡܪܝ ܐܒܪܗܡ ܪܒܐ. ܣܡܟ ܥܠ ܚܝ̈ܠܬܐ. ܘܥܒܕ ܐܢܘܢ ܠܓܘܫܢܝܐ ܐܠܗܝܐ. ܠܐ ܓܝܪ ܓܒܝܪ ܗܘܐ ܒܠܚܘܕ ܪܒܐ ܘܡܬܬܪܝܢܐ. ܐܠܐ ܕܡܘܗܒܬܗ. ܘܒܕܘ ܗܘ̈ܝܐ[6] ܕܝܠܗ. ܘܕܚܠܬܗ ܠܠܟܗ ܡܢ[7] ܕܢܫܐ ܒܝܢ̈ܬܐ ܕܐܢ̈ܫܐ.

ܒܐܝܢܐ ܡܢ ܚܠܦܐ ܐܝܬ ܠܓܘ ܠܡܫܡܫܘܬܗ. ܕܦܩܕܝܢ ܕܢܥܒܕܘܢ ܪܒܢܐ ܕܫܠܡܬܝ. ܘܫܠܡ̈ܬܐ ܕܐܢ̈ܫܐ ܢܣܒܘ. ܐܝܟ ܒܝܬܐ ܕܕܝܢ̈ܐ ܕܠܒܪ. ܗܢܘܢ ܕܡܬܠܠܝܢ ܒܦܩܐ | ܘܡܠܟܝܢ ܠܡܠܟܐ. ܐܠܐ ܕܝܢ ܕܠܡܩܒܠ ܕܗܕܐ ܦܘܩܕܢ ܕܢܠܟܐ ܥܠ ܒܥܠܕܒܒܝܢ. ܘܕܢܪܢܘܟ[8] ܠܟܝ ܕܫܦܝܐ ܠܝ. * [ܘܕܠܐ ܢܘܗܢ ܕܠܐ ܢܬܬܕܝܢ ܒܡܘܬܐ ܐܚܪܢܐ][9] ❖

fol. 116v

End of E

[1] B: ܬܫܥܝܬ and D: ܬܫܥܝܬܐ
[2] B: ܡܪܝ
[3] A: ܐܚܬܗ̈
[4] D: ܗ̈
[5] ABEF om. this double bracketed phrase.
[6] E: ܘܗ
[7] E: ܡܢ
[8] E: ܘܕܢܬܪܢܘܟ
[9] ABEF om. this bracketed phrase.

❖ ܙܘܗܪ̈ܐ ܕܥܠ ܛܠܝ̈ܐ ܕܠܐ ܢܬܚܒܪܘܢ ܥܡ ܚܒ̈ܝܫܐ ܕܐܝܬ ܒܗܘܢ ܛܠܝܡܘܬܐ ❖

ܡܢܐ ܕܝܢ ܢܐܡܪ ܥܠ ܚܒܝܫܐ ܕܝܬܒ ܚܒܝܫܐܝܬ ܒܩܠܝܬܐ. ܘܡܬܪܥܐ ܠܘܬܗ ܛܠܝܐ ܒܢܝܐ ܕܬܠܡܝܕܘܬܐ. ܐܘ ܕܢܗܘܐ ܘܩܛܪ[1] ܒܗܘܢ ܘܐܪܙܐ[2] ܕܪܚܡܘܬܐ. ܗܪܟܐ ܦܫܝܩ ܠܗ[3] ܡܠܬܐ ܡܢ ܬܘܢܝܐ ܕܥܠ ܗܢܐ ܙܢܝܐ. ܡܛܠ ܕܟܬܝܒ [ܢܐܡܪ ܐܢܐ][4] ܕܐܡܪ. ܘܒܐܝܠܝܢ ܢܬܚܫܒ ܐܡܘܪܐ. ܥܪܪܐܝܬ[5] ܐܡܪܢܐ[6] ܐܚܪ. ܕܗܘܦܟܐ ܕܒܗ ܐܢܬܬܐ. ܢܛܪ ܕܠܥܠ ܡܢ ܗܘܦܟܐ ܕܒܗ ܛܠܝܐ.

ܐܘ ܚܒܝܫܐ ܢܛܘܪ ܡܢ ܛܠܝܐ ܘܠܐ ܬܬܚܒܪ. ܘܐܢ ܠܐ. ܐܝܬ ܠܟ [ܕܡܫܬܡܥ ܐܢܬ ܠܗ][7] ܠܪܘܚܟ. ܐܝܠܝܢ ܚܘܫܒ̈ܐ ܕܗܘܢܐ ܗܦܟܝܢ. ܠܐ ܡܫܬܡܥ ܐܢܐ ܕܐܡܪ. ܐܠܐ ܐܢܐ ܥܒܕܐ. ܐܡܪܢܐ.[8] ܕܠܐ ܐܡܪܝܢ [ܠܘܬܗ ܕܡܢ ܕܢܦܠ ܒܢܣܝܘܢܐ ܒܚܘܒܗ ܕܐܠܗܐ.][9] ܐܝܟ ܒܚܘܒܗ ܛܠܝܐ. ܡܢܐ ܕܐܬܐ ܡܢ ܕܗܘܐ ܠܓܒܘܫܝܐ.[10] ܡܢ ܩܕܡ ܕܢܚܘܠ ܠܡܫܟܢܐ. ܒܗ ܡܪ̈ܚܐ ܕܢܦܠܓ ܒܗ ܒܣܪ̈ܐ ܒܚܘܒܗ ܠܓܠ ܒܒܝ̈ܬܐ. ܘܐܝܟ ܐܠܦ ܒܒܢ̈ܝܢܐ ܐܝܬ ܒܗܘܒܠܐ | ܟܕ ܛܠܝܘܗܝ ܠܐ ܣܢܐ ܒܗ.[11] ܠܐ ܐܡܪ ܕܐܝܬ ܬܘܟܠ ܐܢܫ. ܘܠܐ ܡܬܬܢܝܚܐ ܣܓܝܘܬܗ ܒܗܠܝܢ ܒܠܗܘܢ ܐܝܟ ܕܒܣܝܘܬܗ ܗܘܐ. ܘܗܐ ܠܓܒܐ ܘܠܓܒܐ ܕܓܠ ܐܣܝܪ[12] ܕܗܘܐ ܢܦܠܓ[13] ܒܗ. ܡܢ ܒܗܘܢܗ ܠܐ ܡܫܝܢܐ. ܠܐ ܠܠܝܐ ܘܠܐ ܐܝܡܡܐ. ܒܗ ܡܛܠܠ ܒܝܬ ܣܓܕܘܗܝ. ܘܓܠ ܐܝܟܢܐ ܕܡܗܠܟ. ܒܗ ܡܪ̈ܚܐ ܕܢܦܠܓ.[14] ܢܫܩ ܒܠܗܘܢ ܦܓܥܗ ܘܣܪܬܗ ܢܛܪ ܡܢ ܒܠܢܫ.[15] ܘܐܦ ܗܕܘܟ ܘܡܣܟ ܒܣܪܬܗ. ܡܢ ܩܕܡ ܕܢܦܠܓ ܒܗ ܢܦܩ ܠܒܗ ܐܝܟ ܢܘܪܐ. fol. 117r

ܡܢ ܒܬܪ ܕܢܦܠܓ ܒܗ. ܘܟܕ ܡܛܠܠܐ ܕܒܗܘܢ ܘܠܚܘܫܒܐ. ܘܗܠܝܢ ܐܣܬܪ̈ܝܬܐ ܕܠܒ̈ܝܡ ܠܛܠܝܐ. ܟܕ ܗܠܝܢ ܒܠܗܘܢ ܡܟܠܝܢ ܒܠܗܘܢ ܕܗܘܕܐ ܘܒܡܘܬܐ. ܡܛܠ ܟܢ[16] ܗܝ،[17] ܕܣܓܝܘܬܐ ܒܠܗ

[1] D: ܘܩܛܛܪ and F: ܘܛܪ
[2] D: ܐܪܙܐ
[3] D om. this word.
[4] D: ܕܢܐܡܪ ܗܘ
[5] D: ܒܥܪܪܐ
[6] BD: ܐܡܪ ܐܢܐ
[7] D: ܕܬܫܬܡܥܝܘܗܝ
[8] BD: ܐܡܪ ܐܢܐ
[9] D: ܠܘܬ ܗܘ ܕܢܦܠ ܒܗ ܒܢܣܝܘܢܐ ܒܚܘܒܗ ܕܐܠܗܐ
[10] D: ܠܓܒܘܫܝܬܐ
[11] D: ܠܗ
[12] D: ܐܣܝܪܐ
[13] D: ܕܢܦܠܓ
[14] F om. this word.
[15] DF: ܒܠ ܐܢܫ
[16] D om. this word.
[17] BD: ܕܗܝ

[ܕܫܠܝܐ ܐܬܬܢܝܚ.][18] ܘܚܒܪܐ ܕܫܠܝܐ ܚܠܡ ܥܒܝܕܐ ܗܘ. ܡܛܠ [ܕܐܦ ܗܘ][19] ܫܠܝܐ ܒܪ.
[ܡܬܝܕܥܢܘܬܐ ܕܐܠܗܐ][20] ܠܗܘܢ ܕܚܣܝܕܐ ܒܟܐ ܕܠܝܬܘܗܝ.

ܒܠܒܗܘܢ[21] ܕܒܗܘܢ ܐܠܗܐ ܐܪܙܐ ܕܪܘܚܢܝܘܬܐ ܐܝܬ ܠܗ. ܐܡܟܝܢܘܬ[22] ܕܗܘܐ ܕܒܗܘܬܐ ܡܥܢܐ
ܠܗ. ܡܛܠ ܕܓܠ ܐܠܗܐ ܕܐܝܬ. ܒܠܒܪ[23] ܡܚܫܒ ܘܗܕܝܘܛܐ[24] ܗܘ. ܘܐܬܒ ܗܘ ܡܢ[25] ܕܗܘ. ܕܡܬܬܚܝܣ
[ܒܚܝܠܐ | ܗܘܝܐ][26] ܒܥܝܐ ܒܥܝܬ[27] ܐܢܫܐ. ܘܡܬܬܚܝܣ ܕܠܐ ܒܝܕܥܬܗ. [ܡܛܠ ܕܡܢ][28] ܕܗܘ ܫܐܕܐ fol. 117v
ܒܥܝܐ. ܒܪ [ܒܠܬܐ ܕܐܠܗܐ.][29] ܐܬܚܫܒ[30] ܠܗ ܒܠܬܐ[31] ܕܒܗܘܢ [ܠܗܘ ܠܟܘܢ][32] ܕܚܣܝܕܐ. ܘܐܦ
ܡܐܬܝܬܗ[33] ܬܘܒ ܕܐܠܗܐ. ܘܡܬܩܪܒܢܘܬܗ ܕܠܘܬ ܚܣܝܕܐ ܫܠܝܐ ܡܚܠܬ ܠܗ.

ܡܐ ܟܢ[34] ܕܠܗܘܢ [ܒܟܠ ܦܘܪܣܝܢ][35] ܥܒܕ ܘܐܝܬܘܗܝ ܒܟܠܗܘܢ. ܐܝܠܝܢ[36] ܕܠܘ ܒܟܠܗܘܢ ܒܪ
[ܡܬܝܕܥܢܘܬܗ ܕܐܠܗܐ][37] ܡܚܘܬܐ ܒܟܠܗܘܢ, ܐܝܟ ܗܘ ܡܢ ܪܘܚܢܘܬܐ ܥܒܝܕܘܬܐ. ܗܘܐ ܠܗ ܫܘܒܚܐ ܗܘ ܐܠܐ
ܫܘܒܠܐ. ܒܪ ܡܫܡܫܬ ܗܘ ܫܐܕܐ ܠܢܦܫܐ. [ܒܚܝܠܐ ܕܡܬܚܫܒܢܘܬܐ][38] ܡܚܘܬܐ ܠܗ ܠܐܠܗܐ [ܒܟܠܗܘܢ,
ܕܚܣܝܕܐ.][39] ܘܒܥܒܕܐ ܡܕܡܝܐ. ܐܝܟ ܗܘ ܕܠܐ ܡܙܒܐ ܗܘ ܡܡܠܠܐ [ܕܒܗܘܢ ܕܐܠܗܐ.][40] ܘܒܫܠܝܐ
ܡܠܝܐ ܡܥܢܐ ܘܡܦܪܫ[41] ܠܗ ܠܐܠܗܐ ܒܠܒܗ ܕܚܣܝܕܐ. ܕܠܐ ܒܪ ܢܦܫܗ ܘܫܪܝܪ ܒܠܒܗ. ܐܠܐ
ܫܐܝܠܬ ܡܣܟܠ ܠܐܝܠܝܢ ܕܡܢ ܥܐܕܐ ܡܬܠܫܝܢ ܒܠܒܗ. ܡܢܗܘܢ[42] ܘܐܦ ܠܐܠܗܐ ܒܟܪ ܠܗ.

18 D: ܐܬܬܢܝܚ ܕܫܠܝܐ
19 D: ܕܗܘ
20 D: ܡܬܝܕܥܢܘܬ ܐܠܗܐ
21 BD: ܒܠ ܒܗ
22 D: ܒܐܡܟܝܢܘ
23 D: ܒܠ ܐܒܪ
24 BDF: ܕܗܕܝܘܛܐ
25 D: ܡܢ
26 D: ܗܘܢ ܚܝܠܐ
27 D: ܒܥܝܬ
28 D: ܒܠ
29 D: ܒܠܬ ܐܠܗܐ
30 D: ܚܫܐ
31 B: ܐܬܪܐ
32 D: ܠܟܘܢ
33 D: ܡܐܬܝܬܗ
34 B: ܕܝܢ
35 F: ܒܟܠܦܘܪܣܝܢ
36 BDF: ܐܝܠܝܢ ܕܫܦܝܪܐ
37 D: ܡܬܝܕܥܢܘܬ ܐܠܗܐ
38 D: ܒܚܝܠ ܡܬܚܫܒܢܘ
39 D: ܒܠ ܚܣܝܕܐ
40 D: ܕܒܟܡ ܐܠܗܐ
41 B: ܡܦܪܫ
42 B om. this word.

ܕܐܡܝܢܐܝܬ[43] ܢܛܪ ܠܡܠܬܗ ܒܫܫ̈ܠܬܐ ܐܝܟ ܕܗܘ ܫܐܕܐ ܡܫܬܥܒܕ ܠܫܠܝܐ. ܘܡܛܐ ܕܢܦܩ ܫܐܕܐ[44]
ܠܛܠܝܐ ܕܐܬܥܡܠ[45] ܠܗ ܙܘܥܗ.

fol. 118r ܗܘ ܫܐܕܐ | [[ܐܝܬ ܠܝ ܕܐܡܪ ܬܓܠܝܐܝܬ. ܕܠܝܬ ܐܡܬܝ، ܕܡܚܝܪ ܗܘ ܒܗ ܒܝܠܘܬܐ ܕܠܐ
[ܢܫܐ ܝܡ̈ܝܢܐ ܕܪܘܚܩܘܕܫܐ[46]][47] ܒܠܥܕܗ. ܘܬܘܕܝܬܐ ܒܠܝܩ ܠܢܦܫܗ. ܘܬܘܪܝ ܒܚܝܘܬܐ ܒܚܒܘܒܗ[48]
ܘܒܗܘܠܟܗ ܕܠܡܬܘܡ. ܠܝܬ [ܦܘܠܚܢܐ ܕܡܫܡܫ ܗܘܐ ܡܫܪ̈ܝܬܗܘܢ ܕܕܝ̈ܪܐ][49] ܠܛܠܝ̈ܐ. ܐܝܟ
ܚܘܪܐ ܕܒܐܠܗܐ.

ܐܡܪ ܠܝ ܚܕ ܡܢ ܐܚ̈ܐ. ܕܒܝܘܡ ܚܕ ܡܬܓܠܐ.[50] ܘܫܒܐ ܗܘܬ ܒܗܘܢ ܚܝܘܬܐ ܕܐܠܗܐ. ܡܢ
ܕܐܫܬܪܝ، ܐܬܬܢܝܫܬ ܒܚܝܠܐ. ܘܫܐܕܐ ܕܡܐܡ ܗܘܐ ܬܘܡ ܒܗ ܫܒܥ ܐܬܬܘܢܒ.[51] ܘܐܝܟ ܗܘ ܕܡܢ
ܒܪܘܚܐ ܚܠܒ. ܡܢ ܐܘܠܨܢܗ ܢܦܩ[52] ܠܗ. ܘܐܬܦܢܝ [ܘܐܬܛܠܠ. ܠܘܩܒܠܗ، ܠܟܝܢ ܕܕܝܪܐ][53]
ܡܥܡܪܘܬܗ ܕܒܝܬ ܒܠܚܘܕ. ܕܚܝܠܐ ܢܦܩ ܠܒܪܐ[54] ܘܫܩܠ ܠܥܠܬܗ ܟܬܒܗ ܡܢ ܠܘܬܝ. ܘܠܝܬ ܠܗ
ܕܠܒܪ ܡܢ ܠܘܬܗ. ܗܘ ܕܠܝܬ ܡܢ ܡܪܢܐ ܕܡܬܒܝܢܘܬܗ[55] ܪܘܚܩܘܕܫܐ.[56] ܘܡܢ ܒܥܒܕ ܢܦܩ ܚܝܠܐ.
ܘܦܩܕ [ܪܘܚܐ ܠܒܥܘܬܗ.][57] ܚܠ ܗܘ ܕܐܝܟ ܒܚܠܡܐ ܘܒܚܝ̈ܘܗܝ. ܘܢܚܬ ܠܗ ܒܚܝ̈ܠܘܗܝ. ܠܝܬ ܠܝ
fol. 118v ܕܐܡܪ ܐܠܐ ܐܘܠܨܢܐ ܣܓܝܐܐ. ܚܠ[58] ܕܐܬܟܠ ܡܢ ܚܝܠܐ. ܕܡܫܡܫ ܡܕܝܢܐ ܠܟܠܐ ܕܡܫܡܫܢܐ. |

ܐܘ ܚܝ̈ܠܝܢ ܒܡܫܡܫܢܘܬܐ. ܐܘܪܚܐ ܕܟܝܢܘܬܗ. ܕܢܬܚܙܐ[59] ܠܚܘܪܐ ܒܐܦܝ̈ܢܘܢ. ܗܘܘ ܡܢ ܚܝܠ
ܚܠܡܐ ܫܘܠ ܡܫܡܫܢܘܬ[60] ܠܛܠܝܐ. ܕܠܗܘܢ ܠܐܘܪܚܬܗܘܢ ܢܗܘܪܐ ܕܡܢ ܐܒܐ. ܘܠܡܫܡܫܢܝ̈[61]
ܒܚܝܘܬܗ. ܢܗܘܘ ܠܡܫܪܐ ܦܓܪ̈ܝܗܘܢ ܕܬܗܠܟܘܢ ܒܡܫܟܢܬܗ ܠܘܬ ܐܒܘܗ̈ܝ.

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[43] D: ܕܒܐܡܝܢܘ
[44] D: ܫܐܕܐ ܡܫܬܥܒܕ
[45] D: ܐܬܦܡܠ
[46] A: ܕܪܘܚܩܘܕ̈
[47] D: ܝܡ̈ܝܢ ܪܘܚܩܘܕܫܐ ܢܫܐ
[48] D: ܕܚܒܘܒܗ
[49] D: ܦܘܠܚܢ ܕܡܫܡܫ ܡܫܡܫܐ ܡܫܪ̈ܝܬܐ ܕܕܝܪ̈ܐ
[50] D: ܒܬܐ ܐܟܐ
[51] D: ܘܒ
[52] D: ܘܢܦܩ
[53] D: ܘܛܠܠ. ܠܘܩܒܠ ܠܕܝܪܐ
[54] D: ܠܒܪܐ
[55] DF: ܘܡܬܒܝܢܘܬܗ
[56] F: ܪܘܚܩܘܕ̈
[57] D: ܪܘܚ ܒܥܘܬܗ
[58] DF om. this word.
[59] A: ܕ̈ ܕܢܬܚܙܐ
[60] D: ܡܫܡܫܢܘܬ
[61] D: ܘܠܡܫܡܫܢܝ̈

ܗܝ ܒܡܠܬܐ ܐܫܬܕܝ ܘܡܢ ܡܠܘ ܟܠܗܝܢ ܕܡܘܕܥܗ ܠܐ ܢܫܝܐ. [ܐܫܬܘܦ ܕܝܢ ܐܬܦܣܩܘ.][62]
ܐܣܗܕܝܢ ܕܢܥܒܕ ܠܐܠܗܘܢ. ܐܝܟ [ܝܬܒܐ ܐܢܬ][63] ܠܡܕܒܪ ܒܡܫܝܚܘܬܐ ܕܐܢܫܐ. ܘܠܘܬܟ ܠܟ ܕܡܢ ܪܘܚܐ
ܬܐܠܦ. ܡܢ ܡܡܠܠܐ ܘܡܢ ܣܘܟܠܐ [ܠܘܬ ܐܢܬ][64] ܒܡܫܝܚܘܬܐ ܕܟܠ ܒܢܝܢ. ܐܝܟ [ܣܟܝܡ ܐܢܬ.][65]
ܐܢܐ[66] ܕܕܝܢܐ ܢܦܫܗ ܘܗܐ ܕܒܪܗ. ܡܠ̈ܝ[67] ܘܪܘܚܐ ܡܡܠܠ ܒܠܥܕ ܢܦܫܬܐ.[68] ܘܠܦܘܬ ܡܫܘܚܬܗ
ܒܠ ܐܬܪܗ ܡܡܠܠ ܘܒܠ ܗܠܝܢ ܕܒܗ. [ܘܐܝܢܐ ܕܬܡܒܪ][69] ܠܟܘ ܒܡܫ̈ܝܐ ܒܗܘܢ ܡܬܬܕܒܪ ܠܥܠܡ.
ܘܐܝܢ ܒܠ ܬܘܫܝܬܐ ܡܡܠܠ ܫܢܝܐܝܬ ܕܢܒܐ ܒܠܠܡܝܐ. ܫܟܝܚܐ ܠܗܢܐ ܐܦ[70] ܡܢ ܦܓܪܗ ܦܪܢ
ܠܗ. ܘܕܝܢܐ ܗܟܢ ܡܢ [ܪܘܚܐ ܕܩܘܕܫܘܬܗ.][71] ܕܐܡܝܢ [ܒܡܠܬܐ ܕܥܒܝܕܐ.][72] ܒܦܓܪܗ ܘܒܢܦܫܗ ܙܕܝܩܐ
ܗܘ. [ܘܟܝܢ ܕܡܬܕܒܪܢܐ][73] ܒܡܠܗ | ܒܢܝܐ ܗܘ. ܘܐܝܟ ܒܣܘܠܛܢܐ ܢܣܒ ܠܗ ܥܘܬܦܐ ܗܘ ܕܦܬܓܡܐ. fol. 119r
ܘܣܡܘܬܐ ܦܪܥܘܬܐ ܕܛܠܝܐ ܙܢܝܘܬܐ[74] ܒܚܝܝܗ̇ ܒܠ ܡܢܝܐ. ܕܗܢܐ[75] ܠܝܬ ܒܝܬܐ ܠܛܘܒܪܗ.
ܐܝܢܐ ܕܒܣܕܐ ܥܡܘ ܡܚܕܐ. ܣܘܟܡ ܠܘܬ ܒܠ ܡܦܩܝܢ ܒܣܘܦܢܐ ܕܠܐ ܦܘܪܢ. ܗܢܐ ܡܢܒ ܠܗ
ܠܓܡܘܪܘܬܐ. ܛܠܝܐ ܕܢܣܒ ܠܛܠܝܐ ܢܬܡܒܘܢ ܒܠܝܫܘܢ ܦܘܪܥܢܐ. ܘܐܦ ܗܟܢܐ ܕܪܫܡ ܢܦܫܐ ܕܛܠܝܐ
ܕܒ ܠܝ ܕܢܕܝܢ ܣܘܥܪܢܘܗܝ ܡܢ ܕܛܠܝܐ ܛܠܝܐ. ܘܐܦ[76] ܬܡܝܗܘܬܐ ܠܗܘܢ ܢܬܬܒܐ ܠܟܘ [ܒܡܫܝܐ
ܕܣܝ̈ܐ][77] ܛܟܝܒ.

ܛܠܝܐ ܕܡܟܝܢ ܘܫܠܐ. ܘܥܦܐ ܠܟܘ ܡܢ ܛܠܝܐ ܘܪܘܓܙܐ. ܘܦܣܩܝܢ ܡܢ ܒܠܒܢܝܢ[78] ܘܓܠܝܢ ܝܕܥ.
ܢܦܫܗ. ܘܠܠܐܝܬ ܐܝܬ ܠܗ ܕܢܣܝܐ ܘܢܫܬܟܠ ܣܥܪ̈ܘܗܝ ܕܗܟܢܐ ܪܚܝܐ. ܗܟܢܐ ܕܠܘ ܣܕܐ ܗܝ ܠܗ ܠܗ ܛܠܝܘܬܐ
ܘܗܘܟܡܬܐ ܕܠܐ ܦܘܪܢ. ܐܟܒܕ ܡܢ ܦܓܪܗ ܒܟܠܐ [ܕܡܫܝܚܐ ܐܢܬ.][79]

[62] D: ܠܘܝ ܕܐܫܬܘܦܘ ܗܘܘ
[63] D: ܝܬܒܬ
[64] D: ܠܘܬܟ
[65] D: ܣܟܝܡܬ
[66] D: ܗܘ
[67] D: ܡܠ̈ܝ ܒܠܥܕ
[68] Word damaged in F.
[69] D: ܘܕܬܕܒܪ
[70] D: ܐܦܢ
[71] D: ܪܘܚ ܩܘܕܫܘܬܗ
[72] D: ܒܡܠ̈ܐ ܥܒܝܕܐ
[73] D: ܘܕܡܬܕܒܪܢܐ
[74] D: ܕܢܣܘܬܐ ܗܝ
[75] D: ܘܗܢܐ
[76] D: ܘܐܦܢ
[77] D: ܒܗܝܢ ܣܬ̈ܐ
[78] DF: ܒܠ ܒܢܝܢ
[79] D: ܕܡܫܝܚܬ

ܘܝ ܠܬܒܝܠܐ ܕܡܬܓܠܝܢ ܕܐܣܟܝܡܐ[80] ܕܓܒܐ ܠܦܪܨܘܦܝܗܘܢ ܣܬܝܡܝܢ. ܘܕܚܠܝܢ ܠܡܫܡܥܘܬܐ

ܒܠܡܕܘܬ ܣܘܟܠܐ ܘܡܫܡܥܐ ܘܒܛܘܪܘܬ[81] ܠܝܢܐ. ܢܬܟܣܘܢ ܗܪܟܐ [ܒܣܘܠܬܐ ܕܦܐܪܝ][82] ܢܕܒܪܬܐ

ܘܒܡܟܡܫܘ ܕܡܢ ܦܓܪܐ ܢܡܟܠ ܥܘܒܕܝܗ ܕܐܠܗܐ | ܠܗܝ ܫܡܘܫܬܐ ܠܡܪܐ ܕܡܢ ܪܘܚܐ ܡܬܦܫܚܐ fol. 119v

ܒܠܒܐ [ܠܡܘܕܝܐ ܕܢܦܫܐ][83] ܐܝܟ ܣܠܝܩܘܬܐ ܘܡܫܝܚܐ. ܗܟܢ ܡܢ ܗܘ ܕܟܡ ܒܢܝ ܐܕܪܗܘܢ ܕܐܠܗܐ

ܗܘܐ ܠܬܪܒܝܬܐ ܕܝܠܕܬܗ ܘܠܡܫܬܡܠܝܘܬܐ ܕܠܗܘܢ. ܗܢܐ ܡܟܝܠ ܕܢܦܫܐ ܠܗܘܢ ܝܢܩܐ. ܘܡܣܠܩ ܡܢܐ

ܘܫܘܟܢܐ ܗܢܝܐ ܢܬܪ ܡܢ ܟܠ ܡܒܢܝܢ. ܠܐ ܢܗܘܐ ܠܝ ܢܘܣܟܐ ܘܒܝ ܐܕܪܐ. ܗܟܢ ܡܢ ܕܐܝܟ

ܗܢܐ. ܕܠܐ ܬܬܟܪ ܥܡܐ ܠܡܘܟܢܝܢ. ܘܬܬܦܠܓ ܡܢ ܐܘܪܚܗ ܕܐܠܗܐ. ܢܗܘܐ ܕܝ ܟܠܟܢ ܣܘܟܐ

ܕܡܫܚ ܠܝ ܒܐܠܗܐ. ܕܠܐ ܢܬܟܝܢ ܣܘܟܐ ܕܚܠܬܗ ܡܬܬܫܠܡܢܘܬܐ ܗܘ ܣܓܝܐܬܐ ܕܒܢܝܐ ܠܡܬܚܪ

ܚ ܡܢ ܚ ܒܐܪܘܚܗܝ ܕܐܠܗܐ. [ܘܪܚܡܘܬܐ ܕܡܫܝܚܐ][84] ܘܡܫܬܡܠܝܐ. ܠܡܬܠܐ ܒܪܘܚܐ ܒܫܬܪܐ

ܒܦܘܪܥܢܐ ܕܟܡ ܚܕܕܐ. ܘܚܘܪܐ[85] ܡܫܡܥܬܗ[86] [ܕܟܠ ܚܕ][87] ܒܠܥܘܕܘܗܝ. ܘܟܡܐ ܠܗ ܕܠܐ ܒܪ ܙܘܓܗ

ܕܠܒܟܘ ܢܬܪܐ ܘܐܡܪ. ܘܝ ܠܗ ܠܗܘ ܕܐܚܠ ܒܠܥܘܕܘܗܝ ܕܠܐ ܗܢܐ ܠܗ ܘܥܕ ܠܥܕ ܒܕܝܢ ܓܡܘܪܬܐ

ܘܦܪܥܝܢ ܦܬܓܡܐ ܠܚܕܕܐ.

ܐܘ ܡܢ ܗܢܐ[88] ܣܘܟܐ ܓܡܪܐ. ܘܦܥܠܘܬܐ ܡܫܝܚܝܬܐ. ܒܪܘܡ ܡܢ ܡܫܝܚܐ ܕܒܫܠܡ

ܐܚܝ. ܘܡܚܡܣܝܢ ܠܐ ܬܬܠܒܘ ܐܝܠܐ ܐܝܟ ܕܒܠܚܘܕܐ. ܢܕܥ ܗܘ | ܦܬܓܡܘܗܝ ܘܡܫܪܪܐ ܗܦܟ ܒܕܪܐ fol. 120r

ܒܬܘܟܠܗ. ܘܒܣܘܗ̈ܝ ܕܫܠܝܐ ܥܒܝܕܐ ܠܐ ܢܬܒܛܠܘܢ ܡܢܗ. ܥܪܘܬܗ ܕܦܓܪܐ ܒܡܐܦܠܘܬܐ. ܦܠܓܐ

ܕܐܪܐ ܕܙܘܝܬܐ. ܡܫܝܓܐ ܢܦܫܗ ܕܬܡܝܡܘܬܐ. ܘܡܣܝܒܐ ܕܠܣܟܠܐ ܡܢܝܢܐ ܡܢ [ܦܬܓܡܗ ܕܡܠܟܐ][89]

ܡܠܟܝܢ ܒܡܫܬܐ. ܡܫܒܚܐ ܬܐܪܘܬܗ ܕܢܒܝܐ. ܘܡܓܪܐ ܡܬܠܚܢ ܒܐܕܪܘܗܝ. ܐܝܟ ܒܠܒܐ ܒܝܕ ܠܚܢܬܐ.

ܘܪܒܘ ܕܚܢܐ ܒܠܥܕ ܒܝܠܘܬܐ. ܢܦܫ ܦܬܓܡܗ ܠܐ ܦܫܛ ܠܗ ܡܫܝܢ. ܘܐܢܝܢܐ ܕܢܦܫܐ ܗܘ ܕܐܠܗܐ

[80] D: ܕܒܐܣܟܡܐ
[81] D: ܘܒܛܘܪܬ
[82] D: ܒܣܘܠܬ ܦܐܪܝ
[83] D: ܠܡܘܕܝ ܢܦܫܐ
[84] D: ܘܪܚܡܘܬ ܡܫܝܚܐ
[85] DF: ܘܚܘܪܐ
[86] D: ܡܫܡܥܬܗ and F: ܡܫܡܥܬܗ ܕܟܠ ܚܕ ܡܢܗܘܢ ܘܡܢ
[87] ADF om. this bracketed phrase.
[88] D: ܗܘ
[89] D adds ܦܬܓܡܗ ܕܕܒܝܐ ܢܦܫܐ: ܡܪܝܡ ܠܗ ܡܢ ܟܠ ܣܓܝܐܢ. ܢܝܚ ܦܬܓܡܗ ܡܠܟܐ
and F adds ܦܬܓܡܗ ܕܕܡܠܟܐ ܢܦܫܐ: ܡܪܝܡ ܠܗ ܡܢ ܟܠ ܣܓܝܐܢ. ܢܝܚ ܦܬܓܡܗ ܕܡܠܟܐ

ܢܓܒܠ ܠܢܟܣܘܗܝ ܐܝܟ ܕܠܡܣܟܢܘܬܐ. ܦܬܘܪܐ ܕܡܩܪܒܝܢ ܒܗ ܥܡܪܐ ܘܡܟܠܬܐ ܘܡܫܬܝܐ. ܘܠܐ ܗܘ

ܠܝ ܡܢܗ ܗܘ ܚܙܐ ܘܣܡ ܒܗ ܡܢܬܬ ܢܦܫܝ.

ܣܓܝܐܐ ܗܟܝܢ ܒܥܘܬܗܘܢ ܘܨܠܘܬܗܘܢ ܡܥܕܪ. ܕܢܣܒܘܢ [ܡܕܪܐ ܕܠܦܘܪܩܢܗܘܢ][90]

ܠܢܠܘܬܗ ܕܠܐ ܦܘܫܩܐ. ܘܡܫܬܡܠܝܢܘܬܗ،[91] ܕܘܚܝܐ ܡܬܘܣܦ ܥܒܝܕ[92] ܚܠܝܡܘܢ. ܘܥܠ ܬܘܪܣܝܗܘܢ

ܩܕܝܫܐ. ܕܝܠܗ[93] ܐܢܐ ܡܢ ܐܒܘܗܝ ܕܗܕܐ ܒܟܠܗ ܚܙܐ ܗܘܐ. ܛܘܒܘܗܝ،[94] ܠܕܝܫܐ ܦܘܡܗ ܡܢ

ܛܘܒܐ ܕܡܬܛܝܡ ܠܗ ܡܢ ܒܝܬܗ. [ܕܝܢ ܛܘܒܐ ܐܚܠ ܒܠܫܢܗ ܡܢ ܦܬܘܪܗ ܕܡܪܝܡܐ.][95] ܒܗܘ

ܕܢܬܠ ܙܘܡܐ ܒܗ [ܡܬܛܒܝܢ | ܛܘܒܘܗܝ،][96] ܠܕܘܟܐ ܬܘܪܣܝܗ ܠܡܚܐ ܠܢܚܡܐ ܕܢܚܬ ܡܢ ܫܡܝܐ. ܕܒܠܚܘܕ ‎ fol. 120v

ܒܠܚܘܕ ܚܝܬܐ [ܒܗ ܡܬܬܪܣܝܢ. ܛܘܒܘܗܝ،][97] ܠܕܝܢܗ، ܒܡܐܟܘܠܬܐ ܠܥܒܕܐ ܚܝܐ ܕܝܗܒ ܠܢ. ܒܪܘܚܐ

ܡܢ ܒܦܘܡܗ ܡܫܡܫܐ ܚܐܦܗ ܡܢ ܥܪܒܐ. ܒܢܝܪܘܬ ܫܒܝܪܘܬܐ ܘܥܒܕܐ ܕܐܥܒܕܘܬ[98] ܠܟܐ ܕܡܪܡ

ܐܠܗܐ. ܘܒܟܬܐ ܕܒܝܫܬܐ.

ܫܓܝܫܝܢ [ܦܘܪܣܘܗܝ، ܕܗܢܐ][99] ܥܐܕܐ ܡܢ ܟܠ ܕܗܘܐ ܛܒܬܐ. ܐܝܬ ܐܡܬܝ، ܕܗܕܐ

ܡܢܥܠ. ܘܒܝܢ ܡܟܘ ܠܟܐ ܘܣܢܐ ܢܦܫܐ. ܘܡܚܣܢ ܠܗ ܡܢ ܟܠ ܒܘܐܫܐ. ܘܡܦܢܐ[100] ܠܗ ܡܢ

ܛܠܡܘܬܐ ܘܩܘܪܒܐ ܘܡܥܢܝܢܐ ܘܡܥܠܐ ܠܗ ܠܒܪܢܫܐ ܡܥܝܢܘܬܐ.[101] ܘܐܝܬ ܐܢܫܐ ܕܐܡܪ ܕܢܐ ܒܢܫܐ

ܒܥܕܢܐܝܬ.

ܒܗܠܝܢ ܒܡܫܬܢܝܢܘܬܐ ܐܬܚܫܒ ܘܬܫܡܫܬܐ ܕܒܠܬܐ. ܐܢ [ܡܬܒ ܐܢܬ][102] ܘܐܢ ܢܦܫܠ

ܐܢܬ[103] ܒܕ ܠܝܬ ܠܝ[104] ܚܝܠܐ ܠܡܩܡ. ܘܠܐ ܬܫܬܩܠ ܡܢܗܘܢ. ܘܠܐ ܬܦܘܫ ܢܦܫܝ ܒܦܘܪܥܢܐ ܕܠܒܪ

ܘܠܠܐܝܬ ܡܢܢܝܢ. ܘܐܝܬ ܐܡܬܝ، ܕܠܥܠܡܐ ܠܒܪ ܘܠܝܬ ܡܫܬܘܕܥܝܢ ܘܒܥܕܢܐܝܬ. ܘܐܝܬ ܕܒܪ

ܒܐܕܢܐ ܥܠܡ. ܘܡܫܦܪ ܐܢܐ ܕܪܘܚܐ ܐܝܬ ܒܗ. ܐܢ ܠܐ ܡܢܢ ܒܡܪܬܐ.

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90 D: ܡܕܪܝ، ܠܦܘܪܩܢܗܘܢ

91 A: ܘܡܫܬܡܠܝܢܘܬ and D: ܘܡܫܬܡܠܝܘܬܗ،

92 D: ܘܥܒܝܕܝܢ

93 D: ܕܝܠܗ ܐܢܐ

94 D: ܛܘܒ

95 D: ܕܛܘܒܐ ܕܝ ܠܫܢܗ ܐܚܠ ܡܢ ܦܬܘܪ ܡܪܝܡܐ

96 D: ܡܬܛܐܣܝܢ. ܛܘܒ

97 D: ܡܬܬܪܣܝܢ ܒܗ. ܛܘܒ

98 D: ܘܐܥܒܕܘܬ

99 D: ܦܘܪܣܐ ܕܗܘܢ

100 D: ܘܡܦܠܛ

101 D: ܡܐܢܐ

102 D: ܬܬܒܬ

103 D om. this word.

104 DF: ܒܝ

ܗܪܟܐ[105] ܢܗܘܪ ܐܝܟ ܘܡܛܪ܇[106] ܡܢ ܫܡܝܐ ܕܠܝܐ[107] ܕܪܕܐ. ܘܦܪܚܗ]][108]]]ܒܐܕܪܐ

ܕܗܝܟܠܐ ܡܟܠ܇[109] [ܕܒܐܕܪܐ ܕܡܫܝܚܐ ܡܫܡܫ ܘܢܘܪܐ ܠܬܘܕܝܬܐ. ܘܐܦ ܗܟܢ ܐܢܬ ܠܐ

ܡܫܬܡܫܬ ܗܘܝܢ ܒܫܡܫܝ̈ܢ.][110] ܘܡܬܒܣܡܝܢ ܗܕܡܝ̈ܗ ܡܢ ܢܫܡܬܐ ܕܡܬܦܪܦ[111] ܘܡܬܛܠܠ ܥܠ

ܡܬܥܪܬܝ̈ܢ.]][112]]]ܡܟܝܠ ܐܬܬܚܝܣ ܠܗ ܡܢ ܡܢܟܐ ܕܕܠܡܘܟܠܗ.[113] ܟܕ ܡܥܠܡ ܠܗ ܠܛܠܝܐ ܕܗܘ

ܢܬܢܣܡ[114] ܡܢ ܚܣܝܕܐ. ܡܛܠ ܕܢܗܒ ܥܒܕܐ ܠܐܠܗܐ. ܕܟܕ ܛܠܝܐ ܥܒܝܕ. ܗܘ ܡܟܠܐ ܕܘܟܠܗ. ܥܪܪܐ

[ܐܡܪ ܐܢܐ][115] ܕܡܢ ܢܡܘܣܐ ܕܡܬܘܡܒܒ ܫܡܟܐ ܕܒܝܬ ܛܠܝܐ. ܟܠܗ ܕܚܣܝܕܐ. ܢܛܪ ܡܢ [ܒܗܘܕܝܐ

ܕܐܠܗܐ][116] ܢܛܪ[117] ܒܟܠܗ ܡܕܡܗ.[118]

ܡܟܐ ܕܝܢ ܕܝܕܥܗ ܥܒܕܐ ܠܐܠܗܐ ܠܠܒܗ ܕܚܣܝܕܐ ܟܕ ܛܠܝܐ: ܡܥܠܡ ܠܗ ܒܗ ܥܠ ܐܡܬܝ̈. ܕܝ̈ܕܥܐ

ܟܕ ܒܪܡ ܒܟܪ ܠܛܠܝܐ ܕܐܬܡܫܝܚܘ[119] ܢܬܐܡܢ ܠܗܘܬܗ ܕܚܣܝܕܐ. ܘܡܟܐ[120] ܕܠܘܬܗ ܗܘ ܛܠܝܐ. ܟܕ

ܡܟܠܠܐ ܘܠܒܘܫܐ ܘܡܐܟܠܐ ܘܡܫܬܝܐ. ܘܓܠܘܣ ܐܠܝܡ ܕܡܬܛܠܠ ܠܐܢܫ ܡܢ ܒܟܒܪܗ. ܦܣܩܐܝܬ[121]

ܡܬܘܒ̈ܠܢ ܬܟܡ. ܘܡܟܠܦܪ ܠܗ ܥܒܕܐ ܬ̈ܠܐ ܠܚܣܝܕܐ ܕܢܟܠܠ ܒܝܬ ܛܠܝܐ. ܐܝܟ ܕܬܒܘܒ ܢܬܦܣܡ

ܒܠܒܗ. ܘܡܟܐ ܕܗܘܝܬ ܠܗ ܠܛܠܝܐ ܐܡܝܢܘܬܐ ܠܘܬ ܚܣܝܕܐ ܪܓܝܐ ܕܒܝܐ. ܟܕ ܒܟܪ ܠܗ ܥܒܕܐ ܠܐܠܗܐ

ܐܝܟ ܗ̇ܘ ܕܡܢ ܫܡܟܐ ܗܟܪ ܠܘܬܗ ܕܐܝܟ ܗܠܝܢ. ܗܘܝܢ ܗܦܝܟ ܒܠܗܘܢ ܕܛܠܝܐ. ܘܡܗܝܡܢܐ ܠܗ ܠܗ̇ܘ

ܚܣܝܕܐ ܕܗܘܝܬ ܠܗ ܪܫܡܬܐ ܠܘܬܗ ܒܚܝ̈ܠܘܗܝ. ܟܕ ܗܘ ܕܗܘܐ ܠܐ ܪܓܝܫ: ܐܠܐ ܡܓܝܒ ܠܗ

ܒܪܒܝܬܗ.[122] ܘܢܣܒ ܒܪܚܡܬܗ. ܘܐܬܡܚܝܢܘ[123] ܒܗ ܡܟܠܠ.

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105 D: ܗܪܟܢ
106 D: ܘܡܛܪ ܗܘܝܗ
107 D om. this word.
108 B om. this double bracketed phrase.
109 F om. this word.
110 F: ܘܐܢܬ ܕܒܐܕܪܐ ܕܡܫܝܚܐ ܡܫܡܫ ܡܠܝ̈ܐ ܠܐ ܢܬܟܠܐ. ܘܐܦ ܗܟܢ ܐܢܬ ܐܢܬܝ̈ܢ ܥܡܫ ܐܢܬ ܠܗܘܢ. ܗܘܝܢ ܕܡܢ ܡܫܟܠܐ. ܒܫܘ. ܘܠܐ ܕܐܡܪܝܢ ܠܗ ܡܫܬܡܫܬܐ ܥܡܟܠܝܢ ܕܗܠܝܢ ܘܒܢܝܫܐ ܡܬܒܠܒܠܢ. ܗܘܝܢ ܕܝܢ. ܡܢ ܠܥܠܡܘܬܐ ܕܡܟܟܒܪܐ ܒܫܡܫܝ̈ܢ. ܘܡܣܟܢܐ ܗܕܡܝ̈ܢ. ܘܬܒܘܒ ܒܟܠܝܢ ܫܡܫܝ̈ܢ
111 F: ܕܡܬܦܪ ܦ
112 D adds this double bracketed phrase.
113 BF: ܕܠܡܘܟܠܗ
114 F: ܡܬܢܣܡ
115 BF: ܐܡܪܢܐ
116 D: ܒܗܘܕܝܢ ܐܠܗܐ
117 DF: ܢܛܪ
118 BF: ܪܒܝܢܗ
119 BF: ܕܐܬܡܫܝܚܬ
120 DF: ܡܟܐ
121 F: ܘܦܣܩܐܝܬ
122 D: ܒܪܒܝܬܗ
123 BF: ܘܐܬܡܚܝܢܬ

ܘܐܢ ܡܪܝܡ ܠܡܐܓܠܐ[124] ܐܝܬ ܒܡܠܝܬܗ ܠܗ ܢܛܪ ܠܗ. ܘܡܫܟܚܐ ܠܗ ܒܐܡܝܢܘ[125] ܕܠܐܡܬܝ،
ܐܬܐ. ܘܟܠ ܕܦܓܥ ܒܗ ܒܠܘܗܝ ܡܫܐܠ. ܘܒܐܡܝܢ[126] ܡܫܡܫ ܠܗ ܫܐܕܐ ܒܠܠܘ̈ܬܐ ܐܝܟ ܘܠܐ
ܡܪܝܡ ܕܡܓܠܝܬܐ: ܕܗܐ ܠܡ ܐܬܐ ܠܗ ܛܠܝܐ. ܘܡܫܬܡܥ ܠܗ ܒܪܚܡܬܗ. ܘܡܚܪ ܠܗ ܐܝܟ ܗܘ
ܕܒܡܘܬ ܡܠܠ. ܘܡܢܐ ܕܥܒܕܘ ܒܠܗ ܠܛܠܝܐ ܒܫܘܒܚܐ. ܘܗܘܐ[127] ܠܡ ܟܕ ܫܡܥܬܗ ܢܦܫ. ܡܪܝܡ ܡܫܘܦܝ
ܠܗ ܠܓܠܝܗ ܙܪܡܬܗ ܠܒܡܬܐ. ܘܡܚܒܫ ܠܗ ܒܠܗ ܠܛܠܝܐ. ܘܠܐ ܫܒܩܬܐ ܒܫܡܥܐ ܠܗ ܘܠܐ ܢܣܒܐ ܗܦܟܐ
ܠܗ. ܐܘܠܝܡ ܐܢܘܢ[128] ܫܘܩܦܐ ܕܠܘ ܒܠܘܗܝ ܒܪܝܡ. ܠܬܠܬܝܗ̈ܝܢ[129] ܡܪ̈ܬܐ ܡܚܒܪ ܒܢܝܫܝܐ ܗܢܐ[130]
ܫܐܕܐ ܠܛܠܝܐ. ܒܪ ܛܠܝܐ ܒܗܠܝܡ ܒܠܗܘܢ ܠܐ ܙܓܝܪ. ܘܗܘܐ ܫܐܕܐ ܡܬܪ ܡܛܪܦܐ[131] ܠܗ. [ܒܪܚܡܬܗ
ܕܛܠܝܐ.][132]

ܡܬܠܐ ܗܘܐ ܦܪܚܐ ܐܢܫܐ ܚܕ ܘܐܡܪ ܗܟܐ. ܕܢܫܘ̈ܬܐ ܫܟܝ̈ܚܐ ܐܫܟܠܘ[133] ܗܢܐ[134]
ܫܐܕܐ ܠܛܠܝܐ. ܡܠܘܢ ܕܝܢ ܒܪ ܛܠܝܐ ܕܓܒܪ ܦܪܒܗ ܡܢ ܕܫܐܕܐ ܒܠ ܚܢܝܢܐ. ܘܐܡܪ ܗܟܐ ܠܝ ܚܙܝ
ܕܓܠܝܡ ܢܒܗܘܩܐ ܚܪ̈ܬܐ ܗܟܢ ܗܦܝܬ ܠܝ. [ܗܘܘ ܕܝܢ.][135] ܕܠܐ ܐܡܠܠ[136] ܒܡ ܛܠܝܐ. ܘܐܦܠܐ
ܕܐܦܓܥ[137] ܒܗ. ܘܡܓܠܒܪ ܗܦܝܬ ܠܫܥܒܪ ܠܦܓܠܗ ܕܦܪܓܐ. ܘܐܝܟ ܗܘ ܕܗܟܪ ܗܦܝܬ ܕܪܒܝܬܗ
ܠܣܥܐ:[138] ܘܓܠܠ ܠܗ ܡܒܪ ܦܪܓܐ ܘܠܓܠܝܗܘܢ ܢܒܗܘܪ ܘܦܘܦܪܪ ܗܓܝܬ ܡܫܒܫܡ ܗܘܝܬ ܒܗܘܢ
ܒܪܡܐ ܠܦܓܒܗ ܕܛܠܝܐ. ܡܢܐ ܕܝܢ[139] ܕܝܗܘ ܦܪܓ ܠܗܬܝ. ܛܒܝܬ ܠܓܠܝܗܘܢ ܒܦܘܦܪܪ. ܘܐܡܪ ܗܟܐ ܠܝ
ܬܘܒ. ܒܠܠܘ̈ܬܐ[140] ܫܟܝ̈ܚܐ ܢܬܒ ܗܘܝܬ ܘܒܟܐ ܒܠ ܡܪܝܡ ܕܥܕܝ.

ܗܠܝܢ ܘܕܫܟܝ̈ܚܢ ܡܢ ܗܠܝܢ ܗܟܢ ܫܐܕܐ ܗܢܐ ܠܛܠܝܐ ܠܗܬ ܚܢܝܢܐ ܒܪ ܛܠܝܐ. ܠܗܬ ܚܙܐ
ܕܚܢܝܢ[141] ܒܠ ܚܢܝܢܐ ܐܝܟ ܗܢܐ. ܘܠܡܚܣܢ[142] ܦܠܛ ܐܢܙ ܡܢܗ. ܒܪ ܒܫܘܪܐ ܗܟܢ ܠܗ ܐܢܙ

124 B: ܠܡܐܓܘܠܬܐ
125 BF: ܐܡܝܢܐܝܬ
126 BF: ܘܐܡܝܢܐܝܬ
127 BF: ܕܗܐ
128 BF om. this word.
129 D: ܠܬܠܗܝܢ
130 D: ܗܢ
131 BF: ܡܪܬܢ
132 D: ܒܪܚܡܬ ܛܠܝܐ
133 BF: ܐܫܟ̇ܠܘ
134 D: ܗܢ
135 D: ܗ̈ܝ
136 BF: ܡܡܠܠ ܐܢܐ
137 BF: ܦܓܥ ܐܢܐ
138 BF: ܠܡ ܠܣܥܐ
139 BF: ܚܙܝ
140 B: ܕܠܠܘ̈ܬܐ
141 BF: ܕܚܠܬܢ
142 BF: ܘܠܡܚܣܡ

ܕܠܐ ܩܪܒܐ ܗܘ̣. [ܘܩܠܝܠ ܩܠܝܠ][143] ܡܪܒܐ ܠܗ ܫܐܕܐ. ܥܕܡܐ[144] ܢܒܠܘܗ̄ܝ[145] ܠܛܠܝܐ ܘܢܣܩܘܢܝܗܝ[146] ܒܠܒܗ ܕܚܣܝܕܐ. ܘܡܟܐ[147] ܕܠܬܡܢ ܐܙܠ ܠܗ. ܐܝܠܝܢ ܣܘܚܠܐ ܕܠܐ ܬܚܡ ܗܦܟ ܫܐܕܐ ܒܝܕ ܛܠܝܐ. ܐܦ ܒܐܘܪܚܐ: ܚܙܘ ܛܠܝܐ ܒܥܡܗ ܚܙܘ ܢܣܝܒܐ ܒܣܘܥܪܢܘܗܝ.

ܘܡܠܐ ܫ̈ܢܝܬܐ ܘܫܢܝ ܕܠܐܡܬܗ ܐܬܐ. ܘܡܠܝܛ ܕܕܠܡܐ ܐܝܟ ܢܣܝܠܘܗܝ ܡܢ ܐܝ̈ܕܘܗܝ. ܘܐܦ ܡܠܦ ܕܐܝܬ ܐܝܟ ܕܗܟܢ ܗܘܐ. ܗܘܐ ܠܗ ܒܚܠܡܐ ܒܚܙܘܐ. ܡܛܠ ܗܢܐ ܡܚܘܝܢ ܠܝ ܐܒܗ̈ܬܐ. ܕܢܕܥܘܢ ܡܢ ܛܠܝ̈ܐ.

ܒܪ[148] ܐܚܐ ܐܫܡܥܝܐ ܒܗ ܥܪܒܐ ܕܐܢܬܬܐ ܚܙܐ ܠܗ ܘܐܡܪ. ܕܠܐ ܬܠܒܘܫ ܒܗ ܐܢܬܬܐ ܘܠܐ ܬܗܘܐ ܠܟ ܪ̈ܚܡܘܬܐ ܥܡ ܛܠܝܐ. ܚܝ̈ [ܐܝܠܝܢ ܗܢܝܢ][149] ܡܕܝܢܐ ܗܟܢܐ [ܠܬܫܘܢܐ ܕܛܠܝܐ][150] ܥܡ ܕܐܢܬܬܐ. ܗܟܢ ܠܝ ܡܪܝ ܕܐܦܠܐ ܦܠܓܐ ܕܐܝܠܝܢ ܕܗܟܢ ܚܙܝܢܐ ܡܢ ܫܐܕܐ ܒܝܕ ܛܠܝܐ ܬܘܒܬ. ܒܓܠܓܐ ܕܗܟܢܐ ܒܠܒܒ ܡܛܠ ܛܠܝܐ. ܕܚܙܐ ܫܐܕܐ ܠܛܠܝܐ ܒܥܘܡܪܐ ܕܚܙ̈ܝܢܐ ܛܠܝܐ ܘܐܡܪ. ܕܒܪ ܗܢܐ [ܗܘܪܒܐ ܐܝܬ][151] ܗܘ̣ ܡܚܠܐ ܣܠܩ: ܠܝ ܗܘܪܒܐ ܠܝܬ ܠܝ ܒܒܕܐ. ܗܠܝܢ ܐܡܪ ܫܐܕܐ[152] ܠܛܠܝܐ. ܡܛܠ ܕܢܕܒ ܗܘܐ ܫܘܬܐܘܬ ܕܛܠܝܐ ܫܐܕܐ ܗܘ ܕܬܘܪܡ ܠܚܣܝܕܐ. ܘܐܢܐ[153] ܕܡ ܐܡܪ ܐܢܐ ܘܒܥܝ[154] ܡܢ ܫܐܕܐ.

ܘܐܚܪܝܢ[155] ܡܢ ܐܒܗ̈ܬܐ ܐܡܪ. ܕܐܢܐ ܕܒܚܡܪ ܥܡ ܛܠܝܐ. ܐܦ ܚܠܬܢܐ[156] ܗܘ̣. ܐܦ ܠܚܣܬܪܗ ܠܐ ܗܘܝܢ: ܐܦܠܐ ܠܡܕܒܪܘܗܝ ܐܬܐ. ܗܠܝܢ ܗܦܩܝܢ ܠܦܘܫܩܐ. ܘܐܦ[157] ܐܡܒܐ [ܕܛܠܝܐ ܚܝ.][158]][159] | ܣܗܕܘܬܐ ܕܐܝܟ ܗܕܐ ܗܘܬ ܠܗܘܢ. ܡܢ ܫܐܕܐ ܕܗܘ̣ ܡܚܠܐ ܕܘܒܬ. ܐܚܪܝܢ[160] fol. 121r

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[143] D: ܘܒܐܝܕܐ ܒܐܝܕܐ
[144] D: ܥܕ
[145] BF: ܕܢܒܠܘܗܝ
[146] BF: ܘܢܣܩܘܢܗܝ
[147] BF: ܡܟܐ ܕܝܢ
[148] D: ܒܒܪ
[149] D: ܐܝܟ ܗܢܝܢ
[150] D: ܠܬܫܘܢܐ ܛܠܝܐ
[151] BF: ܐܝܬ ܗܘܪܒܐ
[152] F: ܫܐܕܐ ܗܘ
[153] BF: ܐܢܐ
[154] D: ܕܒܥܝ
[155] BF: ܐܚܪܢܐ ܕܝܢ
[156] D: ܚܠܬܦ
[157] D: ܕܐܦ
[158] BF: ܕܚܝ ܛܠܝܐ
[159] A om. this double bracketed phrase.
[160] D: ܒܪ

ܕܝܢ[161] ܕܐܝܬ ܠܐܠܗ̈ܐ[162] ܣܓܝ̈ܐܐ ܡܢܗ ܢܗܘܐ. ܡܛܠ ܕܐܠܗܐ ܡܢܝܢ ܦܪ̈ܨܘܦܗ ܘܓܠܝܢ ܣܘܟ̈ܠܘܗܝ

ܠܕܝ̈ܢܐ. ܘܡܛܠ ܕܠܐ ܡܨܝܐ ܗܘܠܝܐ ܕܢܬܠ ܐܝܬܘܬܐ ܠܡܠܬܗ ܕܝܚܝܕܝܐ. ܡܛܠ ܐܠܗܐ ܕܗܘ̤ ܡܡܠܠܐ

[ܕܘܟܬܐ ܕܐܝܬܘܬܐ.][163]

ܘܬܘܒ ܩܕܝܫܐ[164] ܐܝܟ ܐܫܥܝܐ ܐܡܪ. ܕܐܢ ܐܢܐ ܢܗܘܪ[165] [ܒܐܢܐ ܒܡܫܝܚܘܬܐ ܠܒܪܘܬܐ

ܣܒܪ. ܘܐܡܪ ܬܘܒ. ܒܐܝܬܘܬܐ ܕܝܢ ܐܘ ܒܕܒܪܐ ܥܦܪ ܐܦ̈ܐ ܠܐ ܬܚܘܪ. ܚܝ ܕܓܒܠܗܝܢ ܗܢܐ ܩܕܝܫܐ

ܠܐܠܗܐ ܒܗ ܐܝܬܘܬܐ ܡܪܢܐ ܠܗ. ܘܐܢܐ ܕܝܢ ܣܒܪ ܐܢܐ ܟܠ ܡ̈ܠܘܗܝ. ܕܓܒܠܗ ܕܢܣܒ ܡܢ[166] ܦܓܪܐ

ܕܝ̈ܢܐ. ܐܝܟ ܣܘ̈ܟܠܐ ܘܨܘܪ̈ܬܐ ܢܗܘ̈ܝܢ ܒܕܗܘܪ ܡܢ [ܐܠܗ̈ܐ][167] ❖

[161] B om. this word.
[162] B om. this word.
[163] D: ܕܘܟܬ ܐܝܬܘܬܐ
[164] D om. this word.
[165] D: ܢܗܘܪ ܒܦܪܨܘܦ ܠܐܠܗܐ ܐܝܟ ܗܘ ܗܘ ܕܐܡܪ ܒܦܪܨܘܦ ܐܝܬܘܬܐ
[166] B om. this word.
[167] D om. this bracketed phrase.

✤ ܙܘܗܪ̈ܐ ܡܛܠ ܚܣܝܕ̈ܐ ✤[1]

ܚܣܝܕܐ ܕܢܦܩ ܡܢ ܥܠܡܐ ܘܝܬܒ ܠܚܘܕܐܝܬ. ܘܫܡܥ ܐܢܫܝܢ ܕܡܢ ܒܢ̈ܝ ܥܠܡܐ ܡܫܬܒܚܝܢ. ܒܡܕܢܐ
ܦܐܪ ܡܫܡܥܘܢ. ܘܠܐ ܒܡܕܡ. ܚܣܝܕܐ ܕܡܬܩܪܒ ܠܘܬ ܒܢ̈ܝ ܥܠܡܐ. ܘܡܫܟܚ ܡܫܡܥܘܢ ܒܡܕܢܐ.
fol. 121v [ܗܢܘ ܕܝܢ.][2] ܩܪܝܒܐ. ܘܡܫܟܚ ܒܠܒܗ ܕܚܣܝܕܐ ܗܘ. ܠܐ ܒܥܐ | ܘܠܐ ܟܠ ܟܠܗ. ܐܠܐ ܐܒܝܫܐ
ܕܡܬܩܪܒ ܠܘܬ ܗܢܘܢ. ܗܟܢ ܡܬܪܚܩ ܡܢ ܠܘܬ ܐܠܗܐ. ܐܠܐ ܐܢܐ ܗܕܐ ܐܡܪܢܐ[3] ܕܚܣܝܕܐ
ܕܡܫܟܚ ܒܠܒܗ، ܕܢܩܒܠ ܒܘܪܟܐ ܡܢ ܒܢ̈ܝ ܥܠܡܐ. ܦܣܩ ܠܗ ܠܡܣܒ ܐܢܬܬܐ ܢܚܡܣܬܐ. ܘܠܐ
ܕܢܬܚܫܚ ܒܓܘܪܐ ܠܒܝܫܘܬ.

ܗܐ ܐܡܪܢܐ ܘܡܬܒܝܢ ܒܝܕ ܕܫܡܥܬ. ܚܕ[4] ܡܢ ܐܚ̈ܐ. ܡܬܠܐ ܗܘܐ ܩܕܡܝ ܗܒܠܐ.
ܕܬܠܬܝܢ ܫܢ̈ܝܢ ܐܝܬ ܠܝ. ܗܐ ܡܢ ܕܢܦܠܬ ܐܣܟܝܡܐ ܗܢܐ ܩܕܝܫܐ. ܘܪܚܡܘܬܐ ܐܝܬܝ ܗܘܝܬ. ܟܕ
ܢܦܩܬ ܡܢ ܒܝܬ ܐܒܝ. ܘܡܢ ܝܘܡܐ ܕܢܦܩܬ ܘܥܒܕܐ ܠܝܘܡܢܐ. ܠܐ ܡܠܟܬ ܒܢ̈ܝ ܘܚܙܝܬ ܒܦܪܨܘܦܐ
ܕܐܢܬܬܐ. ܘܗܘ ܡܕܡ ܕܚܙܐ ܠܝ ܒܚܠܡܝ، ܟܕ ܐܢܐ ܠܘܬ ܕܡܘܪܐ. ܐܡܚܝܢܘܬ ܡܗܝܡ ܠܗ ܥܒܕܐ
ܘܡܪܝܡ ܠܗ ܡܕܡ ܒܝܬܐ. ܘܒܐܝܓܪܐ ܪܒܐ ܡܫܡ ܐܢܐ ܡܠܗ. ܗܠܝܢ ܐܡܪ ܡܕܡܝ ܐܝܟܐ ܗܘ ܡܫܬܟܚܐ.
ܘܐܦ[5] ܗܘ ܕܗܒܬ ܒܝܕܐ ܐܝܬ ܠܗ ܕܠܐ ܚܕܐ ܦܪܘܦ ܐܢܬܬܐ. ܗܒܠܐ ܡܦܪܝܫ ܒܗܡܗ ܟܣܝܐ.
ܚܕ ܒܗܡܐ ܐܢܐ ܕܒܠܝܢ ܦܓܪܐ ܘܫܢܬܐ. ܘܡܫܠܠܐ ܘܓܘܫܡܐ ܘܦܘܪܓܢܐ. ܘܡܐܒܠܐ ܘܡܥܢܝܬܐ
fol. 122r ܘܐܚܘܪܐ | ܘܐܚܝܢܘܬܐ ܫܘܟܢܐܬܐ. ܕܠܐ ܐܝܠܝܢ ܕܒܠܝܢ ܢܘܟܪܝܐ.

ܘܗܠܝܢ ܒܬܒܘܬ ܐܢܐ ܕܗܘܐ. ܡܢ ܒܬܪܐ ܕܢܚܡ ܢܣܘܒ ܪܢ ܒܡܘܪܐ ܕܕܝܢ ܢܘܣܦ ܗܘ ܕܠܘܬ
ܒܠܕ. ܘܗܦܐ ܒܗ ܚܣܝܕ̈ܐ ܡܫܐ ܘܬܠܬܝܢ ܒܢ̈ܝܡܬܗ. ܘܥܕܢ ܠܒܡܘܪܐ ܕܒܡܘܠ. ܘܬܒܥ ܐܬܬܚܝܢ.
ܢܬܠܘܗܝ ܬܒܪ ܠܦܘܪܐ ܘܠܡܘܒܠܐ ܘܠܒܢܘܬܒܐ ܐܡܝܢ ✤

ܒܬܪܐ[6] ܡܢܟܘܢ ܐܘ ܦܪܘܫܐ ܒܝܘܡܗ ܕܡܫܝܚܐ. ܕܠܐ ܬܬܒܠܒܠܘܢ ܠܪܘܚܟܘܢ، ܐܝܟ ܫܘܚܟܘܢ.
ܐܦ ܠܗܘܦܟܐ ܕܗܘܡܘܢ ܒܡܕܡ ܗܠܝܢ. ܟܕ ܐܢܐ ܡܡܠܠܐ ܠܐ ܐܒܙܪܬ[7] ܒܦܘܠܚܢܐ ܗܢܐ

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[1] D om. this chapter.
[2] AF: ܗ̈
[3] B: ܐܡܪ ܐܢܐ
[4] B: ܡܢ ܚܕ
[5] F: ܘܒܕ
[6] B: ܒܬܪܐ ܐܢܐ
[7] B: ܒܙܪܬ

ܕܡܫܝܚܘܬܐ. ܠܡܫܝ̈ܚܐ ܡܪ̈ܬܐ[8] ܐܢܐ ܘܡܟܪܬܢ. ܘܡܫܝܚܐ ܐܢܐ ܐܘܪܚܐ ܗܘ̣ ܕܠܐ ܗܦܟ ܕܪܕܝܬ ܒܗ̇

ܪ̈ܓܠܝ. [ܘܡܘܕܥ ܐܢܐ][9] ܥܠ ܐܬܪܐ ܗܘ̣. ܕܐܦܠܐ ܠܥܒܝܠܘܗܝ ܣܢܝܩ ܘܐܦ ܡܢ ܪ̈ܘܫܥܐ. ܕܐܦܝܣܬ

ܕܝܢ ܙܕܩ ܗܘܐ ܡܢ ܐܠܗܐ ܕܡܦܝܣ ܒܝ. ܘܐܦ ܡܢ ܬܐܪܬܝ ܕܡܦܝܣܐ ܠܝ. ܘܐܡܪܐ ܠܗ̇ܬܝ ܗ̇ܝ

ܕܠܒܝܒܐ ܥܠܝܡܐ. ܕܐܡܪܬ ܐܘ ܕܗܘܐ ܕܠܡܫܝ̈ܚܐ ܡܠܟ ܐܢܬ. ܠܡܦܩ ܠܐ ܡܠܟ ܐܢܬ ✤ ܐܘ ܡܪܘܚܐ

ܝܠܐ ܚܠܝ ܒܡܘܬܐ ܡܫܝܚܐ[10] ✤

[8] BF: ܐܢܚܢ ܡܪ̈ܬܐ
[9] B: ܘܡܘܕܥܢܐ
[10] BF om. this word.

❖ | ܡܢ ܡܐܡܪܐ ܕܡܬܪܟܢܘܬܐ. ܥܠ ܛܘܒܢܝ ܐܢܫܐ ܕܡܕܒܪܝܢ[1] ܗܘܘ ܒܛܘܪܐ ܕܣܝܢܝ ❖[2] fol. 122v

ܟܕ ܒܪܝܗܝ ܐܠܗܐ ܠܗܘ ܒܪܢܫܐ ܡܙܡܢܐ. ܝܗܒܠܗ ܡܪܘܬܐ ܘܫܘܠܛܢܐ ܕܟܠ ܟܠ. ܘܟܕ ܛܥܐ
ܫܘܠܛܢܐ ܕܪܫܝܢܘܬܗ ܠܚܝܘܬܐ ܘܠܗܠܝܢ ܕܒܐܪܥܐ. ܘܐܬܢܣܒ ܫܘܠܛܢܐ [ܕܡܪܘܬܗ ܐܦ][3] ܕܚܐܪܘܬܗ.
ܕܗܘ ܢܛܪܗ ܐܠܗܐ ܒܥܒܕܗ. ܗܘܐ ܠܗ ܡܫܡܫܢܐ. ܘܟܠܗܘܢ ܡܢ ܡܐܟܘܠܬܐ ܕܚܝ ܐܝܠܢܐ ܟܠܗܘܢ.
ܘܥܒܕ ܠܫܝܢܘܬܐ ܘܠܦܘܪܥܢܘܬܐ ܕܡܫܝܚܐ. ܘܠܬܝܢܐ ܕܐܘܪܚܐ ܘܠܒܘܝܐ ܕܥܡܠܐ ܕܢܗܘܘܢ ܠܗ[4] ܡܫܬܡܫܢܐ
ܘܡܫܝܢܐ. ܗܘ ܕܝܢ ܟܕ ܥܒܪ ܥܠ ܢܡܘܣܐ ܕܐܬܬܣܝܡ ܠܗ. ܘܐܟܠ ܡܢ ܦܐܪܐ ܕܠܐ ܦܩܝܕ ܗܘܐ.
ܘܐܫܬܠܛ ܥܠܘܗܝ ܐܝܡܪܐ ܕܪܫܝܢܘܬܐ ܘܗܦܟ ܗܘܐ ܥܒܕܐ ܠܥܒܕܘܬܗ.

[ܐܬܐ ܕܝܢ ܡܪܢ][5] ܡܫܝܚܐ ܘܥܒܕ [ܡܫܬܥܒܕܘܬܗ ܠܚܐܪܘܬܐ][6] ܗܘܐ ܦܘܪܩܢܐ ܕܫܘܒܚܗ
ܕܗܘ ܒܪܢܫܐ ܡܙܡܢܐ. ܘܒܡܫܬܥܒܕܘܬܗ ܐܬܝܗܒ ܠܢ. ܒܠܗ ܗܘ ܐܝܡܪܐ ܘܫܘܠܛܢܐ ܡܙܡܢܐ. ܐܝܟ
ܕܐܡܪ ܫܠܝܚܐ. ܕܐܬܬ ܠܢ ܘܐܡܪ ܫܠܝܚܐ ܠܦܘܠܚܢܐ ܘܠܡܫܡܫܢܐ. ܘܢܚܬ ܠܝ ܒܟܢ ܐܒܗܝ ܒܡܘܪܒܢܐ
ܕܡܪܢܗ ܕܫܒܐ ܘܟܝ. ܘܥܡܝ | ܒܕܡܐ ܕܚܣܕܗ ܒܐܝܕܘܗܝ܂ ܡܢ ܕܒܥܡܠܐ ܘܡܢܐ ܕܒܐܪܥܐ. ܘܥܡܠܗ fol. 123r
ܡܢ ܡܬܒܣܬܐ ܠܥܡܠܐ ܕܒܥܠܕܒܒܘܗ̈ܝ܆[7] ܕܒܗܬ ܒܡܢܐ ܠܒܡܫܢܐ ܘܒܗܬ ܒܪܬܐ ܠܒܪܘܢܐ ܘܫܢܐ
ܐܢܘܢ. ܘܥܡܝ ܒܒܢܝ ܚܝܘܬܐ ܒܢܕ ܕܡܒܪܐ ܕܡܫܝܚܘܬܐ. ܘܥܠܡܝ ܗ̇ܝ ܕܐܡܪ ܢܒܝܐ. ܕܐܡܪܐ ܐܝܟ
ܬܘܪܐ ܠܒܝܬ ܐܠܗܐ. ܘܬܫܬܒܚ ܠܗܘܢ ܒܫܟܢܬܐ[8] ܘܒܢܘܪܐ ܕܐܣܟܝܡ ܢܥܒܕ ܐܢܫܐ ܫܡܝܢܐ.

ܗܠܝܢ ܟܠܗܝܢ ܒܡܐܬܝܬܗ ܕܡܪܢ ܡܫܝܚܐ ܐܬܝܗܒ ܠܒܢܝ. ܘܝܗܒ[9] ܠܡܕܝܢܬܗ ܕܡܫܬܥܒܕܢ
ܡܢ ܚܛܝܬܐ [ܐܝܟ ܫܘܠܛܢܐ ܕܪܫܝܢܘܬܐ][10] ܡܙܡܢܘܬܐ. ܗܠܝܢ ܗܟܢ ܐܡܪܝܢ ܕܢܫܐ ܒܡܐ ܐܝܡܪܐ
ܐܬܝܗܒ ܠܝ ܒܡܐܬܝܬܗ ܕܡܫܝܚܐ.

ܐܡܪܝܢ ܒܢܝ ܕܛܘܪܐ ܕܣܝܢܝ[11] ܐܝܬ ܗܘܐ ܛܘܒ ܐܢܫܐ. ܘܪܒܢܐ ܗܕܝܐܐ ܒܡܕܝܢ ܗܘܐ
ܬܡܢ. ܐܝܟ ܡܬܚܫܐ ܕܬܠܬܝܢ ܫܢܝܢ. ܟܕ ܡܫܬܡܠܐ ܒܠܗ ܫܬܝܬܘܬܐ ܕܪܘܚܢܐ. ܐܝܬ ܗܘܐ ܠܗܘܢ

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[1] F: ܕܡܕܒܪ
[2] D om. this chapter.
[3] B om. this bracketed phrase.
[4] B om. this word.
[5] Bracketed phrase damaged in B.
[6] Bracketed phrase damaged in B.
[7] A: ܕܒܥܠܕܒܒܘܗ̈ܝ and B: ܕܒܥܠܕܒܒܘܬܐ
[8] BF: ܒܚܪܒܐ
[9] This word is damaged in B.
[10] Bracketed phrase damaged in B.
[11] B: ܕܣܝܢܝܐ

ܕܝܢ ܚܡܪܐ ܚܕ ܕܗܘܼܝ ܡܫܬܝܐ ܗܘܐ ܠܗܘܢ ܫܘܠܡܐ ܕܫܢܝܬܗܘܢ ܐܡܬܝ، ܕܐܠܝܨܐ ܗܘܬ ܒܝܕ ܚܕ ܐܢܫܐ
ܚܕ ܕܛܠܡܝܢ ܗܘܐ ܢܦܩܬܗܘܢ.

ܡܣܬܒܪܐ[12] ܗܘܬ ܕܝܢ ܠܘܬܗܘܢ[13] ܕܐܝܟ ܗܕܐ ܬܕܡܘܪܬܐ. ܕܗܢܐ ܕܐܬܐ ܗܘܐ ܚܡܪܐ
ܕܐܝܬ ܗܘܐ[14] | ܠܗܘܢ ܡܢ ܐܘܪܚܐ. ܡܫܡܫ ܗܘܘ ܠܗ ܠܛܘܪܐ ܐܝܟ ܕܐܬܩܒܠ ܒܫܦܐ. ܐܬܐ fol. 123v
ܗܘܐ ܕܝܢ ܐܝܢܐ ܚܕ ܕܐܡܣܟܢܘܬ ܬܠܬܝܢ ܐܚܘܗܝ ܗܘܐ. ܘܪܒܐ ܗܘܐ ܠܗ ܒܝܬܐ ܠܒܢܝܐ ܕܒܝܬܐ.
ܘܗܘܝܢ ܡܫܬܐ ܗܘܐ ܠܗ[15] ܠܘܬ ܐܟܫ̈ܬܐ. ܘܗܘ ܐܙܠ ܗܘܐ ܠܡܒܥܐ ܒܠܠܝܐ ܡܐܟܘܠܬܐ ܡܢ
ܐܠܗܐ. ܐܝܟ ܡܠܬ ܢܒܝܐ. ܘܟܝܦܐ ܡܥܒܕ ܗܘܐ ܘܐܬܐ ܘܗܒ ܠܗ ܠܚܡܪܐ. ܘܐܙܠ ܘܪܟܐ ܠܗ
ܒܠܗ ܢܡܘܣܐ. ܘܗܟܢ ܚܒܪ ܗܘܐ ܒܠܚܘܕ. ܘܒܝܬܐ ܕܚܡܝܪ[16] ܥܠܝܗ.

ܒܚܕ ܕܝܢ ܡܢ ܝܘܡܝܢ. ܟܕ ܕܒܪܗ ܠܚܡܪܐ ܘܐܙܠ ܕܢܒܥܘܗܝ. ܐܫܟܚܗ ܠܗ ܗܘ ܐܝܢܐ ܓܒܪܐ
ܦܓܥ ܘܬܒܥ ܠܡܐܟܠ. ܟܕ ܕܝܢ[17] ܐܟܠ ܘܣܒܥ. ܐܘܕܝ ܡܢ ܢܛܘܪܘܬܗ ܕܚܡܪܐ. ܐܝܬ ܗܘܐ ܕܝܢ
ܚܘܪܗܝ، ܐܘܪܚܐ ܕܒܥܠܐ ܠܡܪܘܬ ܡܠܠ ܚܡܪܐ. ܘܐܙܠ ܗܘ ܚܡܪܐ ܘܐܬܠܘܗܝ، ܠܥܢܪܬܐ ܕܐܠܗܐ
ܗܘܬ ܠܬܠܡܝ. ܐܢܫܐ ܕܝܢ ܗܠܝܢ ܟܕ ܚܙܐܘܗܝ، ܠܚܡܪܐ ܕܠܝܬ ܠܗ ܡܪܐ ܚܢܘ. ܘܕܒܪܘܗܝ، ܒܟܡܗܘܢ.
ܟܕ ܕܝܢ [ܗܘܐ ܪܡܫܐ. ܐܬܐ ܐܝܢܐ ܘܚܡܪܐ ܠܘܬ ܒܝܬܗ. ܟܕ ܕܝܢ][18] ܚܙܐܘܗܝ، ܗܠܝܢ ܠܐܝܢܐ ܕܠܝܬ
ܒܝܬܗ ܚܡܪܐ. ܘܗܘ ܐܟܠ. ܦܓܥܐ ܒܡܫܟܢܘܬܐ. ܡܫܕܪ ܠܗܘܢ ܕܠܚܡܪܐ ܐܟܠ. ܘܫܪܘ ܡܚܝܢ ܠܗ
ܘܐܡܪܝܢ. ܕܡܛܠ ܡܢܐ ܐܟܠܗ ܠܚܡܪܐ. ܗܘ ܕܝܢ [ܩܐܡ ܗܘܐ][19] ܕܡܛܠܠ[20] ܕܡܠܠܬܐ ܠܝܬ ܠܗ.[21] | fol. 124r
ܟܕ ܫܬܝܩ. ܐܝܟ ܐܢܫ ܕܒܟܝܢܐ ܠܗ ܡܫܠܡܬܐ. ܡܢ ܒܬܪ ܕܝܢ ܕܐܬܕܪܘܗܝ، ܡܢ ܠܘܬܗܘܢ. ܐܙܠ ܘܩܡ
ܟܠ ܗ̇ܝ ܐܘܪܚܐ. ܘܫܐܪ ܗܘܐ ܠܥܢ̈ܪܬܐ[22] ܕܒܟܝܢ.

ܡܢ ܒܬܪ ܕܝܢ ܫܒܥܐ ܝܘܡܝܢ. ܐܬܝܗ̇ ܗ̇ܝ ܥܢܪܬܐ ܕܐܬܠܗ، ܠܗ̇ ܚܡܪܐ ܕܠܒܟܝܢܐ. ܟܕ ܕܝܢ
ܚܙܘܗ̇، ܐܢܫܐ ܠܚܡܪܐ ܕܠܝܠܝܢ ܠܝܠܝܐ ܘܐܬܐ ܒܡܠܟܐ ܚܡܝܢܐ ܡܫܒܚܬܐ. ܘܡܢ ܢܦܫܗ. ܘܩܡ ܒܚܝܠܟܬܗ
ܕܐܘܪܚܐ. ܘܥܙܪ ܠܚܡܝܩ. ܟܕ ܕܝܢ ܚܙܘ ܐܢܫܐ ܡܕܡ ܕܗܘܐ. ܫܒܩܘ ܒܚܝܠܗܘܢ ܘܐܬܚܠܒܘ

[12] F: ܡܣܬܒܪܐ ܗ̈ܝ
[13] F: ܐܢܫܐ ܚܕ.. ܕܛܠܡܝܢ ܠܘܬܗܘܢ
[14] B om. this word.
[15] AF om. this word.
[16] B: ܚܡܝܪ
[17] B om. this word.
[18] A om. this bracketed phrase.
[19] ABF om. this bracketed phrase.
[20] B: ܡܛܠܠ
[21] B: ܗܘܐ ܠܗ. ܩܐܡ ܗܘܐ and F: ܩܐܡ ܗܘܐ
[22] B: ܠܥܢܪܬܐ

ܒܪܘܡܝܐ. ܗܘ̇ ܕܝܢ ܓܒܪܐ ܐܙܠ ܠܡܕܝܢܬܐ ܘܕܒܪ ܠܡܠܟܐ ܘܬܪܝ[23] ܒܐܘܪܚܐ ܠܐܬܪ̈ ܠܛܘܪܐ ܠܘܬ

ܠܛܘܒܢܐ. ܣܒܪܐ ܡܛܠ ܕܝܕܥ ܗܘܐ ܕܠܬܡܢ ܡܩܒܠ ܠܗ. [ܘܬܪܝ[24] ܒܐܘܪܚܐ][25] ܠܡܐܙܠ. ܟܕ ܕܝܢ

ܚܙܐ ܠܛܘܒܢܐ ܠܣܒܪܐ ܕܐܬܐ ܘܠܒܫ ܠܒܢܐ ܕܣܒܪܐ ܚܕܝ ܒܗ. ܗܝܕܝܢ ܩܪܐܘܗܝ ܠܐܒܪܐ. ܘܐܩܦܘ

ܠܣܒܪܐ ܘܣܡܟܘ ܠܗ ܘܐܙܠ. ܘܗܕܐ ܐܬܚܙܝܬ ܠܒܢܝ̈ܗܘܢ ܒܡܕܝܢܬܗܘܢ ܕܐܬܪܐ ܗܘ̇. ܟܕ ܐܢܫܐ ܗܢܘܢ

ܕܐܬܠܝ, ܠܗܘܢ ܣܒܪܐ. ܡܛܠ ܕܗܢܘܢ ܐܬܪܘܗܝ ܠܡܠܬܐ ܗܕܐ ܡܢ ܟܠܢ. ܡܛܠ ܕܒܚܝܠܘܬܗܘܢ

ܚܐܘܗܝ, ܠܐܒܪܐ ܟܕ ܕܒܪܗ ܠܣܒܪܐ ܘܐܘܒܠܗ ܠܘܬ ܛܘܒܢܐ.

fol. 124v

ܗܘ̇ ܕܝܢ ܕܝܗܒ | ܫܘܠܛܢܐ ܠܒܢܝ̈ܗܘܢ ܕܢܫܬܠܛ ܒܒܢܝ̈ ܐܢܫܐ ܘܒܦܘܪܢܣܬܐ ܕܥܠܡܐ. ܗܘ̇ ܡܫܒܚܢ

ܠܫܘܬܐ[26] ܠܬܫܡܫܬܐ ܕܡܫܝܚܘ̈ܗܝ. ܗܘ̇ ܕܝܢ ܕܫܒܚܢ ܐܝܘܬܐ[27] ܡܢܟ ܕܢܫܐܠ. ܗܘ̇ ܫܒܚܢ ܠܐܝܢܐ

ܗܢܐ ܠܬܫܡܫܬܐ ܕܗܠܝܢ ܛܘܒܢܐ. ܘܫܘܒܚܬܐ ܕܐܝܟ ܗܕܐ ܐܫܬܘܕܥ ܓܝܪ ܡܪ̈ܢܐ. ܐܝܟ ܗܢܘܢ

ܐܝܘܬܐ ܕܣܦܪܐ ܡܒܪܘܗ ܕܐܒܐ ܦܘܠܘܣ ܒܗ ܛܘܒܢܐ ܐܦܠܘܣܘܣ. ܘܐܝܟ ܢܦܫܗ ܕܡܪܝ ܒܡܪܘܣ.

ܕܐܬܠܝ ܘܐܬܬܚܝܠ ܠܗ ܦܘܪܫܢܐ ܣܓܝ ܕܐܢܫ ܒܪܗ.[28]

ܘܫܘܒܚܬܐ ܐܝܬ ܠܝ ܕܐܝܟ ܗܠܝܢ ܒܟܬܒ̈ܐ ܐܠܗܝ̈ܐ. ܗܠܝܢ ܕܝܢ ܛܘܒܢܐ ܣܓܝܐ ܫܘܒܚܬܐ

ܫܒܪ ܡܢܢ ܒܐܝܕܝ̈ܗܘܢ. ܒܬܪ ܕܝܢ ܐܬܐ ܠܘܬܗܘܢ ܠܒܪܐ ܒܪܬܘܟܐ ܕܡܫܝܚܘܗ̇, ܘܫܠܡܐ ܘܐܩܦܘܗܝ

ܦܪ̈ܘܩܘ ܠܡܫܬܘܬܗ. ܘܡܛܠ [ܕܡܚܘ ܠܦܪܐ][29] ܪܒܐ ܗܘܐ ܒܢ̈ܝܐ ܡܢܗܘܢ ܗܘܐ ܐܝܟܢܐ ܒܡܕܝܢ

ܛܘܒܢܐ. ܘܐܬܐ ܠܘܬܗܘܢ ܘܢܦܠ ܥܠ ܪ̈ܓܠܝܗܘܢ ܘܐܡܪ ܠܗܘܢ ܣܗܘܘ ܥܠܝ. ܘܒܥܘ ܚܠܦܝ ܡܢ

ܐܠܗܐ ܕܢܫܒܘܩ ܥܠܝ. ܗܢܘܢ ܕܝܢ ܡܫܟܚܝܢ, ܡܚܝܠܐ ܕܝܠܘܬܐ ܘܒܬܪܟܢ ܢܚܬܡ ܡܢܗ ܫܠܡܬܐ.

fol. 125r

ܘܒܬܪ ܐܬܐ ܠܘܬܗܘܢ ܠܒܪܐ ܡܢ ܥܘܡܪܗ ܐܬܪܐ. ܟܕ ܐܝܬ ܒܟܠܗ ܐܬܚܫܒܬܗ | ܕܡܢ

ܡܕܒܪܢܘܬܗ ܕܛܘܒܢܐ ܡܫܬܠܡ ܗܘܐ ܒܚܝ̈ܘܗܝ. ܘܡܢ[30] [ܕܡܫܒܚܬܗ ܫܘܒܚܬܐ][31] ܕܠܒܫܐ ܐܬܬܣܝܡ

ܡܢ ܒܐܒܗ.

[23] B: ܘܬܪܝܗ
[24] F: ܬܪܝ
[25] B: ܬܪܝ
[26] BF: ܫܘ̈ܬܐ
[27] B: ܠܐܝܘ̈ܬܐ
[28] B: ܒܢ̈ܘܗ
[29] B: ܕܟܠܦܪܐ
[30] F: ܘܡܢ ܡܕܒܪܢܘܬܗ ܕܛܘܒܢܐ ܡܫܬܠܡ
[31] B: ܕܡܫܒܚ ܠܗ ܫܘܒܚܬܐ

ܘܫܠܝܚܘܬܐ ܕܐܝܟ ܗܠܝܢ ܗܟܢ ܡܪ̈ܢ ܒܐܝܕ̈ܝܗܘܢ.[32] ܘܐܦ ܡܬܠܬܐ ܕܝܢ ܐܡܝܢܘ. ܫܠܡܘ

ܕܝܢ ܚܝ̈ܝܗܘܢ ܒܕܘܒܪ̈ܐ ܕܟܪܝܣܛܝܢܘܬܐ. ܘܡܠܘ ܓܝܪ ܟܠܗ ܥܠܡܐ ܒܡܫܝܚܘܬܐ ܠܚܒܬܐ. ܐܫܬܠܡ ܕܝܢ ܐܦ ܐܓܘܢܐ

ܕܬܪ̈ܝܗܘܢ ܒܝܘܡܐ ܚܕ. ܒܥܕܢܐ ܕܝܢ ܕܡܥܕܢܐ ܕܟܠܚܕ[33] ܡܫܢܘܢ ܡܠܟ̈ܐ ܕܪܗܘܡܝܐ ܐܬܦܠܓܘ ܠܗ.

ܒܥܕܢܐ ܠܦܪܘܣܝܐ ܕܟܪ̈ܣܛܝܢ. ܕܡ̈ܠܬܗܘܢ[34] ܢܦ̈ܩܝܢ ܟܠܗܝܢ ܐܚܕܐ[35] ✧

[32] AF: ܒܐ̈ܝ ܒܐܝܕ̈ܝܗܘܢ
[33] B: ܕܟܠ ܚܕ
[34] F: ܕܡ̈ܝ ܕܡ̈ܠܬܗܘܢ
[35] B: ܐܝܟ ܐܚܕܐ

❖ ܡܢ ܡܬܠܐ ܕܡܪܕܘܬܐ. ܥܠ ܢܣܝܢܐ ܚܕ ܕܒܚܪ ܗܘܐ ܚܕܪܝ ܢܗܪܐ ܦܪܬ ❖[1]

ܐܡܪܝܢ ܗܘܘ ܥܠ ܕܐܝܬ ܗܘܐ ܢܣܝܢܐ ܕܒܚܪ ܗܘܐ ܠܗܕܐܝܬ ܒܡܕܒܪܐ ܕܚܕܪܝ ܦܪܬ. ܘܕܝܪܝܢ
ܗܘܘ ܬܡܢ ܐܚ̈ܐ ܚܕ ܡܢܗܘܢ. ܟܕ ܕܝܢ ܕܐܬܟܪܗ[2] ܒܟܘܪܗܢܐ ܚܫܝܫܐ. ܘܠܐ ܡܨܐ ܗܘܐ ܠܡܫܡܫ
[ܘܐܦ ܠܐ][3] ܠܡܬܒ. ܘܟܕ ܐܒܪ ܐܢܫ ܒܚܘܫܒܐ ܢܡܘܬ. ܫܠܚܘܗ ܡܐܢ̈ܐ ܕܐܝܬ ܗܘܘ ܠܗ. ܘܟܕ ܗܘܐ
ܬܪܝܢ ܝܘܡܝܢ ܕܠܐ ܡܐܢ̈ܐ. ܘܟܕ ܚܠܡ ܡܢ ܟܘܪܗܢܐ. ܦܩܕ ܐܒܘܗܝ ܠܘܬ ܐܠܗܐ ܘܐܡܪ. ܐܠܗܐ ܠܒܝܐ
ܘܡܪܚܡܢܐ ܡܬܠܠܢ ܡܠܠܝܢ ܢܦܫܬܐ ܘܡܢܗܘܢ ܗܘܕܪܐ ܘܪܕܝܢ | ܐܢܬܬܐ. ܘܐܦ ܐܢܐ ܚܕ fol. 125v
ܐܝܬ ܡܢܝ ܕܡܬܠܠܢ ܡܢ ܐܢܐ ܗܘܪܐ. ܗܝܕܝܢ ܐܬܦܬܚ ܠܚܡܘܪܗ ܘܚܙܐ ܠܒܪܢܐ ܚܕ ܥܡܝܠ
ܒܠܒܘܫܐ ܕܡܢ̈ܐ ܘܐܬܐ، ܘܩܡ ܠܗ. ܐܬܘܗܝ، ܗܘܐ ܕܝܢ ܡܠܐܟܐ ܕܡܪܝܐ ܕܐܫܬܪܪ ܠܗ ܡܢܗ.
ܐܡܪܝܢ ܕܐܦܪܘ ܗܘܘ ܥܡܗ ܠܗܘܢ ܕܒܢܝܐ ܕܬܠܬܐ ܝܘܡܝܢ ܕܗܘܐ ܒܟܘܪܗܢܐ. ܘܡܢܗܘܢ[4] ܡܬܬܪܝܢܐ
ܗܘܐ ܚܠܦ ܟܠܡܕܡ. ܡܢ ܕܝܢ ܕܐܬܚܠܡ ܘܩܡ ܡܢ ܟܘܪܗܢܐ ܫܠܚܘ ܗܘܘ ܡܢ̈ܐ. ܗܠܝܢ ܡܬܠܐ ܗܘܐ
ܐܢܐ ܡܢܝ ܡܬܠ ܗܘ ܚܙܝܢܐ ❖ ܕܢܬܠܘܬܗ ܬܗܘܐ ܥܠܡ ܐܡܝܢ ❖ * End of B

[1] D om. this chapter.
[2] BF: ܘܐܬܟܪܗ
[3] BF: ܘܐܦ ܠܐ
[4] F: ܡܢܗܘܢ

❖ [[ܬܘܒ ܕܝܠܗ [ܕܥܒܕ ܡܥܝܢܐ][1] ܥܠ ܢܛܘܪܬܐ ܘܦܫܝܩܘܬܐ ܕܡܢ ܪ̈ܒܢܐ. ܕܐܒ̈ܗܬܐ[2] ܕܡܢܗܘܢ

ܡܬܠܒܟܐ ܥܠ ܐܝܟ ܢܦܫܬܐ ܘܪܦܝܘܬܐ. ܘܡܬܡܬܠܐ ܥܠ[3] ܣ̈ܓܝܐܐ ܠܡ̈ܐܢܐ]][4] ❖

ܕܢܦܩܢ ܦܘܡܗ ܡܢ ܡܡܠܠܐ. ܢܛܪ ܠܟܗ ܡܢ ܚܛ̈ܗܐ. ܕܕܒܐ ܠܟܗ ܡܢ ܚܛ̈ܗܐ. ܟܠܫܥ ܚܙܐ ܠܐܠܗܐ. ܕܗܘܪܟ ܟܠܫܥ ܒܐܠܗܐ. ܛܪ ܫܐܕ̈ܐ ܡܢ ܦܓܪܗܘܢ. ܘܡܫܝܦ[5] [ܪܘܚܐ ܕܒܝܫܘܬܗܘܢ.][6] ܕܡܝ̈ܐ ܗܘ ܒܗ ܒܓܠܓܝܢ.[7] ܢܘܪ ܠܟܗ ܒܟܠܝ̈ܬܐ. ܘܕܓܝܫ ܣܘܪܐ ܕܡܕܒܚܗ ܠܓܘ | ܡܢܗ. ܒܗ ܗܘ ܚܙܐ ܝܡܝܢܗ fol. 126r ܕܐܒܐ. ܕܒܛܠܝܢ ܠܗ ܥܠ ܦܘܪ̈ܥܢܐ. ܢܣܐ ܠܡܪܘܗ ܒܓܘ ܠܟܗ. ܐܘ ܕܪܓܓܐ ܠܗ ܕܒܝܫܘܬܐ. ܕܒܗ ܡܬܚܙܝܐ ܡܢܚܠ. ܠܐ ܬܬܦܬܘܕ ܐܦܠܐ[8] ܬܫܡܥ ܬ̈ܠܐ ܕܦܬܘܪܐ ܥܠ ܐܚ̈ܝܢ. ܘܐܟܢ ܗܘܦܐ ܝܐܕܝܢ ܡܝܘܬܐ. ܐܘ [ܬ̈ܠܐ ܕܪܘܓܙܐ][9] ܬܫܡܥ. ܗܦܟ ܐܕ̈ܢܝܟ ܕܠܐ ܬܫܡܥ ܘܡܪܘܡ ܡܢ ܬܟܡ. ܕܠܐ ܬܡܘܬ ܢܦܫܟ ܡܢ[10] ܚܛ̈ܗܐ.

ܠܗܘ ܕܡܬܚܙܐ ܝܕܐ ܡܢ ܐܘܪ̈ܚܘܗܝ ܕܐܠܗܐ ܘܠܟܐ ܕܬܡܝܡ ܘܡܟܝܡ. ܢܓܒܐ ܗܘ̇ ܕܐܪ̈ܙܐ ܕܟܠܡܐ ܚܕܬܐ. ܗܐ ܥܡܝܢܐ ܠܓܘ ܡܟܝܢ ܐܝܟ [ܕܒܝܫܐ ܐܢܬ.][11] ܘܡܠܐܟ̈ܐ ܒܗ ܬܚܙܐ ܒܗ ܝܡܝܢ. ܘܠܡܪܗܘܢ ܒܗܘܢ ܘܠܓܘ ܡܢܗܘܢ. ܐܡܪܐ[12] ܕܡܬܚܫܒܝܢ ܒܐܢܫܘܬ ܠܐ ܣܥܪ. ܐܝܟ ܠܐ[13] ܒܚܫܟܐ ܠܗ ܬܫܒܘܚܬܐ:[14] ܦܠܐ ܗܘ̇ ܕܠܐ ܐܓܪܐ.

[ܫܡܥܬܗ ܕܡܟܝܟܐ][15] ܠܓܘ ܡܢܗ. ܕܐܝܬ ܘܪܘܙܝ[16] ܒܠܫܢܗ. ܠܥܠܡ ܡܢܗ ܠܐ ܡܬܚܠܝܐ. ܐܦ [ܦܘܡܗ ܕܚܝܘܬܐ][17] ܢܬܪܟܢ ܐܘܪ̈ܚܘܗܝ ܕܐܠܗܐ. ܘܕܡܡܠܠ ܫܒܝܩܘܬ. ܕܗܘ ܡܢܗ

[1] AF om. this bracketed phrase.
[2] D: ܘܡܢ ܐܒ̈ܗܬܐ
[3] D om. this word.
[4] A adds ܘܥܠ ܗ̇ܝ ܕܐܡܪ ܡܢ ܢܦܫܐ ܕܬ̈ܠܐ. ܕܠܐ ܢܗܘܐ ܠܡܬܚܐ ܗܘܝܘ ܒܬܪܘܬܐ;
D adds ܘܥܠ ܗ̇ܝ ܕܐܡܪ ܡܢ ܢܦܫܐ ܕܬ̈ܠܐ. ܕܠܐ ܢܗܘܐ ܠܡܬܚܐ ܗܘܝܘ ܒܬܪܘܬ ܚܒܪ̈ܘܗܝ;
and F adds ܘܥܠ ܗ̇ܝ ܕܐܡܪ ܡܢ ܢܦܫܐ ܕܬ̈ܠܐ. ܕܠܐ ܢܗܘܐ ܠܡܬܚܐ ܗܘܝܘ ܒܬܪܘܬܐ ܕܚܒܪܗ܀ to the double bracketed phrase.
[5] A: ܘܡܫܝܦ ܟܠܫܥ ܒܐܠܗܐ and F: ܘܡܫܝܦ
[6] D: ܠܪܘܚ ܒܝܫܘܬܗܘܢ
[7] D: ܒܓܠ ܓܒܝ
[8] D: ܘܠܐ
[9] D: ܡܠ̈ܐ ܪܘܓܙܐ
[10] AF om. this word.
[11] D: ܕܒܝܫܬ
[12] D: ܘܗ̇ and F: ܐܝܢܐ
[13] D om. this word.
[14] A: ܬܫܒܘܚ܏
[15] D: ܫܡܥܬ ܡܟܝܟܐ
[16] F: ܪܘܙܝ
[17] D: ܦܘܡ ܚܝܘܬܐ

ܒܪܘܚܗ.[18] ܢܦܫܗ ܕܒܫܡܝܐ ܢܗܘܪܐ ܝܬܝܪ[19] ܡܢ ܫܡܫܐ. ܘܡܫܝܚܬܐ ܕܟܠܝ̈ܠܐ ܐܠܗ̈ܝܐ ܒܠܥܕ ܡܬܒܣܡܐ.[20] ܕܢܣܒ ܠܕܘܫܡ ܠܐܠܗܐ. ܢܒܬܪ ܒܐܬܪ̈ܘܗܝ ܕܐܠܗܐ. | ܘܕܕܚܠܝܢ ܠܫܒܠܐ ܘܫܒܗܪܝܢ ܬܘܪܣܗ[21] ܡܢ ܡܪܢܐ. ܘܐܦ ܡܢ ܕܫܡܥܘܗܝ ܢܬܦܠܐ.

ܡܢ ܕܫܬܠܡ ܠܟܠܗ ܐܦ ܠܟܠ ܐܣܟܡ̈ܘܬܗ[22] ܢܦܠܐ ܠܓܘܫܡܐ ܡܡܟܟܐ ܘܓܠܝܒܐ. ܕܗܟܢܐ[23] ܕܠܐ ܒܡܠܐ ܢܗܘܐ ܡܫܬܠܛ ܥܠ ܚܛܗ̈ܐ. [ܫܦܝܪ ܘܡܬܛܠܠ][24] ܒܗܪܟܐ ܐܡܝܢܐ ܕܒܐܠܗܐ. ܗܘ ܫܦܝܐ ܡܬܠܒܫܘ̱. ܐܝܟܢܐ ܕܓܠܝܗ ܘܠܘܬܗ. ܕܡܟܐ ܠܓܘܫܡܐ ܕܠܘܬܗ̈ܐ. ܗܟܢܐ[25] ܒܟܠܝܠܐ ܕܡܫܚܗ ܕܠܟܐ ܡܢ ܣܡܝܟܬܐ ܘܢܘܓܪܐ. ܒܠܥܕ ܗܫܬܪܝܢ ܒܗ ܐܙܪܐ ܗܬܝܪܐ ܘܟܠܝ̈ܠܐ ܐܠܗ̈ܝܐ ܠܓܘܫܡܗ.

ܡܢ ܕܢܦܩ ܕܢܣܒ ܠܐܠܗܐ. [ܕܘܟܝܐ ܕܠܟܠܗ ܢܬܦܪܣ][26] ܒܒܗܘܕܢܐ ܐܡܝܢܐ ܕܒܐܠܗܐ. ܘܡܟܝܠ ܒܡܪܢܝܘܬܐ ܕܚܝ̈ܝ ܡܕܒܪܗ.[27] ܒܠܥܕ ܣܢܐ ܠܡܪܢܐ. ܗܘ ܡܐ ܕܙܕܪ ܠܢܘܢܐ ܡܢ ܢܦܫܗ ܕܡܟܢܐ. ܗܘ ܗܕ ܗܘ ܠܡܕܒܪܐ[28] ܒܡܫܡܫܢܘܬܗ ܕܡܢ ܢܒܝܘܬܐ ܕܐܠܗܐ ܠܡܫܡܫܐ ܒܡܫܡܫܢܘ ܚܠܡܐ. [ܒܓܒܐ ܟܕ ܕܡܬܟܣܪ ܒܪܢܫܐ ܡܢ ܫܘܠܛܢܘܬܐ][29] ܘܚܝܝܢ ܐܢ̈ܫܐ. ܗܟܢܐ[30] ܠܡܟܠܠܐ ܘܦܪܗܣܝܐ ܕܒܗ ܐܠܗܐ ܡܫܬܘܕܥܐ ܒܗܘܢܗ. ܘܠܒܘܫܬ ܕܦܫܝܡ ܐܙܐ ܡܢܗ ܒܕܝܐ ܚܠܡܬܐ. ܗܟܢܐ[31] ܠܣܘܬܐ ܕܒܐܠܗܐ [ܒܪܘܚܐ ܕܩܘܕܫܐ[32]][33] ܡܫܬܘܕܥܐ. ܐܝܟܢܐ | [ܕܓܠܝܗ ܘܠܘܬܗ ܕܡܟܐ ܠܓܘܫܡܐ ܕܠܘܬܗ̈ܐ. ܗܟܢܐ ܒܟܠܝܠܐ ܕܡܫܚܗ ܕܠܟܐ ܡܢ ܣܡܝܟܬܐ ܘܢܘܓܪܐ. ܒܠܥܕ ܗܫܬܪܝܢ ܒܗ ܐܙܪܐ ܗܬܝܪܐ ܘܟܠܝ̈ܠܐ ܐܠܗ̈ܝܐ ܠܓܘܫܡܗ.

ܐܝܟܢܐ][34] ܕܫܦܝܪ ܘܡܬܛܠܠ ܢܦܫ̈ܐ ܡܢ ܟܠܝܘܬ ܡܬܐ. ܗܟܢܐ[35] ܛܠܝܡ ܡܢ ܠܟܠܗ ܕܩ̈ܒܠܐ ܢܦܪ̈ܐ ܢܦܫܗ̈ ܒܐܠܗܐ. ܕܐܝܟܢܐ ܕܢܣܒ ܒܝܢ̈ܬܐ ܘܢܘܬܐ ܕܚܠܡ̈ܬܐ. ܛܒ ܚܠܡܬܐ ܒܡܝܠ [ܒܬܒ̈ܬܐ

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[18] D: ܠܪܘܚܗ
[19] D: ܛܒ
[20] D: ܒܣܡܐ
[21] D: ܬܪܣܗ
[22] F: ܐܣܟܝܡ̈ܘܬܗ
[23] D: ܕܗܟܢ
[24] D: ܘܫܦܝܪ ܘܛܠܝܠ
[25] D: ܗܟܢ
[26] D: ܕܘܟܝ ܠܟܠܗ ܡܬܦܪܣ
[27] D: ܡܕܒܪܐ
[28] D: ܟܕ ܙܕ ܠܡܕܒܪܐ
[29] D: ܕܓܒܐ ܕܡܟܣܪ ܒܪܢܫܐ ܡܢ ܣܘܠܛܢܐ
[30] D: ܗܟܢ
[31] D: ܗܟܢ
[32] A: ܕܩܘܕ̈
[33] D: ܒܪܘܚܩܘܕܫܐ
[34] DF om. this bracketed phrase.
[35] D: ܗܟܢ

ܒܠܡܐ.]36 ܡܢ ܚܣܕܐ ܕܐܬܚܒܫ ܠܗܘܢ. ܒܥܠܡܐ ܘܥܕܪܢܐ ܕܟܠܡ̈ܐ. ܕܢܣܠ ܟܠ ܥܕ̈ܪܐ ܘܢܣܡ ܟܠ

ܡܪܝܐ ܘܡܠܐܟܘ̈ܗܝ. ܐܝܟܢܐ37 ܕܒܠܠܝܐ [ܣܢܐ ܘܣܪܝܩܐܝܬ]38 ܡܫܘܚ ܡܢ ܠܗܘܢ ܙܕ̈ܩܐ ܕܡܢ ܒܢܝܐ

ܒܘܣܡ. ܐܬܪܗ ܕܕܒܐ ܢܦܫܐ ܠܓܒ ܡܢܗ ܘܥܡܝܩܐ ܕܕܝܢܐ ܒܗ ܢܗܘܪܐ ܕܐܠܗܘܬܐ ܡܕܝܢܬܐ.

ܘܐܬܪ ܫܘܒܚܐ ܕܒܢܝܢܘ̈ܗܝ.39 ܪܘܚܐ ܡܕܝܢܐ ܦܘܠܚܢܐ. ܘܕܝܢܐ ܕܒܢܝܗ. ܒܢ̈ܝܐ ܡܕܝ̈ܢܐ ܘܪܘܚܢܝܐ.40

ܘܣܓܝܘ̈ܗܝ ܣܕܪ̈ܘܗܝ ܘܪܘܙ̈ܘܗܝ. ܡܥܝܢܐ ܕܢܦܩ ܡܢܗ ܕܐܒܐ. ܗܢܐ ܐܦ ܒܢܘܗܪܐ ܕܒܥܝܐ ܠܟܠܥܕ ܪܘܙ.

ܘܒܝܘܦܪܘܗ ܬܘܪܗ ܕܒܥܝܢ ܚܕ ܒܡܐܟܐ ܒܠ [ܐܘܦܪܗ ܕܒܡܟܐ.]41

fol. 127v ܗܕܐ ܗܝ ܐܘܪܥܠܡ [ܘܡܠܟܘܬܗ ܕܐܠܗܐ]42 ܕܠܓܒ ܡܢܗ ܡܠܟܝܐ | ܐܝܟ [ܡܠܟܘܬܗ

ܕܡܢ̈ܝ.]43 ܐܬܪܐ ܗܢܐ ܕܗܘ ܒܢܦܠܐ ܕܒܥܝܢܗ ܕܐܠܗܐ. ܕܓܒܪ ܠܗܘܢ ܒܠܢܐ44 ܒܐܠܡ ܠܗ ܠܡܫܝܚܐ

ܐܦ̈ ܡܢܘܗܝ. ܘܠܡܢܘܗ ܡܕܒܚܘܗܝ ܒܠܝܩܝ ܢܗܘܪܗ. ܙܒܪܬܐ ܘܡܬܬܐ. ܘܢܣܡ ܥܘܒܝܐ ܘܡܟܢܐ

ܙܢܝܡ ܒܢܘܗܘ. ܘܕܢܠܚܘ45 ܒܟܠܡ̈ܬܐ. ܘܕܡܫܝܡ ܓܒܝܢܗ. ܘܕܦܩܝ. ܘܪܚܡܦ. ܘܡܠܐ ܚܝ̈ܐ. ܗܠܝܢ

ܒܣܥܘܓܐ46 ܢܫܥܘܢ. ܠܒܪ ܡܢ [ܐܬܪܐ ܕܚܝ̈ܐ ܘܕܢܘܗܪܐ.]47 ܡܛܠ [ܕܥܬܝܕܘܬܐ ܗܝ]48 ܕܡܬܓܠܝܐ

ܘܒܫܘܚܠܦܐ. ܘܕܐܝܠܝܢ ܕܕܒܝܢ]49 ܒܠܚܘܕܝܗܘܢ. ܠܐ ܡܬܚܫܒ50 ܐܝܟ ܠܡܫܝܚܐ ܥܘܦܪܐ ܕܠܓܒ ܡܢܗ. ܘܕܡ

ܕܒܘܠܝ ܘܢܗܠܐ [ܒܠ ܥܘܦܪ̈ܝܢ]51 ܕܠܒܪ ܡܢܗ. ܘܠܝܬ ܠܡܣ̈ܝܕܘ ܒܐܠܗܐ. ܘܕܡ ܕܢܚܝ̈ܪ52 ܒܠ ܒܠܡܐ

ܡܠܝܐܝܬ. ܕܒܐܝܠ ܗܘ ܠܗ ܘܡܫܠܡܐ ܠܡܣܒܪ ܡܢ ܡܪܝܐ [ܘܡܢ ܕܢܣܒ]53 ܗܘ ܠܗ ܣܒܝܪܐ.

ܡܬܒܠܝܐ54 ܡܢܗ ܣܓܝܐܬ ܒܢܘܪܐ.55 ܒܓܒܪܐ ܕܒܬܪܗ ܠܥܠܐ ܡܢ ܡܡܠܠܐ. ܗܟܢܐ56 ܗܘܝܐ ܢܗܪ

36 D: ܒܬܒ̈ܥܐ ܕܒܠܡܐ
37 D: ܡܢ
38 D: ܣܪܝܩܐ and F: ܣܪܝܩܐܝܬ
39 A: ܕܒܢܝܢܘ̈ܗܝ
40 D: ܪܘܚܢܝܐ
41 D: ܐܘܦܪ ܥܡܟܐ
42 D: ܘܡܠܟܘܬ ܐܠܗܐ
43 D: ܡܠܬ ܡܢ̈ܝ
44 D: ܠܢܘܗܪ
45 D: ܕܢܠܚܘ
46 D: ܒܣܥܘܓܐ
47 D: ܐܬܪܐ ܚܝ̈ܐ ܘܢܘܗܪܐ
48 F: ܗܢܐ
49 D: ܕܥܬܝܕܘܬܐ ܐܬܪܐ ܗܢܐ ܕܡܬܓܠܝܐ ܗܝ ܘܒܫܘܚܠܦܐ ܘܕܕܒܝܢ
50 D: ܡܬܚܫܒ
51 F: ܒܠܥܘܦܪ̈ܝܢ
52 D: ܕܢܚܝܪ
53 D: ܘܕܢܣܒ
54 D: ܪܡܙܐ
55 D: ܒܢܘܪܐ
56 D: ܗܟܢ

ܠܡܦܪܙ ܣܓܠܐ[57] ܘܡܢ ܣܓܝܐܘܬ ܡܡܠܠܐ ܫܦܪ ܗܘܐ ܡܠܠܐ. ܕܡܣܟܢ [ܒܕ: ܒܠܡܐ][58] ܢܡܬܪ

ܒܐܠܗܐ. ܘܪܚܡܐ ܕܡܬܢ̈ܐ ܢܬܡܣܟܢ [ܒܕ: ܡܪܢܐ.][59] ܟܠ ܢܓܦܐ ܘܡܚܝܒܐ[60] ܕܦܪܗܣܝܐ ܒܗܢܐ

ܠܗ. ܘܪܘܓܙܐ ܐܪܝܫ ܡܢ ܠܒܗ. * End of ADF

[57] DF: ܣܓ̈ܠܐ
[58] D: ܒܕܒܠܡܐ
[59] D: ܒܕܡܪܢܐ
[60] D: ܘܓܝܒܐ

VII. English Translation

Start of ABDEF *

fol. 1v | With the strength of our Lord Jesus Christ we embark to compose the book of ʿAḇed-Mšīḥā: Admonitions to Hermits and Monks. O Lord, help me in Your mercies. Amen.

[Chapter] One: The [First] Teaching

For God's mercies, those which helped Him create the world, and His abundant love towards [humanity], He made them rational. He drew near to [Adam] more, compared to all the creatures that He made, in that even in His image He created them. Just as when a king desires to come out, first the people gather to honour and see him, then afterwards the king comes out because he is the master of all, thus, God first created all beings, and later He created Adam, the king of all creation. Therefore, God made all these things in the beginning of the world.

In the latter times of the world the Second Adam came, who is Christ. Just as the first Adam was not [made] of Man, similarly the Second Adam was not * [made] of Man. God moulded the first Adam with His hands, and the Second Adam was from the Holy Spirit | and was born of the Virgin Mary. Just as the first Adam did not have an earthly father, similarly the Second Adam did not have a heavenly mother. Just as He was born in the latter days, similarly in His everlastingness with His Father He was from everlasting and from everlasting. Just as the sun in its light is high and exalted above all luminaries, similarly Christ in His humanity is high and exalted over all humanity, for God the Word dwelt in Him. Just as the sun does not need the light of a lamp, similarly also Christ does not need the light of the sun. Just as the first Adam inherited death because he transgressed the commandment, similarly in the latter Adam there was life unto those who kept the commandment.

(Margin: Start of C; fol. 2r)

Nonetheless, when Satan saw the honour of mankind, he was immediately filled with jealousy. He drew near to Eve and said to her, 'For this reason God said to you "Do not eat

from this tree, so that you may not be like Him, knowing good and evil."'[1] [Eve] caused Adam to be deceived, he broke the commandment, and was stripped of glory, and his nakedness was fol. 2v seen. Nevertheless, the Second Adam came, and He began to battle with [Satan]. As He said, | 'If you deceived the first Adam, what then is this to Me?' Since the fall of Satan, foreknowledge was taken away from him. If Satan knew that the Godhead dwelt in Christ, he would not have dared to come near Him. But as [Satan] had overcome and deceived the first Adam, likewise he was overcome by the Second Adam, Who weakened, mocked, and destroyed him. He comforted His disciples and said to them, 'I saw Satan fall like a light from heaven. Behold, I have given you strength to mock him if you keep my commandments, and he will not be able to conquer you. However, he is bound to mock you if you do not keep [my commandments].'[2]

Therefore, come my brothers, as our Lord taught us these teachings, let us journey in His footsteps, do His will, and love one another as He loved us. [Let us] humble ourselves in His likeness, that His grace may rest upon us. For God judges every man justly and He repays every man according to his labour. You should not wait, O wretched [ones] and say, 'God loves sinners,' for you have unwisely thought this. For some people love virtue while others are fol. 3r negligent and careless, and some choose sin by their own will. | Some offend and stumble, but when they stumble, they draw near to repentance. Yet even though some know there is repentance, they still choose sin by their own will. As the angels of the saints are filled with joy, so also the angels of sinners are clothed in sorrow.

O man, achieve for yourself a pure mind and a deep conscience, so that you can understand the things you read. For these [things] will not be granted to you without humility and tranquillity. For tranquillity is great and exalted above all habits. Listen to the blessed David as he prayed and said, 'For who gives me wings like a dove to fly and dwell in the wilderness? And delivers me from the wind of the storm? For he who asks to be in the wilderness asks to be in tranquillity, [and] asks to be delivered from the commotion of the cities.'[3] Even Eusebius

[1] Cf. Genesis 3:5.
[2] Cf. Luke 10:18-20.
[3] Cf. Psalm 55:6-9.

of Caesarea,[4] who wanted to compose the chronicle on the island in the sea, remained in tranquillity until he was given that in which he desired.

Do you see how great the power of tranquillity is? If you labour, draw near, and fol. 3v endeavour, you will be given these [things]. But he who | neglects and despises [these things] will perish from life. For grace only rests upon a man through toils and tribulations. Many foods and the drinking of wine in abundance harden the heart and make the mind blind, yet dry bread, salt, and the drinking of water purify the heart and mind.

Yet what [will become] of a man who is given these admonitions? Henceforth he will have joy [and] will always boast in Christ. Again, listen to the blessed Paul as he says, 'I have fought the good fight, I have finished my race, and I have kept my faith. Henceforth there is prepared for me the crown of righteousness that my Lord, the Righteous Judge, will give me when He comes.'[5] As he wishes not to cut off hope from humanity, so that they may not say, 'He is the only one who receives this crown.' Instead, [the blessed Paul] proclaims and says, 'Not only unto me, but unto everyone who anticipates His revelation.' But if they are like this, they will become like those who are clothed in hatred, and they await the Kingdom of Heaven in the belly and the mouth.

fol. 4r For when a fool destroys, | he cannot rebuild; but when a wise man destroys, he can rebuild. As from those of the household became strangers, so too from strangers [many] became of the household. As darkness is lost when the sun rises, in the same way the trees in April[6] are fruitful. There are those that have fruits and there those that are only clothed in leaves. There are those that are buried under the ground and there are those that are placed in the upper treasury. For what of the light does one see? There are many that are enlightened and there are many that are darkened. But the striving labourers work in the field and are nourished from their fruits. But those who work devilishly are relinquished emptyhandedly.

[4] D. 339/340 CE.
[5] Cf. 2 Timothy 4:7-8.
[6] Lit. *Nisan*, ܢܝܣܢ (Syriac). The first month of the semitic year, viz., spring.

There are those who are strong in power, yet tremble from fools and frail [men]. As the master of the vineyard will come and give his workers their reward, there are many who will rejoice and many who will be sorrowful. For there is he who receives and will be given more, and he who has, it will be taken away from him. There comes joy and gladness if they enter through the gate and dwell within, however, there comes grief and sadness if they remain outside. Some of the keepers rejoice while others are sorrowful, then Sheol will cast out the
fol. 4v things that it consumed. Again, | it has nothing to consume, for the power of the Mighty will direct and [Sheol] is unable to draw near again. Then they will proclaim and say, 'Where is your might Goliath? Behold David has humbled you.' For eagles will soar to the heights and the vultures will remain upon the earth. Therefore, birth pangs will arrive upon the earth, and joy and sorrowfulness will reign; joy unto those who are of Christ and sorrowfulness unto those who are of Satan. Just as the first are exalted, similarly the last are of low. But the time has come where those who are last will become exalted.

Just as when the sun sets a certain darkness exists, similarly when it rises, a certain light reigns. Those of the dark are enlightened and those of the light are darkened. The knowledge of the rational is taken away and comes to those who have [knowledge]. But when the Bridegroom enters to see those seated, he will know everyone by their clothing. For those who are wearing white clothes will have pleasure and will be honoured and those who are wearing
fol. 5r black will go out in shame. Blessed are those | who keep the commandments of Christ, for they journey in His footsteps and do not turn from His way, and are alike in His humility. They love all of mankind and do not hate anyone. They do not draw near to jealousy but walk in purity and love. Daily, they rejoice and are glad in Christ and they wait for His revelation. When He is revealed in His glory, His holy angels hold crowns of victory in their hands and place them upon the heads of His friends. With Him they will ascend into heaven, and they will be merry in His kingdom. But woe to them who neglect and journey in emptiness, for they are deprived of His pleasure, and they end in hell. Amen. O reader, remember me in your prayers when you read from this book.

[Chapter Two]: ʿAḇed-Mšīḥā's Useful Consolation

May we lift up glory unto the Creator for He has created everything in His wisdom. Just as the beginning of foolishness is fighting, similarly the beginning of righteousness is wisdom. Just as the beginning of the alphabet is *Ālap*[1] – which [represents] God – similarly the beginning of all graces is wisdom. For God created everything in His wisdom. Thus, God approves all of fol. 5v creation that confesses and glorifies | Him. Then humanity will confess and glorify God for making known [His] wisdom and righteousness.

There are many priests who serve that blaspheme and do not confess, and there are poor [men] that are needy and constrained, yet they glorify and confess. Therefore, in the beginning foolishness was made known, then in the end wisdom was shown. In his foolishness, a fool disperses his riches, and in his wisdom, a wise [man] keeps [his riches]. Thus, also God in His grace keeps His flock.

If the night in its darkness is the image of Satan, then the day in its light is the image of Christ. If the evildoers that entered Sheol remain there, similarly the righteous that enter the kingdom will remain there. If the evildoers are clothed in darkness, likewise the righteous are clothed in light. If the former evils are turned away from, as the blessed Paul said, 'Therefore, we ought to dwell in the new virtues.'[2] For if we work evils then we lose our substance[3] and if we do good things then we will benefit ourselves. Those who are exalted will be humbled, and those who are humbled will be exalted, according to the word of our Lord.

fol. 6v | Therefore, we ought to take refuge in humility. If we wait for the Lord's pleasure, we are indebted to keep His commandments. If we are called the disciples of Christ, we ought to journey in His footsteps. Just as a dream reveals something that is unprofitable, similarly a lying figure does not benefit a thing. If lying is from the Tempter, as our Lord said, 'Thus, evil liars

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[1] First consonant of the Syriac alphabet.
[2] Cf. Romans 5:1.
[3] Lit. hypostasis (Syriac: ܩܢܘܡܐ).

will be recompensed.'[4] And if excellent [things] were from the beginning, thus evils came after. If evils existed when there was no time, similarly excellence is not found where time does not exist. Just as the beginning of sin is pride, likewise the beginning of righteousness is humility. Just as in the sin of Adam humanity died, similarly in Christ's righteousness humanity lives.

If you wish to overcome lusts, place before your eyes the torment of hell and the pleasure of the kingdom. The wound of an injured fool is healed by the medicine of a wise
fol. 6r [man]. Wisdom is better | than gold and meekness better than good stones. If a seed dies when it is sown and afterwards lives, therefore believe that the words of the blessed Paul are true that he said, 'They are sown in sorrow and resurrected without pangs.'[5] If this is the case, those who say that bodies will not resurrect will be like this.

If the sun is brighter than the moon, and the moon brighter than the stars, thus he who gains faith and good deeds is more exalted than he who gains faith alone. He who gains only faith remains exalted over he who is deprived of them both. As fire and water are opposites of each other, so too righteousness and sin are opposites of each other. If the firmament is annulled, then the kingdom will cease. If the earth is loosened, then there is no hell. But if the firmament is not annulled, thus there is the kingdom, and if the earth stands then there is hell. If these are true, then those who say that the firmament and earth will be loosened will be as a man who
fol. 7r falls in the net of birds, and those who fall into it | will remain there. But those outside of it fly and flee. Thus, when Christ comes, those who are with Satan will remain on the earth and the righteous will ascend and fly to heaven. Just as mist hides the light of the sun, similarly when the darkness of sin comes it hides the heart of man – and does not allow him to know God. For when the sun rises the darkness of sin flees.

As the Gihon[6] river overflows and gives water to all the fields and seeds, thus grace, when it dwells in a man, overflows and waters all of humanity in knowledge, and it teaches them the praises of God. If in the month of April, the trees are plentiful and clothed in leaves,

[4] Cf. Revelation 21:8.
[5] Cf. 1 Corinthians 15:42-44.
[6] Cf. Genesis 2:13.

thus in the day of resurrection – that is like April – humanity will be renewed, and the righteous will be clothed in an incomprehensible light.

Just as a rock that is thrown by a man does not reach heaven, similarly the prayer of an evildoer does not reach God. If the Paradise of Eden was an example of the kingdom, thus the
fol. 7v man who gains love, | humility, and compassion is in the likeness of Christ. Just as a man cannot comprehend the number of stars, similarly humanity cannot narrate the greatness of God's grace unto them. Just as hell is the place of torment for the evildoers, likewise the kingdom is the place of pleasure for the righteous. Just as the demons rejoice in evils, similarly angels rejoice in good things. Just as he who drinks the poison of death, is healed by the best musk, similarly he who swallows sin is healed by fervent repentance. If the pagans [offered] sacrifices to demons and angered God, similarly the righteous tend to God in good deeds. If the righteous ascend to heaven as the sun rises, thus the demons remain on earth. If the righteous accept pleasure, then the ungodly will be tortured in torment. If a star from a star abounds in glory,
fol. 8r therefore the righteous will abound in the kingdom, and one gains more | glory than the other. If the antichrist vanishes, therefore his vanishing is rough in the torment of hell. If the pleasure of the kingdom is desirous and pleasing, therefore the torment of hell is bad and rough. If the death of a righteous [man] is called rest, therefore the death of an evil [man] is called torment.

If humanity is made in the image of God, then it is unjustifiable for a man to hate or despise [another] man. Just as humanity lives the bodily life with water, similarly they live the spiritual life through God's grace and mercies. If unto the gentiles and blasphemers God brings down his rain and dawns His sun, how much more will He then allow His grace and mercies to dwell with those who love Him! Those who love our Lord Christ live in His coming and those who hate Him are clothed in shame and sorrow. If the form of this world passes away, then the world that is to come will remain forever.

If the dead glorify and confess when they rise, how much more ought to those who live
fol. 8v glorify | and confess. Heaven and earth will tremble when Christ comes, the angels will arise

in fear, the righteous will have pleasure in the heights, and the evildoers will be tormented in hell, for God judges humanity in His wisdom.

In this respect, a man ought not to harm his friend. Just as the riches of evildoers remain on earth as they die, similarly the riches of the righteous will ascend to the heights. As we take the body of Christ, some become blasphemers and say, 'We have taken the body of God.' For man has not seen God from the beginning, for if God is invisible, how do the blasphemers eat Him? Like a sharp vengeance, God's spirit is longsuffering unto the world. For those who repent will be accepted and those who do not repent will be greatly tormented.

Blessed is he who chooses oppression for himself, for in the world to come he will have recompense. If those who endeavour and work will be given pleasure, thus, those who sin and fol. 9r do not repent will be given torment. Satan is the chief | of hell but Christ is the kingdom after the resurrection. The world that is to come is not carnal. Just as the angels were, so too the gentiles and blasphemers run in emptiness. Just as the sun enlightens the world as it rises, likewise the light of Christ enlightens both worlds. But if Satan is called the minister of sin, thus Christ is beautifully called the sun of righteousness. If in fasting, prayer, and many oppressions a man enters the Kingdom of Heaven, then those who eat and drink will desire to enter it. Just as it is hard for water to be taken up to a hanging garden, similarly it is hard for grace to rest upon those who are careless and take pleasure. If the Garden of Eden was perishable, thus the Kingdom of Heaven remains. The entrance of the righteous to the kingdom is made known through Enoch and Elijah's entrance to Paradise.

If a rich man is sad when he becomes poor, and a poor man rejoices when he becomes fol. 9v rich, thus when the righteous sin they become sad and when a sinner repents, he receives joy. | The passion that Jesus suffered for wearing the body is known, and the miracles He worked in the world showed that He is God. For from the beginning, it was unheard of that a man enters the kingdom without oppression. He who despises does not have fellowship with Christ. Pray for me. Amen.

[Chapter Three]: ʿAḇed-Mšīḥā's Admonitions Unto The Brothers

Come, brothers, confess and glorify God for all His graces unto us, that are from nothing to something. Everything that He created He made for us and made us heirs and sons of His household. For He brought up angels for our service, the sun, the moon, and the stars to enlighten us, and made the Kingdom of Heaven ready for us.

He sent His beloved Son in the image of a servant, which He took from us, and He came and saved us. He established laws and said to us, 'If you love one another and cause each other to be humbled, Satan will not be able to conquer you. If you do not keep My commandments, he is prepared to conquer you. Be empowered and do not fear, for behold I am with you, with

fol. 10r you in body and soul.'[1] | [Christ] weakened [Satan] for you, and He gave you a mighty power so that you may mock him. For He endured oppression and was mocked for our sake, and He delivered Himself unto death to teach us. [Thus], it is fitting for us to endure all trials and sorrows that come upon us until death. He died and resurrected on the third day as it is written and showed that He was incarnate. When He rose, He showed that everyone will rise at the resurrection. He ascended into heaven, to make known that all the righteous will [also] ascend to heaven and be merry with Him in the kingdom.

He taught us and said, 'Love one another, as I have loved you, and be humble to one another, as to resemble Me.'[2] See, O brothers, how great the love and compassion of Christ is unto us? Who can narrate concerning all these things? Glory to You Christ, for the mouth[s] of the created ones cannot speak concerning Your mercies. Come brothers and love the One who loved us, that we may give ourselves unto oppressions and toils as He gave Himself on our behalf.

My brothers, do not wear the clothing of sheep and become ravenous wolves and

fol. 10v leopards from within. For [although] humanity sees with the eyes, God | examines the hearts.

[1] Cf. Isaiah 41:10.
[2] Cf. John 13:34b.

Just as pure gold cannot be destroyed by anything, similarly a mature man is not harmed by the actions of evil. Just as uncleansed silver is melted and destroyed, likewise an unclean man is destroyed in sins. Just as a wise man gains and benefits, similarly a fool loses and lacks. Wisdom gives birth to righteousness and foolishness obtains all evils. To keep the commandments of Christ, [a man] becomes wiser than all the wise, and he who rejects them will perish from life. Crowns will be woven [for] those who are harassed and constrained because of Christ, and those who neglect and rejoice will be sent to torment. Carelessness makes a man poor from all excellences, whereas firmness makes [him] rich in all excellences. Just as joy reigns in the hearts of the righteous, similarly sadness reigns in the hearts of the unrighteous. For the true merchants of Christ gain and benefit but the merchants of Satan lose and lack.

fol. 11r Whoever wears the armour of righteousness and places on his head the helmet | of faith, will not be conquered in battle. But whoever is stripped of these will clearly vanish. The unrighteous roll around in the vanity of sin, just as swine, in emptiness, take pleasure in mud.

As a pleasant smell pleases the breath, likewise the actions of righteousness gladden God. Angels and holy men prepare themselves to do the will of God, but demons rise against them. Rain, as it falls, waters, and nourishes trees and seeds, similarly grace, when it dwells in a man, waters and nourishes all excellent [things]. [Grace] dwells in those who toil and endeavour, but the negligent and worthless are very far away from it, like snakes [from] striking. Wrath scatters excellences, but meekness – wherever it comes from – gathers them.

The best medicine is low amounts of wine but excessive [wine is] complete loss. If the body of a woman causes observers to be lost, then business with her is complete death. If a
fol. 11v simple man gains righteousness, he will lose it in his simplicity. | But the wise and crafty [man] will keep it in his skilfulness, because skilfulness is born from wisdom. A lamp that is low on oil quickly goes out, and the fervour that comes from virtue [quickly goes out] from him who is deprived [of wisdom] from the beginning. It is impossible for the beginning of virtue to be insubordination, that is to say, love. The beginning of sin is enmity. He who loves Christ is a wise merchant, but he who loves Satan loses his merchandise. The living do good because of

the fear of hell and the pleasure of the kingdom. But the spiritual endeavour and labour because of the love of Christ that is in them. The carnal are deprived from both.

Blessed is the one who chooses for himself oppression in this world, for in the world to come he will dwell in rest. Woe to him who is negligent, who invites himself to eternal torment, he will fall into the hands of God – a life of great fear. Evil will incline and destroy anyone whom it possesses. [Thus], do not desire to obtain a wealth that can be destroyed but be encouraged to obtain a wealth that remains. Treasures on earth are hidden, destroyed, and are
fol. 12r perishing, | but those that are arranged in heaven remain forever. While if men fear the earth shake, how much more fear will there be on the day of the resurrection! The righteous will have joy and the wicked sadness. Just as the helping angels are for good, similarly demons become helpers of evils. Therefore, we ought to take refuge in prayer in all that we do.

Dear and beloved brothers, until when will you neglect us and avoid repentance? For behold, negligence reigns over us and we do not want to wake from our sleep. Behold the lands, look upon them and [see] the harvesters draw near to the harvest to pick the tares from the wheat. They bind them in bundles and burn them in fire. The wheat is placed in the storehouse, yet the straw burns. My brothers, be warned lest you are found [to be] tares, and not placed in the storehouses of the kingdom. If we are found [to be] tares, then we will burn in the fire of hell. True is the word of our Lord when He said, 'These [wheat] will go to everlasting life, and these [tares] to eternal torment.'[3]

The best pearls are placed on the crown of the king, yet those who are despised are cast
fol. 12v out | and unworthy of anything. For fear will draw near to him and the signs that our Lord gave will be seen. The end will not be far off, and the son of perdition will quickly be seen. Henceforth, the chosen ones of Christ will wear the armour of the spirit. Our Lord said thus, 'If he can also deceive the chosen [ones], henceforth blessed is the one that when an aroma comes forth from him, he cannot [be deceived].'[4]

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[3] Cf. Matthew 13:30.
[4] Cf. 2 Corinthians 2:15-16 and Isaiah 3:24.

But when these are fulfilled, the sign of our Lord will be seen. Suddenly, He will rise and will be seen like lightning from the east to the west. Then the heavenly hosts will be shaken, and the sun, moon, and stars will fall [like leaves]. The firmament will be opened, and the righteous will fly within the clouds, and will be merry with Christ in the kingdom. The unrighteous will remain upon the earth, and will be tormented with Satan in hell. The son of perdition will vanish, joy will reign in the righteous and sadness will dwell in the unrighteous. The joy of the righteous will have no end and the sorrow of the unrighteous will remain forever.

Blessed is the one who is delivered from woes and is worthy of these blessings. Just as fol. 13r those who strive | and toil are clothed in light, similarly those who neglect are clothed in darkness. The spiritual do not draw near to wine but the carnal roll around and are corrupted in its abundance. For the pure see God but the impure are deprived from seeing Him. Bees die outside the flowers, yet they interweave from within the honeycomb, likewise the righteous toil, gain assemblies, and they lay up [treasures] in the storehouses of heaven. Just as the external bees are the adversaries of the [inner] bees, similarly the demons are adversaries of the righteous. Grace, when it dwells in a man, enriches him in all virtues, similarly negligence, when it hides itself in a man, obtains for him all evils. If ants make haste, toil, keep watch, and do not sleep until they bring in for themselves food – that will be sufficient for them in summer and winter – how much more should the wise and diligent desire to make haste in the night and day in toil and fatigue to understand the Kingdom of Heaven. Amen. O reader, remember me in your prayers.

[Chapter Four]: The Question That Domitius The Confessor Asked

fol. 13v [Question]: Tell me, O Abba, as God created everything for us, and said to us, | 'Kill and eat.'[1] Why are we condemned for what we eat? And as He placed for us in our nature these desires; namely, the passion of desire, sleep, food, and drink, why are we condemned for these things we do?

Answer: We are indebted because of this, O wise [Domitius], because we do not keep His commandments. God said to you, 'It is better for you to take a wife and not burn in lust.'[2] But if in your heart, you want to take a wife, you will not be condemned. But if you commit adultery, you will be condemned.

Concerning sleep, thus God commanded and said to you, 'Work your occupation until you are tired, then give your body rest with a little sleep. Afterwards get up for your work and do likewise in the night. Rest your body with a little sleep and later get up and glorify God.'[3]

Concerning food and drink, He said thus, 'Eat and drink in an orderly fashion, nevertheless you will be condemned if you transgress in drunkenness on wine.'[4] You will not be condemned if you do everything that God commanded you to do, but if you do not [then]
fol. 14r you will be condemned. Even Adam, | [who] was formed by God's hands and had paradise prepared for him, He commanded him and said, 'You may consume and eat from all the trees, but do not eat from this tree.'[5] And as he ate, he was condemned and cast out of paradise. See, everyone who transgresses a Godly commandment is indebted and condemned!

Everything that God created is beautiful. Anyone who desires is permitted to do. God even separated the pure animals from the unclean for Moses. He commanded him and said, 'From these eat, and from those do not eat.'[6] If God purifies who can defile? But you, O man,

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[1] Cf. Acts 10:13.
[2] Cf. 1 Corinthians 7:9.
[3] Cf. Proverbs 6:9-10.
[4] Cf. Proverbs 23:20.
[5] Cf. Genesis 2:16.
[6] Cf. Leviticus 11.

do not place blame on God. God placed His commandments and he who keeps them will not be condemned. He who does not keep them will be indebted. But Jesus came, and renewed everything and said, 'Whoever sees a woman and lusts after her, immediately [commits] adultery with her in his heart.'[7] This commandment is stronger than the first. Again He said, 'Whoever strikes you on your right cheek, turn for him the other [also].'[8] And, 'If [someone] fol. 14v compels you to go one mile, go with him two.'[9] And again, He said, 'Anyone who wills | to take your tunic, give him also your cloak.'[10] Do you see how rough these commandments are to those who do not keep them? But anyone who keeps the commandments of God is righteous, and anyone who does not keep them is deemed unrighteous.

Even [in] this world that God created, whoever dwells in it and works righteousness becomes a righteous [man]. Whoever goes out from it and goes after Christ is reckoned as a perfect [man]. Not every man suffices this matter, but if he is from God, it will be given to him. God gives to those who endeavour and toil, but those who neglect and do not toil will be relinquished emptyhandedly, since not [even] one of the virtues accompanies them. Virtuousness is gained in toils and oppressions. Therefore, we seek to toil and endeavour until the virtues abide and build spiritual buildings in us, that Christ may be glad with us and say, 'You will be merry with Me in My kingdom.'[11] He who does not keep Christ's commandments is under condemnation.

fol. 15r Or perhaps, O man, you will say to me, | 'Sin is placed in nature, therefore if I sin, I will not be condemned.' However, I am also telling you, that God did not place sin in our nature, far be it! For if God placed sin in our nature, [then] blame would not be upon us if we sinned. Rather, God placed His commandments for us and left us in our [free] will to seek to do good or evils. But if God wanted, He would cause to bring humanity to repentance without their will, and He would not allow them to sin. Nevertheless, if He had done this, they would not have

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[7] Cf. Matthew 5:28.
[8] Cf. Luke 6:29.
[9] Cf. Matthew 5:41.
[10] Cf. Matthew 5:40.
[11] Cf. Matthew 26:29.

righteousness. For there is no righteousness in a man that does everything without His will, and anyone who acts in His will, righteousness will be accounted to him. For God did not mundanely make the kingdom and hell. The kingdom is for those who fulfil His will, so that they may be merry in it. Hell is for those who break His commandments, so that they may be tormented in it.

Henceforth, do not wander, O humanity; when you sin, do not place blame unto Adam
fol. 15v nor unto Satan, [for] Satan cannot force a man | to sin. But pray that you are vigilant of his snare; if a man desires, he will fall in them, but if he does not desire, he crosses over and leaves them. Do you see how a man sins or is justified in his will? If we are like this, then every time we sin, we harm ourselves and not Satan. But the lusts of this world are seen in humans as they lust, and later they are in fellowship with destruction. The more a man is captive to Satan and runs in emptiness will think he walks in light. In His mercies God desires for him to return to Him, then suddenly parchments of darkness will fall from his eyes. In that very hour he will see light, and that man will recognise he was in error. He will start to journey in the way of righteousness; namely, in fasting, prayer, reading, and also in abstinence, poverty, humility, love, and much obedience. He rejoices and is glad in Christ night and day and confesses and
fol. 16r glorifies God without ceasing for all the graces that He did | for him. Now, day by day, he grows and comes in virtue until he achieves perfection. Thus, those who ought to offer repentance to God must endeavour and toil until grace comes and dwells in them. They are now in tranquillity, while there is nothing that will make them fall asleep.

Who is wise and who is a fool? The wise [man] is he who teaches and shows in deed but the foolish [man] is he who prides in empty words – as he is far away from deeds. Those who are worthy of these gifts are truly blessed. Tell me, did Adam not die in the very hour that he ate from the tree? However, he had children, and from this we know that God did not refer to a natural death when He said, ‘You will die.’[12] For we also know that God created Adam as

[12] Cf. Genesis 2:17.

a mortal. There are many of those who do not understand and say, 'If Adam had not eaten from the tree, he would not have died.' But these that say such, and those like them, are disobedient fol. 16v and do not agree, | neither on the books nor on the power of God. For if Adam had not died, we also would not die, if death did not exist, [then] the resurrection does not exist, and if the resurrection does not exist, even the kingdom [does not exist]. For if these were not, consequently we would be like animals.

For a grain of wheat, as it dies when it is sown, afterwards it lives, grows, and becomes plentiful, and becomes a head of grain and gives many fruits in twofold. The tares will bloom within the wheat, and when the harvest draws near, the harvesters will come and pick the tares from the wheat. The wheat will enter the storehouses and the tares will burn in the fire.

It will be so even at the resurrection; the angels will be sent to separate the righteous from the unrighteous. The righteous will ascend to heaven and be merry in the storehouses of the kingdom. They will be glad in it and will shine in a light much [brighter] than the firmament. The sinners who are in the likeness of tares will remain upon the earth and will be tormented in hell. Whoever has ears to hear let him hear.

fol. 17r My beloved, we will not become like those who are blinded by Satan, who wander | and deceive many, and bring blasphemy upon God. I am namely speaking of the teachers of unrighteousness; the wicked Origen, Nestorius, Bardaisan, Mani, and Marcion, and others. From them they cause suffering to God and make Him wrong. Surely there are others that are more evil and weaker than them. But these, and those like them, their teaching caused them to be destroyed, and they did not benefit a thing from it. For what pleasure will their teaching have; to destroy and to cause many to be destroyed.

My beloved, may we keep our faith that we accepted from our true orthodox fathers, that is the true faith of the blessed apostles. [Let us] confess and worship God, who created heaven and earth, and the seas and all that is in them. That is to say, [He is] alone the God of truth and there is no God like Him. Mighty, powerful, merciful, [the One who] nourishes, and

He who gives and ceases life – and His beloved Son, Jesus Christ, whom He anointed and sanctified, and He who dwells in Him.

Where are the pagan philosophers who declared they were wise? And where is their
fol. 17v wisdom? | They depart from God and worship demons. For wisdom that does not allow one to offer worship to God is [not wisdom but] great foolishness. For no one from the pagan philosophers had grace dwell in him to do mighty works and see revelations. If you desire to see spiritual philosophers, look at the blessed Paul, he who returns thousands and ten thousands to the worship of God – namely, he is the true philosopher. For there is no one who is wise but he who does the will of God. The blessed Paul said thus, 'Those who are foolish to the world will be wise to God.'[13] The godless philosophers did the opposite of this, in that they were wise to the world and foolish to God. Grace descended upon the blessed apostles who became fools to the world and wise to God, and they performed powerful [acts], and spoke in various languages. Behold, truthfully [they are] the wise philosophers.

My brothers, let us boast in Christ and do His will. Let us not make our thoughts blind like those who are blinded and are caused to perish from life. Only obey the commandments of
fol. 18r Christ | in all things. May we not be sad concerning those who are asleep. Rather, may we rejoice and be glad that we will depart from this world and be with Christ. We will not be like some people who do not have hope, for our hope is Christ who died and resurrected and will not die again. In His resurrection there is life to those who love and belive in Him. He ascended into heaven and showed those who do His will that they will [also] ascend into heaven with Him, and they will be merry in His kingdom. As He said, 'The eagles gather wherever there is a body.'[14] Namely, that where He is, there also the righteous will be, who are named eagles. Unto Him, and His Father, and His Holy Spirit, glory, honour, confession, worship, exaltation, and thanksgiving, now and at all times and forever and ever. Amen. My brothers, behold, my hands write, [though] my hands will [grow] old yet the book will remain.

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[13] Cf. 1 Corinthians 1:27.
[14] Cf. Luke 17:37b.

[Chapter Five]: The Holy ʿAḇed-Mšīḥā's Epistle That He Sent To Domitius The Confessor

Listen to me, O my beloved, may you know this: there is no virtue greater and more exalted fol. 18v than the fear of God, for the fear of God | will make a man to be the friend of God. A servant does not fear his lord if he does his will, but he who does not fear is negligent and carnal. But you, O my beloved, fear God and do His will that you may be His friend and a son of His household. He will make you grow, become wise, reveal to you His mysteries, and will give you authority concerning His treasures.

Gain humility for yourself, for it will keep all your virtues. Even if you are wise, do not be ashamed to learn from others. For God did not give His wisdom to you alone, but there are many that are much wiser than you. Do not ever teach others before you correct yourself, but you will be approved to teach others if you are perfect in the thing you teach.

You shall not examine God, for you cannot comprehend a thing of the divinity. Only believe, worship, confess, and be silent. Keep His commandments if you desire to know God, and do not suppose that you are of God until you have done His will. Be cautious of prideful fol. 19r thought, | for it will plainly cause all virtues to perish from you. Do not speak in the council of old [men], [instead] sit and heed their words. If they ask you and you know, [then] speak, but take refuge in silence if you do not know. For silence is the fruit of wisdom and a chattering chord indicates a lacking conscience.

Do not do evil unto a man if you desire for evil to not be unto you. Love everyone if you desire for God to love you. Never judge a man for something that is in you, first direct yourself then care to direct others. For a man who has a log in his eye is not fit to say to others, 'Take the speck out of your eye.'[1] When you pray before God do not seek from Him exaltations, but say, 'God, give me things as you desire.' For He knows the thing to help you, But we seek

[1] Cf. Matthew 7:5.

many [things] from God that do not benefit us. As you stand before God to pray, cleanse your heart from all evil thoughts, that more | [and] more your prayer will be accepted before Him. Never do anything before you are made worthy in prayer, [for if] we do everything before we ask in prayer, we will have wickedness at the end.

fol. 19v

Love everyone if you desire to live a good life. We will be hated by God if we hate mankind, and even God will not forgive us if we do not forgive the foolishness of our neighbour. A man will be rewarded according to everthing he does, therefore we ought to do good and depart from evil. If you desire to live a heavenly life, depart from pleasures and choose oppressions for yourself, for the pleasures of this world are oppressions in the world to come. Your mercifulness will be a veil for many, because mercy will be upon the merciful. Meditate on God night and day so that even God may consider you. As God increases your blessings, provide to others also, so that your wealth may be multiplied all the more. [He] who [gives] abundantly to God will be rewarded, and it will be added to him in many twofolds.

fol. 20r

Do not be accustomed to | entering the homes of the rich and do not desire to sit at their tables, for they are stumbling blocks, and the poison of death is hidden in them. Business among women is detriment for the soul, and a meal with them is complete destruction. As our Lord's word is fulfilled, 'Pray for your enemies and bless those who curse you and lead you forcefully.'[2] A mature [man] should not glorify a person until he examines him and knows how he is, so that you may not sin, as you do not know the thing you have heard. You shall not speak according to the thing you have seen, for seeing is more truthful than hearing, as works are [more] truthful than words. If you use deceit for God, then sins are not held against you. Deceit for God is this; if an evil [man] wants to kill someone, and he flees from [the murderer] and comes and you hide him, and the one who wants to kill him comes and asks you and says, 'Where is he?' And you say, 'I do not know,' thus he will escape death [and] you will have

[2] Cf. Luke 6:28 and Matthew 5:44.

fol. 20v righteousness. If Herod would have lied [when] he swore to cut off | John's head, it would have been better for him than not lying.

[May you] receive the rebuke of a righteous [man] when he convicts you. As the blessed David said, 'Let the righteous teach me and reprove me, and do not anoint my head with the oil of the wicked.'[3] Keep the words of God if you are wise and let your food be less and meager. Instead of your food, have dry bread, simple cooked food, and water. [The righteous man] will care in compassion to the poor more than all sacrifices and offerings. There is no one who honours God like a righteous man. God created everything for humanity, because of this a man ought not to despise [another] man. If trials reach you, do not bring this wisdom that makes you do something that is not fitting before God.

May your mouth be filled with thanksgiving as you glorify and confess God, that He may make you worthy of this gift. Nevertheless, ask that He may give you patience [that is] from Him that you may endure oppressions, for in oppressions crowns will be woven, as roses come out from thorns.

fol. 21r Do not | take pride in a righteous man if you are far away from his actions. For this will not benefit you as it does not benefit a poor [man] who takes prides in a king, but let your pride be Christ. Do not [attempt] to heal others if your wounds are many. If a blind man guides a blind man, both will fall into the well. Do not teach anything unless you complete the deed yourself. If you see a teacher instructing, and he does not fulfil the thing he teaches, never call him 'teacher,' for void words are the spirit of falsity. Love God with all your heart and all your soul – and do not love anything more than this. The love of God gladdens the heart and keeping His commandments will give everlasting life. Never let your left [hand] know what your right [hand] is doing, for if grace dwells in you, you will not be able to think [to do otherwise].

Do not boast in anything other than God, for in those [things] there is no pride for you.
fol. 21v As much as God makes you great, consider | yourself a sinner and an inferior, for thoughts like

[3] Cf. Psalm 141:5.

these will [allow] you to ascend to heaven. Do not say you seek but do not find, for there is no [one] who seeks and doesn't find, and no one who asks and is not granted, and no one who knocks and it isn't opened unto him. For God is concealed in His commandments and [he] who keeps His commandments will find Him. If a man wrongs you, pray for him, [and] resemble Christ in all things. Do not allow this world to deceive you in its desires, because they will not remain. Love the world that is to come, for its glory will not pass. Upright lips glorify God [and] a pure heart will see God. Honour God in your deeds and in your words preach His truth to every man. As great as God makes you, be useful in humility, for pride causes a man to depart from God. Do not neglect, but endeavor [in] everything you do. Be awake and do not sleep until you have comprehened the thing that you departed for. Confess and glorify Christ that took you out from the world and brought you to this conduct of angels, and promised you
fol. 22r the kingdom if you do His will. | Unto Him [be] glory forever [and] ever. Amen. O my brother, remember me in your prayers.

[Chapter Six]: ʿAḇed-Mšīḥā's [Epistle] To Stephen

Concerning that which you wrote to me, O beloved one of Christ, my lord Stephen the Elder, that I may make known to you how you ought to be led and what the habits are of those who completely depart from the world to become hermits. Behold, I write to make known to you that those who completely depart from the world to offer repentance on behalf of their sins and please God with their actions ought to begin in this manner.

First, place your foundation on the rock, namely, on true faith, hope, and love. The beginning of this journey of solitary life is abstinence, its middle poverty, and its end perseverance. A man should be silent to himself and should not judge anyone for anything. Rather, he should consider himself a greater sinner than all humanity, for these are the habits fol. 22v of those who completely depart from the world and desire to please God. | [On the contrary], these are the hopes of those who do not depart [from the world] for God: food, drink, and to wander in villages and cities because of sacrifices (to idols). They hate reading and service, and they are ready to disturb and swallow [foods]. They do not have the monastic covenant as they wear leather and the clothing of young sheep but are in the likeness of ravenous wolves.

O my beloved, do not draw near at all to those like these and do not even mingle with them in anything. Meditate on your departure and sins and draw near to God that He may draw near to you. A man draws near to God when he does His will and keeps His commandments. O my beloved, if you desire for God to hear you first listen to Him. A man does not know God if he is far away from Him, [however], he will clearly know God if he draws near to Him and does His will. [As] a man cannot know the taste of food until he eats it, [likewise] a man cannot fol. 23r know the taste of grace, unless it dwells in him. When a man labours | and endeavours, and when grace dwells in him, henceforth he is made strong in all things. It teaches the will of God and how to discern to choose these of God from those of Satan. For oppressions and harassments are easy for him and grace fights Satan on his behalf in the same way as [a man] who lodges in his rest. Henceforth, day by day [Satan] advances and comes before him, until

he attains perfection. You should not be deceived by those who appear to take delight in their clothing and sophisticate their words, for this path of the solitary life is not instructed by polished vessels and empty words. Those who are like this are likened to those who are glad in the leaves of trees and are deprived from pleasant fruits. Do not draw near unto a man until you examine him and know how he is, because there are many who praise but are not worthy of praise, and there are others who do not praise but are worthy of praise and honour. [For] man sees faces but God examines the heart. Because of this, do not praise a man | before you know how he is, so that what is said does not happen to you.

fol. 23v

Woe to those who call evil good and good evil. You should always rebuke yourself and not others. Truthfully, it is shameful and foul for a man who is rich in all evils to rebuke and correct others. Endeavour and toil in your youth that you may find rest in your old age. Reject the glory of humanity that you may glorify God. For he whom grace dwells in and his taste is divine sweetness, does not accept carnal glory, but gives his glory to God.

O my beloved, do not be a stem swayed by the wind of the wilderness, where it withers when the wind blows on it, and rises to the firmament and falls. Be like a diamond so that you are immovable. If you do not gain a pure mind and a sharp conscience, [you will not be able to] choose these of God and those of Satan – that you are not blind in your wrong conducts, but rather let your thoughts be pure before God. Do not walk in both ways, but you should only walk on the kingly journey, not deviating to the right or left, [and] | placing Christ before your eyes in the night and day. Be anxious for reading so that you may be enlightened, be anxious for service so that you may be occupied with God, and seek Him to give you fervour and His love.

fol. 24r

O my beloved, many that went on the inferior journey were killed and those [who go on] the exalted way journey without fear. Wise merchants examine profitable trade, but loss destroys those who are ignorant in trade. Grace will dwell in you if your heart is pure before God, and it will make you wise in all spiritual philosophy if you do His will. You will shame

the wise pagans and wicked judges as you give God glory. O reader, pray for me in a Jesusly love. Amen.

Start of H

* [Chapter Seven]: ʿAḇed-Mšīḥā [On] The Disputation (Of The Body With The Soul)

O miserable soul listen to me, as I say to you something that will help you and me. I desire to ask you and say, 'Until when will we not offer repentance and remain in this carelessness?' O fol. 24v my miserable soul, as we hope that we are found in correctness, | we journey in deception. As we hope that we are wiser than everyone, [yet] we are found to be more foolish than all. We do not offer that repentance that is fitting to God. As we hope to be better than everyone, we are found to be more evil than all. As we hope that we are calmer than all, but later we are found to be proud and exalted. O soul, as you and me hope to be pure, we are found to be characterised in impurity. As we hope to work for God, we are found to be offering to demons. O soul, as you and me hope that we are more cautious than everyone, later we are found to be more negligent than everyone. O my soul, as we hope that we will inherit the Kingdom of Heaven, later we will find that we will be tortured in hell. Until when will we be walking in these evils? I do not know. As you, my soul, desire, and I eat, we become each other's adversary.

fol. 25r Now, O my beloved soul, | cease [from] these habits and begin in the new conducts that please God. Perhaps He may accept our repentance and His mercies might find us. Gain humility and love unto everyone. As He commanded us, 'Gain mercies and tranquillity,'[1] that perhaps His mercies may overtake us. But you and me, O my soul, as we equally gain pure thoughts, Satan will not be able to deviate us to himself. If we take refuge in Christ and keep His commandments together, we will accept mercies and compassion from Him. But if we do not keep His commandments, you and I will end up in perdition. O my soul, we cannot offer pure repentance to God if we are not freed from all evil thoughts. O my soul, if you and I offer God a pure prayer together, we will see Him clearly. We will be worthy of the torment of hell fol. 25v if we walk in intemperance and drunkenness. | We will inherit the pleasure of the kingdom

[1] Cf. Matthew 5:7.

together if we work in purity and modesty for God. But if we do evil or good, we will receive their reward together from God.

Therefore, we are indebted to do good. For we are commanded to do good and to depart from evils. O my soul, as we sin, we ought not to complain, not about Adam nor Satan, for Satan cannot give us his evil if we do not desire [it]. And if we keep the commandments of Christ, Satan cannot harm us with his tricks. We are commanded to offer repentance to God and indebted to keep His commandments. We [must] forgive those who wrong and oppress us so even God will forgive us our foolishness. But we will be under rebuke and blame if we do not forgive. Our Lord said in this manner, 'Forgive, and you will be forgiven.'[2] And again, 'If you do not forgive, you will not be forgiven.'[3] O my beloved soul, because of this we ought to gain humility and love, and love everyone, just as Christ loved us, and endure oppressions and sorrows, as even He endured because of us.

fol. 26r O my soul, | we cannot do God's will as long as we are against each other. O my soul, if we do evils, we will be tormented together in hell. But if we do God's will together, you and I will inherit His kingdom together. O my soul, the desires of this world are pleasing to us, but later an evil death will be fulfilled in us. It has been said that in much oppression it is fitting to enter the Kingdom of Heaven. O my soul, [as] it is fitting to enter it in oppressions, [thus], we ought not to be glad in pleasures. He who desires to offer repentance to God [must] depart from all the desires of this world, and must endeavour to overcome them, [so that] he will receive the crown of victory. A man cannot overcome [them] if he does not endeavour in love. We are commanded to observe purity and indebted to depart from impurity. O my soul, when we depart from evil passions then we will see God face to face.

How much [longer] will we walk in the darkness of sin and not find the journey in the
fol. 26v light of Christ? If the darkness | of sin is vanished from our heart, then we will see the light of Christ in full. O my soul, let us arm ourselves with the spiritual armour and let us be ready to

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[2] Cf. Mark 11:25.
[3] Cf. Mark 11:26.

draw near. The armour of the spirit [is], namely, humility, love, purity, compassion, fasting, prayer, reading, service, abstinence, poverty, obedience, [and] hope. O my soul, Satan will not be able to overcome us in battles if we armour ourselves with them.

Behold O my soul, from now let us have one mind. And you [O soul], do not lust, and I will not eat [of] anything outside what is suitable for us. But we will kill each other if you lust, and I eat. O my soul, whether the pleasure of the kingdom or torment of hell, we will accept [them] together. We ought not do something outside of God's will because of this. When Christ comes in His glory, and His holy angels with Him, we will be worthy to receive crowns, and we will ascend to heaven with Him in mercy, and we will be heirs of the kingdom. Not because we are worthy, [but because] He showed us His abundant mercies. All of us together will
fol. 27r confess, worship, and glorify His Father and His Holy | Spirit, now and at all times and forever [and] ever. Amen. O reader, remember your miserable disciple.

Start of G

* [Chapter Eight]: ʿAḇed-Mšīḥā's Epistle To The Beloved And Honoured Brother, Lord Būḵtīšoʿ The Teacher

I, your brother, ʿAḇed-Mšīḥā, sinful and defiled in hateful [things], offer inclined worship to the footstool of your feet. Concerning that which you sent me that I may write and send to you an *Aqnimun*[1] in the consonants [of the alphabet]. If you do not find me disobedient, you are enquiring from the flow of this mysterious sea. I desire from you to assist me in prayer that it may be given to me that I may open my mouth and fulfil your question and will.

Henceforth heed [these] words and enter deeply into their meaning. Do not be discouraged when you read [them] once or twice, and do not understand their power. Read and do not grow weary and desire from God that He may give you [understanding]. For there is no one who desires and does not find, no one who asks and does not receive, and no one who knocks, and it is not opened unto him. For God is compassionate and has mercy upon us and upon those who endeavour and toil.

His question: For if *Bēṯ* is *Ālap*'s, and even *Ālap* becomes of *Bēṯ*. For *Ḥēṯ* is in *Bēṯ* and not in *Kāp*. And *Kāp* is in *Bēṯ*. But if *Gāmal* to *Bēṯ* cannot be, then *Mīm* to *Bēṯ* comes into being. But if *Dālaṯ* to *Bēṯ* can be, then *Zain* to *Bēṯ* cannot be. But if *Ṭēṯ* can be of *Bēṯ*, then *Bēṯ* to *Semkaṯ* cannot be. For as *Kāp* is in the likeness of *Dālaṯ*, thus *Yūdh* is in the likeness of *Semkaṯ*. Because *Ḥēṯ* is not in the likeness of *Semkaṯ*, except *Kāp* fellowships [with] our fruits. For *Mīm* is of *Bēṯ*'s and not of *Kāp*'s. And *Hē* is of *Bēṯ*'s and not of *Gāmal*'s. Because *Gāmal* is not *Bēṯ*. But if *Bēṯ* becomes *Kāp*, *Ḥēṯ* does not become *Bēṯ*. Because *Ḥēṯ* is not in the likeness of *Nūn*. And *Semkaṯ* does not even have fellowship with *Mīm*, for *Semkaṯ* is not of *Mīm*'s. But if you possess *Dālaṯ* you will be kept away from *Ṭēṯ*. And if you are in *Nūn*, you are not in *Ḥēṯ*. Because *Nūn* is the opposite of *Ḥēṯ*. And just as *Šīn* is more virtuous than *Ālap*, similarly *Mīm* is more virtuous than *Gāmal*. And just as *Šīn* is more virtuous than *Dālaṯ*, likewise *Rēš* is more

[1] Syriac: ܐܩܢܝܡܘܢ (perhaps a type of coded letter).

evil than *Mīm*. But if *Šīn* and *Ālap* pass away, *Gāmal* and *Mīm* do not. But if they remain, henceforth *Ḥēṯ* and *Kāp* reign. But if *Mīm* to *Bēṯ* can be, and not even *Qōph* to *Bēṯ* can be. But if *Qōph* to *Bēṯ* can be, and even *Mīm* to *Bēṯ* can be. But if *Mīm* cannot be, thus *Bēṯ* and *Taw* equally are. For *Ḥēṯ* is of *Ālap* and not of *Bēṯ*. But *Mīm* is of *Bēṯ* and not of *Kāp*. Because *Ḥēṯ* can be of *Kāp*. For *Mīm* is of *Zain* and not of *ʿĒ*. For *Gāmal* is of *ʿĒ* because *ʿĒ* is of *Semkaṯ* and not of *Ālap*.

For no one can comprehend the meaning of these consonants but rather observe the thing that *Mīm* to *Taw* to *Ālap* has commanded, and pray in love for the miserable scribe,

End of GH George, the sinner. *

[Chapter Nine]: Again ʿAḇed-Mšīḥā's Discourse Concerning Habits Of The Solitary Life, That Simon The Elder Enquired From Him

Concerning those that you wrote to me, O my brother and my beloved, my own lord, Elder Simon the teacher, 'I desire to go out from the world and become a hermit, and I yearn for you to write to me how I ought to conduct [myself].'

I do not know what I should write to you, because there are doubts in this conduct. There are many wars from demons and slackness from careless people who now depart [this life] and I fear that you may see something that is not fitting, and you turn back. Exceeding perseverance is needed for a man to completely go out from this world and become a hermit, because there [will] be times when he sees something that is not good, since all of humanity is not the same. For there are the strong and there are the weak; there is he who lives, and he who dies. And there is he who dies, and he who lives. There is he who is awake, and he who is asleep. And fol. 27v there is he who sleeps | and he who is awake. There is he who hopes and does not have [anything] and he who does not hope and has [everything]. There is he who debates and knows nothing and there is he who does not debate [and knows everything]. There is he who is wealthy yet has nothing and there is he [who is] poor yet is rich in everything. All these occur because of the will of humanity.

For he who goes out fully from the world to work for God ought to meditate [on Him] and not others. As he leaves these [things] of the left and seizes those of the right, namely: true faith, hope, and love. His conscience will be thinking about God in the night and day, whether he eats or drinks or walks on a journey, his thoughts are with God. As he places before his eyes the torment of hell he will not be cut off, and as much as he grieves, [he places before his eyes] the pleasure of the kingdom that has no limits.

O my beloved, meditate and toil your body and soul in deeds that please God, [and] thus, as you endeavour, it will not happen quickly until grace comes and dwells in you. It will lead you to the port of life, battles and conflict will cease, and Satan will vanish. O my beloved,

fol. 28r for you did not hope to enter the Kingdom | of Heaven in pleasures, otherwise all the saints vainly endured toils and oppressions. Keep Christ's commandments if you desire to live a spiritual life, and if you do not keep [them], you are far away from life. You become Christ's enemy if you loosen the thing He commanded, and if you are the enemy of Christ, what fellowship do you have with Him! Love oppressions and despise rests so that you resemble Christ. Christ thus said, 'It is fitting for us to enter the kingdom by many oppressions.'[1] And many say, 'We will endeavour and toil until death.'

Behold, let me make it known to you, henceforth everything there is in this custom is yours to exercise or not. Because of your steadfast love I may write to you something suitable for your expedition. I predetermined for you these words [and] it is good and well if you keep them. Your labour is null, and your expedition is void if you do not keep [them]. I urge you my beloved, so that your expedition may not be void. Do not say in your heart, 'God is merciful,
fol. 28v and He will forgive me my sins.' For whoever has confidence in | forgiveness, increases sins upon sins. I am saying, 'If a man is not like Peter and Paul, he ought not to be considered a righteous [man].' For exalted thoughts distance a man from God.

O my beloved, listen to me now and keep these words that I command you. Be humble that Christ may exalt you. Be merciful, that mercies may be on you. Be pure that you may see God. Be pleasant so that you may be merry in His kingdom. Be obedient in everything, so that Christ may listen to you. Be contemptible in the eyes of your soul, so that Christ may exalt you. Always confess your sins before God that He may forgive you. Forgive your brother his foolishness, and God will forgive your transgressions. Strive for service that you are occupied with God. Be anxious for reading that your heart may be enlightened. Be in fasting continuously that you may make your soul alive. Humble your body in hunger and thirst that you may strengthen your soul. Choose oppressions for yourself, for in their hands crowns are woven, [and] reject pleasures that you may not be tormented in hell.

[1] Cf. Matthew 5:3.

May your thoughts always be in heaven that in the resurrection you may have pleasure.
fol. 29r Kill your members that are of the earth, | that in the world that is to come roses and lilies may surround you. Love Christ so that Christ may love you. Do not distress anyone in anything, that you may not be distressed in the time of your departure from the world. Be calm and pleasant to everyone, that Christ may give you rest in His kingdom. Consider the day of your death and despise this world and everything in it.

He who sows peace in those who are angry is a god in humanity. He who loves Christ is wiser than the wise, and a perfect man keeps His commandments. He who loves God [only] in words is a fruitless tree, but the fruits of him who loves Him in deeds are limitless. The wound from a scorpion is harsh, [yet] the affliction of a wrathful [man] is harsher than it. A legion dwells in a riotous man, and tranquillity and pleasantness despise him. The riches of him who envies beautiful [things] and does them will not come to an end. He who hates the righteous destroys the dwellings of his parents. Do not bear in you those things that seem complete on the outside but from within are empty. Do not hold anger against your brother so that you may not be despised by your master. He who reminds [people of] the foolishness that he [himself]
fol. 29v transgressed, is | completely unrighteous.

An angry man is a second Satan, and he who holds anger in his heart is the offspring of a viper. The spirit of God will rest upon a calm hermit. The trade of a deceitful hermit is detrimental, a destroying hermit will destroy the foundations of his building, and the journey of the one who serves his stomach is without profit. My beloved, do not be accustomed to lying, because it is the custom of loss. Be upright in your words and the grace of God will dwell in you. He who provides according to the will of God is a good and faithful servant. He who overcomes passions is a great [and] mighty warrior, yet he who is overcome by his stomach is wretched and negligent. He who is held in vain glory is a disciple who is held in pride, for both cannot produce the fruits of peace.

Blessed is he who is made worthy of grace and walks in humility. Blessed is he who in Christ overcomes apostasy, is delivered from Satan, and becomes of Christ. Blessed is he who

is freed from slavery and loves freedom. Blessed is he who listens to God and is in His sheepfold, so that he is with Him | in His kingdom. O my beloved, if you desire to overcome the passion of adultery, bind before your eyes the torment of hell. Say to yourself, 'He who commits fornication is worthy of torment and the fire that does not extinguish, and the worm that does not die.'[2] And say to yourself, 'As this is the reward of those who commit fornication, it is better for me to be tormented here and not there.' And again, give back your sight to the pleasure of those who observe purity. The pleasure of the kingdom is assurance with God and His angels. The solemn light that the righteous wear [is] life without end. Strengthen that which you form in your mind with the fear of hell more than the love of fornication and cease battles and shame Satan.

fol. 30r

O beloved brother, know that this is greater than food and drink, that the wars of this passion of fornication are vehemently troubled in contemplation. The heat of anger decreases as a blazing fire is extinguished when it is sprinkled with water and as a stomach is oppressed by hunger and thirst. If you desire for trials not to come upon you, | do not lie as you speak, and keep the promise you make. Let your word be 'Yes, yes,' and 'No, no.'[3] Do not degrade the words of Christ, and do not let your sight be evil [lest] the demons mock you.

fol. 30v

Behold I have commanded you, do not be led astray. Eat your bread in moderation, drink your water in measure, and may your sleep be little, [that] you may grasp knowledge. Our Lord thus said, 'It is not the thing that enters the mouth which defiles a man, but the thing that comes out from the mouth.'[4] It is clear that eating and drinking do not defile a man, as he knowingly eats and drinks. See exactly the thing that comes from them, how can a man be glad in various foods and plenty of wine! Henceforth, it will be necessary for him to collect money. He is envious of others he sees flourishing more than him. From envy comes hatred, from hatred a fountain of enmity, and henceforth mankind falls in all evils.

[2] Cf. Mark 9:48.
[3] Cf. Matthew 5:37.
[4] Cf. Matthew 15:11.

Because of this, all the saints despised all these [things], and they were made worthy through abstinence, fasting, and voluntary renunciation, so that the body is humbled, and the
fol. 31r mind is overshadowed. A | man’s conscience should be continuously with God. An ascetic man cannot be envious of those who eat fish and drink wine. [For] not even an empty man hates money as he is envious of others who have it. O my beloved, henceforth understand these words and know that the beginning of all passions is gluttony, and he who is triumphant over it stands in the boat of tranquillity. Unto God [be] glory, for He has given us victory over this demon. Amen. O my beloved and skilful reader, read and pray for me.

[Chapter Ten]: ʿAḇed-Mšīḥā's Epistle Response To Bacchus

O my brother and beloved, my lord Bacchus, concerning that which you sent me, 'I desire to enter [the solitary life].' You will not enter though you desire [it], because there is difficulty in your case. For if you die you are living, [and] if you desire to live, you will die an evil death. Be cautious that you do not become a dry cloud, for you will be persecuted from the storm. Lest you stumble and fall, and your fall will be great, never place your foot anywhere until you know
fol. 31v where it is you are placing it. Your staff shall be of the palm tree, | [and] you shall not draw near to immature ebony. Your feet shall be upon the ground [yet] the rest [of your members] shall dwell in heaven. Honeycomb will come out from your mouth and honey will drip from your lips. Do not be compelled to go to the banquet of a king lest you are urged to be the head of the feast. Others will be cared for from your wealth if you cultivate your land well. Do not drink from the Gihon River and depart from that which has four heads that separate from it. Never draw near to the fourth river from which the four heads separate [from]. Let your riches be in the treasury, lest they experience corruption, and they plunder and overtake you. As a harp's [strings] are cut off, then he who plays it will stop. Let your hand and throat be exalted in strings and singing that you may live a life that has no end. You will inherit torment if you seek rest. Let your hand not be crooked but straight. Be a friend of a judge, so that you will not be cast into prison, [for] you will not leave there until you pay the [very] last small coin. That you may not die, keep yourself away from the honeycomb that is mixed with the poison of
fol. 32r death. | It is better to eat bitter [foods] and bread than to eat honey and die, for you [must] thoroughly remember Sheol. If you are trusted to tend sheep, guard them well from the wolves, but if you do not know how to tend [sheep], choose to make for yourself a cord. For it is better for you to make a cord and be rich than to make gold and be poor. Build your house, establish your land, and gather your bees. Be cautious that [other] bees may not come and eat your honey and your bees will be dispersed, and you will be made poor. Let your honey be without error as it is to the sorcerers, so from it many are healed of their sores. Skilful physicians cure sores

but those who are unskilful add disease upon disease. Mighty men carry the weak [while] the righteous benefit many.

O my beloved, keep yourself and these words and do not be negligent. Do not take refuge in tranquillity and escape from oppressions, so that in their hands crowns are woven. As fol. 32v all these are fulfilled, you will arrive at the position of the holy men. He who understands | these words, and shows his discernment in action, will be given authority even concerning the rest.

Behold, I have explained to you as I know the words that you desired for me to explain. A spiritual man is he whose conscience is always dwelling in heaven but the carnal [man] is he who is always contemplating earthly [things]. The teacher who acts and teaches is rich in spiritual deeds. The man who is deprived of all virtues is [like] a palace ground that is full of thorns and vultures. The man who is compassionate and gives is [like] a vineyard that is picked in many twofolds. The mighty man is he who overcomes the passions of the body and casts down the demons. He whose belly makes him victorious is weak in battle. He who oppresses and denies is far away from God. Humility is in him who has the cheek struck and does not anger. He who loves everyone, [whether they are] good or evil has love, [for] compassion is to fol. 33r love everyone. Purity is to not have an evil thought concerning anyone. He who does the will | of God is wise. He who deviates from evils and does good is intelligent. The fasting [one] is he who fasts from all evil thoughts. He who is made poor from all earthly [things] is poor. The calm [one] is he who is tranquil with himself, and God is his only concern. He who is still in his thoughts and calm with others is tranquil. He who does the will of God loves Christ. The vigorous [one] is he who perseveres in oppressions and distresses that come upon him as he confesses and glorifies God. He who leads others astray is a deceiver. The true penitent is he who thinks about his sins and is encouraged to wander them away from him. The true confessor is he who after is baptised will not sin again. He who makes peace is he who makes the angry peaceful. The true mourner is he who condemns himself and justifies others. He who is wealthy in Christ is rich and he who is rich in evils is poor. He who speaks and does not lie is a true fol. 33v man. The [one who has] complete intelligence | is he who is confident in his taste and perseveres

in trials with joy. The proud [one] is he who has two faces and takes pride in something that is not his, and according to his will becomes a second god with everyone. He who pities the righteous is the enemy of God. He who hates humanity is the virgin of Christ – [since he is] the man who observes modesty. Let us lift up glory to God who is able to forgive all our sins in His grace and mercies, forever and ever. Amen. O reader, remember me in your prayers.

[Chapter Eleven]: ʿAḇed-Mšīḥā Concerning Faith

The beginning, middle, and end of everything is for a man to believe, confess, worship, and glorify God for all His graces that He worked towards us. O man, know the thing that God gave you, for He made you in His image and likeness. Everything there is in the sea and in the land, He made subject to you. He made you lord concerning everything, he caused the angels to arise for your service, the sun, moon, and stars to enlighten you, and He prepared His kingdom for
fol. 34r you. What do you have | to repay the Creator, O human? Now and henceforth confess Him and bless His name. Listen to Him and keep His commandments, and honour and fear Him. For His judgement is difficult and His punishment is sharp.

He endures and does not anger. For when He angers, He ruins, destroys, enriches, and serves. If He sees that they do not confess, He destroys and causes them to be poor. When He sees them being exalted and taken away, He makes them weak and humble. For [some are] wearied and [some are] exalted. He is the one who gives life and death for all authority is His. He is the one who journeys and is not destroyed. He has compassion and loves. Here, He shows His patience and love, and there He shows His severity concerning those who do not repent. For He did not simply make the kingdom and hell. The kingdom [is for] those who do His will that they may be merry in it, and hell [is] for the unthankful and godless, that they might be tormented in it.

O my beloved, supplicate and pray, that you are delivered from this and are made worthy of [the kingdom]. The conduct of solitary life resembles a thorny plant: he who desires to gain justly, and he who desires to gain wickedly. He who gains justly rejoices and is glad and he
fol. 34v who [gains] wickedly | is filled with sorrow. Because of this, the righteous will rejoice, and the unrighteous will weep. Henceforth, he who was asleep will not sleep again, and he who was awake will never be awake again. For he who sinned [and] draws near to repentance will be accepted.

As long as the soul performs all these [whilst] in the body, for when the soul departs from the body there is no repentance nor forgiveness. Henceforth, he who has ears to hear, let him hear.

Therefore, my brothers, change your customs and return uprightly to the way of Christ. Depart from deceit and choose correctness. Deviate from impurity and gain purity. Depart from luxury and drunkenness and love fasting and prayer. Depart from anger and jealousy and gain compassion and love. Depart from boasting and be armed with humility. Confess, worship, and glorify Christ, unto Him and His Father and His Holy Spirit, glory, honour, confession, worship, exaltation, and thanksgiving, now and at all times, forever and ever. Amen. Remember the wickedness of the miserable writer in your prayers.

[Chapter Twelve]: ʿAḇed-Mšīḥā Concerning Love

fol. 35r My brothers, | these three abide, namely: faith, hope, and love. But love is high and exalted above all because it is Christ. Our Lord thus said, 'There is no love greater than this, that a man lays down himself on behalf of his friend.'[1] Again, 'In this everyone will know that you are My disciples, as you love one another.'[2] Again, 'Love one another, as I have loved you.'[3] And again, 'If you love Me, keep My commandments.'[4]

True hope is this, that [in] everything a man does, let him do in hope. As he is true to Him and believes that God will repay him everything he does for Him. If he commits great sins, and desires to repent and draw near to God, let him not cut off hope and say, 'Perhaps God will not forgive me.' Rather be hopeful and believe, that if you repent, God will accept it gladly, for this is true hope. If a man performs all evils and desires to be forgiven of them, and returns to God, do not be hindered by Satan and say, 'Perhaps God will not forgive me.' For this thought is of Satan, since he desires to hinder you from repentance. But he who is like this, be strong fol. 35v and believe the words | of our Lord, as He said, 'I do not desire the death of a sinner, but that he should return from his evil and live.'[5]

Faith is not [only] for a man to believe that there is a God, for everyone can do this. For even the demons believe and tremble yet they deny through [their] actions. True faith is this, for a man to believe in one God the Father of truth, He who made heaven and earth, and in His Beloved Son, Jesus Christ, whom He anointed and sanctified and dwelt in. [Who] died and resurrected in three days, as it is written, and ascended into heaven and sat at the Right [Hand] of His Father. He gave Him authority in heaven and on earth, and He is Lord of angels and mankind. As He remains and is made true in the true faith, that which our Fathers delivered to us. God forbid we agree with the faith of the heretics, the deceivers, that deny the humanity and

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[1] Cf. John 15:13.
[2] Cf. John 13:35.
[3] Cf. John 13:34.
[4] Cf. John 14:15.
[5] Cf. Ezekiel 18:23.

bring suffering to the divinity. As they are mistaken by the word of our Lord, when He said, 'He who denies the Son of Man will be forgiven, but he who denies the Holy Spirit has no fol. 36r forgiveness, not in this world, and not in the world to come.'[6] | For we, my brothers, are made true in Christ and show our faith in work[s]. The blessed Paul thus said, 'Faith without deeds is dead.'[7] For faith is not credible without deeds and deeds are also not credible without faith. Henceforth be awake, do not sleep, and love each other as our Lord's word. For there is nothing greater and [more] exalted than love, for it is Christ. Thus, if love is high and exalted, we ought not to hate anyone. If God is patient concerning the godless and unbelievers, how much more ought we to be patient with those who offend and deny us! Thus, we ought to resemble Christ in everything. For Christ said, 'Forgive, and it will be forgiven you.'[8]

Concerning faith, we learn from the Canaanite [woman] and should resemble her mind. In faith she drew near to our Lord, [and] in that very hour she received healing. Our Lord said fol. 36v to all those who drew near to Him and desired to be healed, 'Do you believe | that I can do this?'[9] As a man who is tested [to see] if [he is] in true faith or not. They would say, 'Yes, my Lord, we believe.'[10] And our Lord would say to them, 'As you believe, may it be to you.'[11] And every man would receive according to his faith.

Do you see how great the power of faith is? As He said, 'He who believes and is baptised lives.'[12] Again, Abraham believed God, and He numbered him amongst His righteous. Behold, I have informed you [about] the greatness of faith. If a man says, 'I believe [but] doubt a bit,' he is not a true believer. For Peter, the head of the apostles, said to our Lord, 'Command me to come to You in the water.'[13] Our Lord said to him, 'Come!'[14] And as he descended into the

[6] Cf. Matthew 12:32.
[7] Cf. James 2:17. The scribe quotes a verse from the Book of James in the New Testament that is traditionally believed to have been written by James. However, the scribes in the MSS agree and suggest that 'the blessed Paul' is the author of this verse.
[8] Cf. Matthew 6:14.
[9] Cf. Matthew 9:28a.
[10] Cf. Matthew 9:28b.
[11] Cf. Matthew 9:29.
[12] Cf. Mark 16:16.
[13] Cf. Matthew 14:28b.
[14] Cf. Matthew 14:29a.

water to come to Him, he began to drown. Our Lord held him by the hand and said to him, 'Why do you doubt, [O you] of little faith?'[15] Do you see what doubt can do? For he was not yet complete in perfect faith because the Spirit had not yet descended upon him. After the Spirit fol. 37r descended upon him, see what | perfect faith he attained! As he was inflamed in the love of Christ, he persuaded his crucifiers and said, 'Crucify me upside down.' He showed an example in this, that as he was hung on the cross, he would kiss the feet of His Lord.

Henceforth, see how great these [things] are? Therefore, my brothers, we ought to toil and supplicate, until we gain virtues. We listen to the Apostle [Paul], as he said, 'Persevere until the end, and He will give rest.'[16] My soul does not desire to be cut away from Him. Since we have these witnesses and promises, we ought not be silent and negligent, until we comprehend. The blessed David, as the fire of the love of Christ was inflamed in him, said, 'My heart is warm within me and in my body, the fire has renewed me.'[17] And again, as he desired to comprehend that thing that caused him to be hastened, he said, 'Sleep may not come to my eyes, and not even light sleep to my brows, until I find the place of the Lord, and a tabernacle fol. 37v for the God of Jacob.'[18] Do not all the eagles that ascend on high eat one food, | and even the vultures that dwell in the land, drink one drink?

Because there is he who descends and does not die and there is he who lives and descends. Those who shine are enlightened and those who are not enlightened are darkened. Unto God be glory and upon us His compassion. Amen. Read, my brother, and render us a prayer.

[15] Cf. Matthew 14:31.
[16] Cf. Hebrews 10:36.
[17] Cf. Psalm 39:3.
[18] Cf. Psalm 132:4-5.

[Chapter Thirteen]: ʿAḇed-Mšīḥā The Hermit Against Those Who Say, ‘We Are Disciples Of Christ,’ [Yet They] Do Not Keep His Commandments

You ought to keep His commandments if you are the disciples of Christ. Jesus thus said, ‘If you love me, keep My commandments.’[1] Behold, we see that we do not keep [them], how [then] are we His lovers? Again, He said, ‘That in this, men will know that you are My disciples, as you love one another.’[2] Behold, we have hated each other, how are we [then] His disciples? Again, He said, ‘Learn from Me for I am gentle and humble in My heart, and you will find rest in yourselves.’[3] Behold we are proud and exalted, how [then] are we of Christ as we do these [things] yet we bear ourselves?

fol. 38r Many say, ‘We are Christ’s disciples,’ | [yet] they do not keep His commandments. Those who are like these, are liars and proud, and they hope in themselves. They are the antichrist, for their commandments are not true. Because of this they are confident concerning their righteousness and they are despised in the promises. They do not know that the miserable ones of Christ must be true, yet they are liars.

O men that say, ‘We are of Christ,’ know this: you will not enter His kingdom if you do not keep His commandments. Adam did not keep the commandments of God, thus He cast him out of paradise, and he became a foreigner. Satan, who did not listen to God, fell like a light from heaven, and from light he became darkness. Do you see how those who do not keep God’s commandments fall and are despised! They become foreigners to Him. Therefore, O those who say, ‘We are of Christ,’ you will not be heirs of His kingdom if you do not keep His commandments. If you are not heirs of Christ, thus you are like the pagans. Even from the pagans there are [those] who do good, though they do not enter the kingdom, but perhaps they
fol. 38v are delivered from torment. | There are [even] those within Christians who do evils and are worthy of torment. Henceforth, what will their baptism benefit them?

[1] Cf. John 14:15.
[2] Cf. John 13:35.
[3] Cf. Matthew 11:29.

Come my brothers, we who are of Christ, may our Christianity be shown in acts, namely: to love each other as our Lord taught us; to persevere [in] harassments and oppressions as He persevered for us; to enter through the narrow gate as He said to us; to be merciful so that He is merciful upon us; [and] to gain purity so that we see God. For when the Grace of God dwells in a man, his mind is enlightened, and his heart is glad. Thus, when Satan dwells in a man, he darkens his mind and poisons his heart. He who walks in empty [things] resembles he who eats honey, for the poison of death is hidden in him, namely: sweet [things] that are void, as an evil death is hidden in them.

Come, therefore, my brothers, that from now you may not work for Satan, and do not walk in his ways. But only confess and worship Christ, who gave Himself on our behalf unto death, and accepted disgrace and shame for us. He was clothed in the image of a servant and fol. 39r spoke amongst us to save our souls. | May we lift up glory, honour, and confession unto Him, His Father, and His Holy Spirit, now and at all times and forever [and] ever. Amen. Remember the miserable writer when he is pulverised, covered, and reduced to ashes in the heart of Sheol.

[Chapter Fourteen]: ʿAḇed-Mšīḥā Concerning Virginity

A virgin that is troubled concerning her husband becomes laughter and disgrace. A virgin that espouses herself to Christ, becomes a part of hell if she becomes corrupt. Glass that hits a rock breaks, [thus] a virgin that draws near to an impure man [will break]. Glass is made in fire and if it draws near to fire it breaks. Salt comes from water and if it draws near to water it is altered. Thus, even a virgin becomes [like this] from a man, she is altered if she draws near to a man. Just as the flame of a fire devours hay as it draws near to it, similarly a virgin will burn if she draws near to a man. Just as the looking at a woman by a man is poisonous adultery, similarly the looking of a man at a virgin is complete death. Just as a modest virgin does not do business
fol. 39v with a man, similarly even modest hermits are not to do business with virgins. |

A virgin that eats and drinks with a man is not a true virgin. A modest virgin is a lamp before the altar and does not give herself to show her face [to] a man nor to eat and drink with him. A modest virgin will become cautious from those who wear the clothing of lambs, and inwardly are ravenous wolves. If there is a virgin that sees a man, and laughs and becomes joyful with him, she is not in truth a pure virgin. A modest hermit is to be ashamed to speak with women and a modest virgin is to be ashamed to answer a man. Just as it is not fitting for modest hermits to be occupied with women, likewise it is not fitting for modest virgins to be occupied with men. It is better for a virgin to take a husband, and not be corrupt and become a disgrace.

A virgin that espouses herself to Christ, ought to be modest, pure, humble, compassionate, anxious for service and reading, and is always in fasting, prayer, the works of
fol. 40r [her] hands, and in conversation with | modest virgins. That they may grow old in modesty and even in holiness. She must be far away from young men, especially since she is a young woman. She should become obedient and subject to those who were before her and older than her in the monastery. She should be constantly reading the histories of the holy virgins, as she longs to be

merry with them. Thus, God’s grace comes and dwells in her, and in like manner, they ought to be in truth.

Those who take husbands and afterwards give themselves to be Daughters of the Covenant, ought to beware of the tricks of demons, that whisper to them and say, ‘It is better to marry than to be tormented in wrath.’ And they render before their eyes the former behaviours of their husbands, and the desires they had in the world. They show the righteous virgins they have kept their virginity. But you who married and fulfilled your desires, now you
fol. 40v desire to become holy? If there are divorcées and [those who are] untrue in faith | have hope cut off from them easily, their consciences are confused. If their hope is hung up in Christ and they are wise, their tricks are useless for anything.

Listen to my words and keep my commandments, repent in your monastery as you work for God your Lord. Enlighten your errors that Christ may rejoice in you, that with Him you may rejoice in His kingdom. Be like those virgins who lit their lamps and do not be like those who lacked oil, whom Christ rejected and were put out alone. Everything that you do should be revealed and laid out before Christ, therefore, do not do anything in secret. And you say that God does not see us? But everything is revealed and laid out before Him who has given you the answer. For He rewards everyone according to their deeds.

May you be reading the histories of the holy virgins: Onesimus, Melania, Mother Sarah, and Mary, who rode an onager everywhere she went, and the anchoress saint and her two daughters. The virgin that sat in a cave, God would suffice her with food and would send her
fol. 41r one pomegranate every day. As you read histories like these, | may you be filled with great fervour and do great deeds. May God be a helper to you in all things. To Him be glory and upon us His compassion forever [and] ever. Amen. My brother, reward us a prayer.

[Chapter Fifteen]: ʿAḇed-Mšīḥā's [Response To] A Question That One Of The Brothers Asked Concerning The Custom Of The Solitary Life

O my beloved, affirm to me as you said, 'I have left the world and I desire to become a hermit.' I desire to ask you and say, what is the solitary life and what was the world that you left? I desire to know. If you do not know, I ask and say to you, the world is humanity. It is manifested, that if there was no humanity then there would be no world. If you fully departed from the world not for yourself [nor for] the world [but for God], for if a man will say, 'I have left the world to maintain [myself] in various plain foods,' [yet] he runs to gather money in the drinking of wine, gains matters outside of his needs, loves vain glory, and pursues leadership. All [in] all, this [one] has not left the world, but drowns in it up to his neck.

fol. 41v He who fully leaves the world to become a hermit, ought | to be guided as follows. May he be emptied from all the matters of this world and from all its concerns. May he not reflect [on anything] but [only] on Christ, as he does His will and keeps His commandments. May he resemble Him in everything; in His humility, His compassion, [and] His love. He becomes a stranger of His kingdom if all these are not found in him.

It is truly shameful for a hermit to depart from this world and wear the clothing of angels yet be found to be a rebellious demon. If you are a true hermit, you ought to be worthy in these: dry bread, simple soup, and water instead of your food. The forefathers were concerned regarding the nourishment of the soul more than the nourishment of the body, for they were knowledgeable in this. Every time the body is destructed the soul is strengthened. If the body is not humbled, how are the passions of desire annulled? Those who possess the passion of this desire run in the night and day to fatten their bodies.

True hermits are careful to weaken the body to extinguish the fire of desire. The latter
fol. 42r is the habit of solitary life and the former is of the laymen. For weaknesses are | even found in laymen. Even the tax laymen give to the king is a great virtue, in that they give it on behalf of

their faith, that is in Christ. Even the Saint Šimʿon Bār Sabbaʿē[1] Catholicos and martyr, the king would not have killed him if he listened to him on the subject of tax.

O hermit, free yourself from the tax of the earthly king. Henceforth, you ought to give your tax to the heavenly King, that is, to do His will in everything. Beware lest you find a laymen better than you in the world to come. You will be a disgrace to this clothing that angels wear. We ought to wear the clothing of angels, for we are indebted to resemble angels.

The torment of hell is hard and the pleasure of the kingdom cannot be spoken. Blessed is he who is worthy of this and is delivered from that [torment of hell]. O hermit, be armoured in the armour of the spirit and you will be strengthened in battle, contrary to Goliath. [David] took out a rock from the shepherd's bag, and struck [Goliath] in the eyes and he was cast down. For whoever boasts [let him boast] in Christ. O hermit, be strengthened in Christ and do not be fol. 42v afraid. Arise courageously | before Satan and he will flee from you. Because whoever believes in Christ will not perish and he who dies for Him [will] live. [Whoever] is humbled because of Him will be exalted and [whoever] is made poor because of Him [will] be made rich. [Whoever] is harassed because of Him will be relieved and [whoever] is despised because of Him will be honoured.

Christ promised us all these, and His promises are true. He will give those who endeavour and toil, and He will increase them. Those who are negligent and despise, even that which they have will be taken away from them. For God is a righteous judge and every man will be rewarded according to his deeds.

Wake up, wake up O hermits, and do not sleep. The hour of the morning is fearful. In that hour joy and sorrow reign. Joy for the diligent and capable, and sorrow for the wretched and lazy. O my beloved, endeavour properly in this struggle of the ascetic life. He who journeys well in it will acquire life. For many run in the stadium, but [only] one takes the crown. Even in this custom of the ascetic life, many are those who run but [only] one from a thousand takes

[1] D. 339 CE.

fol. 43r the victory of his battles. | It is difficult for a man to overcome the passions of the body, he can [only] overcome them in toils and oppressions. A man cannot work without Christ's influence, [and] righteousness [cannot work] without the influence of grace, as Christ said, 'You cannot do anything without Me.'[2] Those who endeavour and toil will be given grace, and those who are negligent and take pleasure will be angry, even if there is grace.

Blessed is he who loves Christ and keeps His commandments, who inherits life that has no end. Grant me, O my Lord, in your grace that I am delivered from this great sea and the winds of [my] hands, that is the sea of debts and the depth of evil. [Deliver me from] the large gate that leads to destruction, that in it are creeping things without number: evil thoughts, harmful [things] without advantage, and great creatures with small [ones], that is, destructive thoughts, that from them small [thoughts] that move to small passions, and from them great [thoughts] that move to great passions, that is, pride, blasphemy, and cutting off of hope. In it
fol. 43v ships move forward, that is, impure thoughts that desire to hinder us from the way | of truth. Those who have these cause us to turn to their destructive thoughts, as they portray in our thoughts unfaithfulness, evil, and jealousy.

Grant us, O my Lord, in your grace to confess you and glorify [You] without ceasing concerning all Your graces unto us, now and at all times, and forever [and] ever. Amen. My brothers, pray for me now in Christly love.

[2] Cf. John 15:4-5.

[Chapter Sixteen]: ʿAḇed-Mšīḥā's Admonition To The Brothers

May we lift up glory, honour, confession, worship, exaltation, and thanksgiving to God the Creator of all. He who is from nothing to something and made us in His image and likeness. He showed us the way of truth that we should walk in it. He gave us intelligence, knowledge, understanding, and discernment, that we may journey in His footsteps and do His will.

Satan was filled with jealousy when he saw the honour of Man. He commenced to draw near to him [and] desired to seize him and distance him from the way of truth. In that he saw how much God honoured him and made him great, and everything was subject to him. As God
fol. 44r said to Satan, 'Love the Man and be subject to him,'[1] and he did not | listen to Him. In that very hour He cast him to earth and from light he became darkness.

Do you see how evil jealousy is? O brothers, be jealous of beautiful [things] and not of evil [things]. Even the blessed Paul thus said, 'Be jealous of one another in beautiful [things].'[2] For he did not say in evils. Now I say to you, return to God and He will love you. Depart from evils and do good. He will bring your necks to Christ's yoke that you may be His heirs and sons of His household.

Enter through the narrow gate and choose for yourself oppressions and depart from rest. Love your brothers and give them rest. Honour the elderly who are amongst you and you will learn everything that is good from them, for they pray for you, and beseech on your behalf. Be humble and obedient to one another and be lovers of fasting and prayer. The love of strangers and care for the poor will be an advantage for you. Do not hate each other that you may not resemble Satan, who hates the image of God. A man should never defraud his friend and should
fol. 44v never act foolishly | towards his brother, since you know they are of God. Be prepared to give a response on behalf of everything you do. Let love be honoured in your eyes, for it is the fulfilment of the law. Do not let lies come out from your mouth; may your word be, 'Yes, yes,'

[1] Cf. Ezekiel 28:17.
[2] Cf. Hebrews 10:24-25.

and 'No, no.'[3] Do not speak empty [things] and do not be angry, but be loving and pleasant with everyone.

As much as you have in your power, do and endeavour in conducts that please God, as you know that everyone will be rewarded according to his deeds. My brothers, the merciful work with their hands and feed the needy. Do not be honourable with anyone, and do not delight in entering the houses of the rich to eat and drink with them. Do not wander in villages and cities, [for] the thing you have is sufficient for you. My brothers, I am bringing to your knowledge that deceitful clothing will not spoil you a thing. The custom of hermits is high and exalted from all customs, [for it] is the clothing of angels. [Thus] they ought to be like angels,
fol. 45r as they glorify, and sing praises to God without ceasing. Christ thus said, | 'My sheep hear My voice, they do not go after the voice of a stranger, and Satan is unable to snatch them from My hands.'[4] My brothers, let us therefore be diligent to be the sheep of Christ, so that Satan will not be able to snatch us from His hands. The wolf will not be able to overcome us if we take refuge in Christ and keep His commandments.

My brothers, now is the era of compassion and mercies. It is the time for mankind to take off the old and wear the new, and to be renewed in knowledge in the likeness of His Son. Only if a man enters through the narrow gate can he take off the old man and wear the new. My brothers, this world's end has drawn near and faith has ceased. The heat of love has gone cold, mankind has loved empty [things], and despised correct things. They walk in the wide way and depise the narrow [gate]. Christ, pardon [us] and be merciful, and answer Your flock that is with You, that it may not perish because of evil. O man, God has given you free will. If you desire, choose for yourself good [things] or evils. For if God desired to make mankind not to
fol. 45v sin, | they would not have righteousness. Because of this, He left them in their will to see who loves Him and who would go after Satan. When our Lord comes, He will repay every man according to his toils. Concerning this, you ought to be awake and do not sleep, and pray and

[3] Cf. Matthew 5:37.
[4] Cf. John 10:27-28.

beseech our Lord that you may not enter [into] trials. In the hour that He comes you will fly to His encounter in the clouds, you will ascend to heaven with Him, and you will be merry in His kingdom. Unto Him is fitting glory, honour, and worship, forever. Amen. Remember me in your prayers.

[Chapter Seventeen]: ʿAḇed-Mšīḥā's [Admonition To The Brothers]

Whoever desires to be a hermit ought to commence in this manner. First, he must place his foundation on the rock, that is, upon hope, faith, and love. In the likeness of Christ, He must love and be humble with everyone. Then he will commence in the customs that please God, these are: abstinence, poverty, fasting, continual reading, and service. He must always protect himself and may not do something that is outside the will of God.

fol. 46r Many that hope | in themselves [and think] they are wise, that they know the preparation of various kinds of foods, [yet] as they hope in themselves [and think] they are wise, they are found to be outside of wisdom. For a true wise [man] is he who keeps Christ's commandments. Our Lord openly rebuked Martha and said to her, 'You are anxious and agitated concerning many [things], Martha, but Mary has chosen for herself the good portion, which will not be taken from her.'[1] Do you see that those who hear God's words and do them are true wise men? There are many that conduct themselves in deception and hope they will be resurrected in truth. For there is nothing that destroys a man like an angry spirit.

Blessed is he who loves Christ and does not love anything other than Him. Blessed is the hermit that is not bound to something he has from the earth and his conscience is always dwelling in heaven. My brothers, be encouraged to do the will of God that you are not deprived from everlasting life.

fol. 46v For the ascetic life is not this: that hermits are doing things outside the will of God. | They wear the clothing of angels and ought to be like angels. Just as angels do not have in them anything outside the will of God, thus hermits ought to be [also]. For where there is anger, hatred, and jealousy, there is the false ascetic life. As there was no infirmity in Christ, thus His true disciples ought not to have infirmity in them.

[1] Cf. Luke 10:41-42.

Blessed is the hermit that walks in correctness and is not found to have deceitful clothing. Blessed is the hermit that does not consider anything but Christ. Love everyone if you desire to love Christ. An angry hermit will be placed in Satan's portion. Blessed is the hermit that is armoured in his humility. He who reads and does [according to what he learns], is great of the masters, and he who reads and does not do, is like he who teaches others to do good [things] whilst he is rich in evils. For it is very easy [to find] a man who reads and teaches, but it is uncommon [to find] a man who reads and does.

fol. 47r Thus, our Lord said to His disciples, | 'Upon the chair of Moses the Scribes and Pharisees sit, everything that they say to you observe and do, but do not do the same as their actions.'[2] Hear the fulfilment of everything, do not neglect yourselves, because death comes in silence and will take you. Every man will be rewarded according to his actions. For a man cannot direct his thoughts [both] to God and the world, as He said, 'You cannot serve God and mammon.'[3] If the world leaves you because of God, you ought not to consider it, but rather [consider] God, as you are anxious to do His will in the night and day. Otherwise, if you are anxious for your food and clothing and worried about these [types of things], you are not faithful in Christ. Thus, Christ said, 'Seek first the kingdom of God and His righteousness, and all these, and more, will be added to you.'[4]

For a hermit ought not to consider [anything] but only Christ. If God sees you are
fol. 47v anxious to do His will in everything, He will also care for you. Armour yourself in humility | if you desire to weaken the habitation of demons. For you ought not to wear the clothing of angels and be a rebellious demon, [or] enter into battle without armour. Blessed is the hermit whose eating and drinking are in the fervour of Christ's love. Blessed is the hermit who counts the desires of this world as ash and rubbish. Woe to him who fulfils his days in desires, he will be cast out in shame from the banquet of the King. Blessed is the hermit that constantly comes

[2] Cf. Matthew 23:2-3.
[3] Cf. Matthew 6:24b.
[4] Cf. Matthew 6:33.

forth from him the aroma of mourning. The lazy [hermit] is loathed like the smell of foul filth as he covers his eyes concerning customs of virtuous people.

May you know this, that as the righteous are accustomed to do good [things], thus the unrighteous are accustomed to do evils. Because of this, we ought to be accustomed to good [things], that we may not know evils. Repentance that pleases God is the medicine of sin. If you desire to be in heaven, (not for your [sake] nor [the sake] of those on the earth), but if you
fol. 48r desire to be merry in the kingdom, deprive yourself from the pleasures of the world. | As fire and water are opposites of each other, thus the pleasures of here are opposite to the pleasures of there. If our Lord said, 'It is fitting to enter God's kingdom in many oppressions,'[5] how do we say that it is fitting to enter there in pleasures? Behold, has He not revealed us to Christ? And if we do not believe in Christ, therefore we perish from life. For our Lord's words are not lies, far be it!

Henceforth, may Satan not deceive you. Return to God and He will be merciful to you. May you not hate each other, that you may not be in the likeness of Satan. Blessed is he who loves everyone and considers others better than himself. Blessed is he who gains humility, for it is a mighty armour that enemies cannot overcome.

My brothers, He will not allow evils to have authority over us if we do the will of God. Discipline is upon us because we are negligent and despise, and we do not do the will of God. Blessed is he who causes his [carnal] members on earth to die, that in the world to come, roses and lilies will grow. Henceforth, blessed is he that is dead although he is alive, for he will live
fol. 48v | a life that has no end. Blessed is he who knows in His hope and condemns concerning everything on earth. That when Christ comes at the resurrection, he will receive the crown of victory, ascend with Him to heaven, and be merry in His kingdom. Unto Him and to His Father and to His Holy Spirit, confession, honour, and worship, now and at all times and forever [and] ever. Amen. In love, remember me in your prayers.

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[5] Cf. Matthew 7:13-14.

[Chapter Eighteen]: ʿAḇed-Mšīḥā's Discourse

O my beloved, may you know this, that just as the bee of honey has many adversaries, similarly he who completely goes out of the world for the customs of the ascetic life [also] has many adversaries. The adversaries of bees are these: that when [the bee] goes out to bring flowers and encounters a magpie, he eats her; if she encounters chicks of vultures, they eat her; if she encounters a wasp, he eats her; if a crocodile, even he eats her; if she encounters a giant ant, he eats her; and if you throw a troublesome seed in the beehive, it stops her from making honey, until the grain is taken [out]. All these are adversaries of bees.

Many adversaries and battles, both from demons and men, rise against the hermit that fol. 49r goes out from the world | to be alone. When demons see him armoured to do the will of God, they rise against him as they desire to hinder him from his journey. Evil men are jealous of him and desire to trouble him, because the negligent and lazy were unable to see those who endeavour and toil. Those of them are ashamed, for they eat, drink, and get drunk. And [on the contrary], these abstain and fast. Those despise and neglect and these are careful and fervent in spirit.

O my beloved, if you completely deny the world and everything in it, and love Christ, and desire to journey in the narrow and afflicted way, thus you ought to begin: first, armour yourself with the armour of the spirit; go out courageously to battle and do not be afraid; gain humility and love and you will be victorious over your enemies; [and] be compassionate and gentle, that you may resemble Christ. O my beloved, the bee brings flowers from all trees, and fol. 49v from within honey is prepared. No one knows how [honey] is prepared. Thus, | the true hermit ought to be, for all oppressions are in the likeness of flowers. Outwardly, he will gather and obtain for himself inward virtues, that are in the likeness of honey.

O my beloved, if you desire for virtues to come before you, plan to learn the skilful ways of bees. The ways of bees are these: as you observe the hour[s] and enter inside and see weak brothers eating before [the appointed] time, they are ashamed when they see you. Stretch

out your hand and eat with them a slice or two [in the name] of God, and when you depart observe a fast until evening. If you observe a week and see old weak men eating fish and drinking wine, and you are compelled to eat, eat one mouthful and [drink] one cup [in the name] of God. When you depart observe your week. Let everything you do [be done] in shrewdness and wisdom, as you plan everything to gain virtue. Do not have the expectation that you are righteous.

But these, and those like these, are for the perfect. Not everyone knows [how] to gain
fol. 50r righteousness, only | those who are given [it] from above. Thus, as he desires to serve righteousness, he ought first to arise in prayer, and seek God and say, 'God, grant me that I may do Your will.' God will give you that thing that helps you. As He sees you endeavouring and labouring, He will send His grace and it will rest in you. It will strengthen you in everything and will pray in you without ceasing. It prays in you whether you eat, drink, or walk on a journey. This grace is given in all kinds of labour and harassment. The lazy and gluttons rage even if there is grace, for Satan has blinded them in their desires, and they even know there is hell and the kingdom. My brothers, we will endeavour to be made worthy of this grace, that our conscience may dwell at all times in heaven with Christ.

Blessed is the hermit who does not judge anyone from humanity, but continually judges himself. O hermit, tell me, as you judge your brother, do you not judge yourself? For what
fol. 50v judgment will come unto us? Thus, Paul said to others, 'You that say to others, "Do not | steal," gird yourself in holiness. Again, who are you to judge a servant that is not yours? That if he falls, he falls to his master, and if he arises, he arises to his master. Again, he who does not eat should not judge the one who eats.'[1]

All those who go out from the world are not the same. There is he who departs because of bad sicknesses, he who goes out because of poverty, he from oppressions of the kingdom,

[1] Cf. Romans 14:3-5.

and there is he who leaves his parents and riches, and fully goes out because of God. Thus, as these are, it is not fitting for Him to look upon them equally.

Thus, the Apostle said, 'Those who are worthy of honour, honour is appointed to them.'[2] Even those that are in the kingdom are not worthy of pleasure, but from them, every man will take the light according to his deeds and will accept pleasure. Even Paul the Apostle thus said, 'A star from a star is excellent in glory,'[3] though they are in one firmament. O man, henceforth see yourself lest you judge others. Are you, who is at fault, able to give punishment? For you
fol. 51r are not the judge of the living and the dead, for there is | Christ who judges the living and the dead.

Henceforth, see yourselves, direct your habits, and love each other. Be like those who are prepared to go to their master, and when he sees that they did his will, he will grant them excellent gifts. He will clothe them in white garments and let them not be jealous of one another, but [only] in beautiful [things]. May the lazy and vain not be amongst you and may you bear one another in good habits.

Behold, my soul was compelled, and I wrote you these words, that you may meditate on them and be comforted. Do not cease and do not sleep until you strive to that thing that you seek. God will strengthen you if you toil and endeavour. Eternal pleasures are kept for you if you live in oppressions.

O my beloved, pray for me that Christ is glad in me in His coming and may He not remember my foolishness. Unto Him and His Father and His Holy Spirit, glory, honour, confession, and worship, now and at all times and forever [and] ever. Amen. Pray for me in Christly love.

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[2] Cf. 2 Timothy 2:20-21.
[3] Cf. 1 Corinthians 15:41.

[Chapter Nineteen]: ʿAḇed-Mšīḥā On The Purpose Of Leadership

Holy brothers, concerning that which you wrote to me, that the leader amongst you greatly
fol. 51v harasses you. I do not know | what I should write to you, for now is the period of oppressions and harassments. Beloved brothers, may you know this, every time oppressions and chastisements come, they come upon holy men. This is an indication of your true toils and faith. O my beloved brothers, know this, the words of our holy fathers did not lie to us. Behold, did you not read in the books that said, 'Deceivers and false prophets will arise in the last days and show a clothing of righteousness but from within are ravenous wolves.'[1] If this is possible, even saints can be deceived. According to the word of our Lord, He said, 'If it can, it deceives even the chosen, for you will know holy men by their manners.'[2] Satan sends those of this sort to harass toilsome and holy men. Know, that everything the holy fathers wrote is true. There is no lie in it, for everything they said they proved in their substance. Anyone who does not believe is not of God but of Satan.

fol. 52r Henceforth, do not marvel when distresses and trials come upon you, for it is the end | of the world. The fervour of righteousness has gone cold, the love of many has shattered, and the coming of the sons of perditions has drawn near. Thus, even the blessed Paul said, 'The end of the worlds has arrived unto us.'[3]

My brothers, these I write to you, so that you gain a heavenly power to persevere anything that comes upon you. For the sake of the love of Christ, may you remember the battles and oppressions that came upon our holy fathers. As God sees your perseverance, He will send His grace, and it will dwell in you, and you will be strengthened in everything. Even us, if we endeavour and toil like them, we will be made worthy of grace, and it will make us powerful in everything. However, we require a great perseverance to persevere the trials that come upon us, like Christ Himself who persevered on our behalf. He conquered Satan and all his hosts, and

[1] Cf. Matthew 7:15.
[2] Cf. Matthew 7:60.
[3] Cf. 2 Thessalonians 2:3.

gave us victory and said, 'I saw Satan fall from heaven like lightning.'[4] Behold, He has given you a mighty power to mock him.

Beloved brothers, we ought to resemble Christ in everything and to pray concerning our

fol. 52v enemies and upon those who lead us forcefully | so that [we] become of Christ and heirs of His kingdom. Beloved brothers, we ought to believe in Christ not only in words but rather in revealed deeds, for a deed is better than words. Beloved brothers, henceforth hold fast and believe in God, and know that crowns of victory are placed on your heads when all trials and oppressions come upon you. Know, because of evil leaders trials came upon holy men but your reward is kept in the kingdom.

Thus, even Father Pachomius[5] said, 'In the latter times, there will rise negligent men, gluttons, hypocrites, and righteous men will not have familiarity with churches and monasteries.' Behold, now, it is being fulfilled in work[s]. Beloved brothers, from now on persevere until God sends you help. Even our Lord, as He was in the world, was beaten and mocked by the unbelieving Jews, and He persevered until death. All these were on our behalf so that He would teach us that we ought to persevere all trials and sorrows that come upon us because of His name. Beloved brothers, take comfort in the prophets, apostles, and martyrs, and

fol. 53r in the many | oppressions, tortures, and various slaughters they bore and persevered for Christ. Because of this, they were made worthy to be merry with Him in His kingdom. Beloved brothers, even you persevere with Him that you may be merry in His kingdom. God is faithful, He will not allow you to be tempted more than what you are able to persevere. He will send you His grace immediately and will assist you in everything. Do not become weak and fearful, only persevere, until God gives you rest. Listen, as He said, 'He who perseveres until the end will live.'[6] For my soul does not desire to be cut off from Him.

I am confident concerning God, that anyone who harasses and persecutes you, He will persecute him, henceforth the season is evil. For evil leaders will have authority over holy men,

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[4] Cf. Luke 10:18.
[5] D. 348 CE.
[6] Cf. Matthew 24:13.

and because they do not endeavour and toil, they become jealous of toilsome and righteous men. For they would not do such [things] if their election was from God. Those who are chosen fol. 53v by God benefit and profit, but those who are from Satan, do the will of Satan. | Satan rebelled against God, and did not desire to listen to Him, and he endeavoured to destroy holy men who do the will of God. Such are those who are from Satan, they endeavour to harass those who work for God. O negligent and worthless [ones], why do you harass holy men? O poor and perished [ones], do you not know that they have God who endeavours on their behalf?

Beloved brothers, love Christ with all your heart, for He does not delay in sending you His grace and it becomes your comforter in all things. For I do not desire the negligent and worthless to be firm amongst you, as I also do not desire for firm [ones] to be amongst the negligent. My brothers, rejoice and be glad in Christ, just as the apostles would rejoice, as they were despised because of His name, as they knew it was a great advantage for them. Thus, our Lord said, 'If they called the master of the house Beelzebub, how much more the sons of the household?'[7]

Beloved brothers, see how much Christ persevered on your behalf! [Thus], persevere fol. 54r because of Him. A man cannot enter the kingdom without | battles and oppressions. Because of this the saints hated pleasures, and they chose for themselves oppressions. For they knew the words of our Lord were true, as He said, 'It is proper to enter the kingdom in many oppressions.'[8] For I did not know a greater gift than this, for a carnal man to be exalted and ascend, and be above in heaven. For who is the one that would not desire to be worthy of this gift?

Henceforth, my brothers, encourage [and] support one another. Be comforted and do not be discouraged, for not many endure to see God's glory. Those who harass and oppress you will accept the ditch and disgrace, as they inherit eternal torment. Blessed are you who were persecuted and afflicted, [and] are made worthy because of the name of Christ.

[7] Cf. Matthew 10:25.
[8] Cf. Matthew 7:13-14.

Behold, my soul struggled to write to you these words for your comfort. Do not be troubled to accomplish [my admonitions], rather confess and glorify God. May His memory not depart from your heart night and day. May God be to you a helper in everything, and may
fol. 54v He give you to do His will all the days of your lives and may Satan's influence | cease from you. May He grant you to walk in His way in purity and chastity until the day of His coming. We will ascend with Him to heaven when He appears in His glory, and we will be merry in His kingdom in that pleasure that does not pass away nor is loosened, for that pleasure is Christ.

Unto Him, to His Father, and to His Holy Spirit, glory, honour, confession, and worship for His graces unto all the world and unto me, now and at all times and forever [and] ever. Amen. Read and pray for me in love.

[Chapter Twenty]: ʿAḇed-Mšīḥā Concerning How Leaders Ought To Be And How They Should Lead

Beloved brothers, this custom of the ascetic life is great and exalted above all customs. In like manner, those who lead in it ought to be high and exalted from all men, and especially the leader ought to be high and exalted in his habits, among all our brotherhood. Namely, in his abstinence, poverty, humility, gentleness, [and] calm assembly, so that anyone who sees him will desire to be in his likeness. When the proud and exalted see him, they will be humbled and
fol. 55r feel remorseful, and when the negligent and useless [ones] | see him, they will have reverence and gain diligence. Thus, the leader ought to be able to bear trials that come upon him, and show patience in everything.

Now, in this time, leaders that arise only wear the clothing, but they are very far from the habits of the ascetic life, because of this, this custom is despised in all the world. If the head is sad, [then] the whole body is sad. As our Lord was in the world, He would teach His apostles everything, and would say to them, 'Learn from Me, for I am calm and humble in My heart, and you will find rest for your souls.'[1] Again, 'Love each other, as I have loved you.'[2] Do you see how He has fully loved you? Do you see wherever there is a true teacher, he teaches all his virtues to his disciples? The righteous teach their disciples righteousness, and the unrighteous teach unrighteousness, so that they can adhere to them. The Wise One beautifully said, 'He who draws near to a bristle, it will cling to him, and he who adheres to an unrighteous [man], he will learn from his unrighteousness.'

Therefore, the leader ought not to be a man other than one who is adorned in all virtues, and reverence pours forth concerning his countenance. A pleasant fragrance that pleases every
fol. 55v man is wafted forth from him. | So that [anyone] who sees him will stand in awe.

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[1] Cf. Matthew 11:29.
[2] Cf. John 15:12.

If the leader is as such, it is not possible for the brothers to not be like him. As the brothers see each other, they walk in excellence. They earnestly guide each other in good customs. If they walk in looseness, they will urge those who see them to be like them, especially the beginners. When they come to the monastery at the beginning, they will be in the likeness of those they see, whether in looseness or in steadfastness. If a leader does not lead his flock firmly, God will avenge him on the last day.

Thus, the blessed Apostle said, 'Whoever destroys the temple of God, God will destroy him.'[3] The temple of God he is referring to is the body of man. Namely, he who destroys his body, that is the temple of God, God will destroy him in lust and in other defiled acts.

Henceforth, may the leader be careful as he arises so that he does not fall, and guide his flock wickedly, for God will avenge him. If God will avenge him who destroys his [own] body, fol. 56r how much more will He destroy him who corrupts many? Because of this, the head ought | to lead in fear and trembling. For many are not sent by God, but they make haste, and because of this they do not prosper. Those whom God chooses benefit and are profitable, for divine grace dwells in them and helps them in all things. Thus, the leader ought to arise and endure all trials and oppressions that come upon him in joy. May he select everything in wisdom. In the time he desires zealousness, may he be shown zealousness. In the time he desires humility, may he be shown humility. As Abba Evagrius[4] said, 'A little [effort] through the rod and an abundant [sound] through the whistle.'

When he witnesses one's detriment who runs in many [useless things], subsequently, he ought not to be patient [with him]. For a loose brother loosens many, but a firm brother makes many strong. Because of this, they ought not to allow loose and negligent brothers to be amongst them. Thus, the blessed Evagrius said, 'A lazy Roman [soldier] trembles when he hears the sound of the horn of battle.' And a negligent brother fears when fasting is preached.

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[3] Cf. 1 Corinthians 3:17a.
[4] D. 399 CE.

fol. 56v However, this I know: blessed are | the diligent leaders who work in the vineyard of Christ and keep His commandments. He taught His disciples and brothers to lead firmly, and their lives end in habits that please God, that they inherit eternal life. Woe to those believers, like me, who exercise their days in vain [things], and inherit eternal torment. My Lord and my God, have pity on [this] miserable writer when he is pulverised, filled with dust, and reduced to ashes in the heart of Sheol.

[Chapter Twenty-One]: ʿAḇed-Mšīḥā’s Teaching [Concerning Wisdom]

O my beloved, may you know this, there is nothing greater and more exalted than wisdom. It is before everything, for God created everything in wisdom. He who is wise, does everything in wisdom, for his wisdom does not allow him to do anything that is not fitting before God. If he does, he is not wise. Just as wisdom is great and exalted above everything, similarly foolishness is despised and rejected from everything. Just as humility is greater than all virtues, likewise pride is [more] evil than all habits.

Our Lord applied these two commandments in the world and taught His disciples to fol. 57r keep them. | They are humility and love. Anyone who is empty of these is of Satan. Therefore, humility exalts a man and lifts him up to heaven, but pride casts him to Satan, from heaven to earth, and from light he becomes darkness.

Henceforth, in like manner the true hermit ought not to do anything unless it is by the will of God. He who is wrathful is not of God but of Satan, for anger is foreign to the habits of the solitary life. Blessed is he who conquers principalities and rulers, that he may find rest in the haven of life. Woe to him who is enslaved to his belly, for he is deprived of eternal life.

O hermits, do not think and believe in yourselves and say, ‘God will have mercy on us.’ For you, O monks, do not think this in [your] understanding. God will reward good [things] to those who endeavour and toil, and those who take pleasure and are negligent, will be delivered up to torment. Just as diligence enriches a man in all beautiful [things], similarly carelessness allows a man to acquire all despised [things]. Blessed is he who does not reflect on anything other than God.

fol. 57v Behold, | I wrote to you these words, that you may read and do [them]. Blessed is he who is poor in hatred and enriched in love. [There are] those who persevere and do not have [wisdom] and there are those who pesevere who did not have [wisdom now] have. Blessed is he who has [wisdom] and is not [held in high] regard and woe to him who does not [have wisdom] and is [held in high] regard. There is a rich fool who is called wise and there is a poor

wise [man] who is called a fool. Gold makes a fool to [appear] wise and poverty makes one who is wise to be called a fool. Who can despise a wise [man]? Who can glorify an unrighteous [man]? Who can blame him whom God glorifies? And who can glorify he whom God blames? Do not consider yourself to be wise if you are not of God. [For] wisdom was first before all creations, and in it everything was established. Love is honoured above everything, for it is Christ.

For as an eagle flies and cannot reach heaven, yet as a righteous [man] flies, he rises above [the eagle]. Only he who does the will of God is a wise [man]. For there is not an honoured [one], only he whom God honours. If God approves then who can condemn? Unto
fol. 58r Him [be] glory, honour, | confession, and worship, now and at all times, and forever [and] ever. Amen. O reader, remember me in your prayers.

[Chapter Twenty-Two]: ʿAḇed-Mšīḥā Concerning The Keeping Of Divine Commandments

O my beloved, I stand in astonishment and in sorrow that has no end. As God created mankind, and made them rational, He gave them intelligence, wisdom, discernment, and understanding. He gave them the law and said to them, 'These you may do, and these you may not do.'[1] But they left His commandment and went after Satan, they left the Creator and worshipped the creations, and they exchanged God for Satan, and the kingdom for hell. But not all of them, for others loved God and hated Satan and gave themselves unto many oppressions, and unto various slaughters on behalf of His love.

Do you see how these chose good and those chose evil in their will? Even from the angels that God created rebelled against Him, refused Him, fell from the heights to the earth, and from light they became darkness. Even these chose for themselves these [evil things] by their will. Do you see that these in their will chose for themselves good [things] and these evil [things]? As God formed Adam and breathed in him the spirit, He allowed him to enter paradise
fol. 58v and said to him, 'From all the trees you may eat, but from this tree | you may not eat. For if you eat, death you will die.'[2] But when He said, 'Death you will die', He did not say it concerning the natural death, [He said], 'You will die,' regarding the death of sin.

Christ has dawned! Let us confess, worship, and glorify Him who died, resurrected, and ascended into heaven, and filled us with good hope. He is named the cornerstone and gives life to those who believe in Him. Those who do not believe are left to destruction. He who falls on this rock will be ruined and he whom it falls upon will be chastised. He who believes in Christ will live and he who does not believe will not see light. Keep His commandments if you are of Christ, but if you do not keep [them], you are not of Christ. Deeds are more virtuous than words, for true customs are for a man to keep the commandments. For a man cannot gain purity of

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[1] Cf. Exodus 20:1-17.
[2] Cf. Genesis 2:16-17.

heart, except he who is freed from the matters of the world and its anxieties – he who is triumphant over anger and empty glory, and always allows his thoughts to dwell with God.

fol. 59r Gluttony and empty glory deprive a man of life. When demons kindle | the belly with foods, consequently he is urged to gather money. When money and greed engage, he is urged, for adultery will be awakened. For a man ought not to lack oil in his lamp for it will go out. It is truly shameful for a man to sit in a noble [seat] in a banquet, for they will escort him down against his will. But if he [chooses] a lowly [seat] by his own will, then they will say to him, 'My friend, come and ascend above and recline.'[3] [Nonetheless], it is truly shameful for a hermit to take the exalted place in his youth [and] be taken down in his old age.

I confess and do not deny, I have three glorious trees that I greatly take pleasure in their fruit. I was thirsty and my soul was refreshed from the water of their canal. The olive tree stood first from among [all] the trees [and] there in the land it dwelt. For now a bitter oleander[4] [tree] sprouts in its place. There was a gardener there, of blessed memory, who took good care of the trees. He watered and nourished [them] greatly for three years. I made him the leader of living
fol. 59v [things] (those who are without | speech), for he gained more benefit from the living creatures than from rational [beings] who preach.

A shepherd who does not have the knowledge of shepherding ought not to accept it upon himself to tend sheep. If you are skilful in shepherding, you are also a craftsman in battle. For even if [there is] one sheep, I am not able to shepherd. I fear lest I may be like Esau and sell my birthright with lentil soup.

I am confident that He who raised Lazarus will [also] raise me, as He said, 'Loosen the bandages that were tied to his hands and feet.'[5] Recline with Christ, for we do not agree with demons that offer us shameful matters. For they humbly draw near to us and say, 'Behold, clearly as though we have been avoided by you, and because of your glorious customs you will be elevated up into heaven.' They do this so that we return to empty glory and pride, to be taken

[3] Cf. Luke 14:10.
[4] Scientific name of plant: Nerium Oleander.
[5] Cf. John 11:44.

[from] the brothers and be exalted, for us to think we are perfect, as to fall into their hands so they can mock us. As demons draw near to ascetics, they draw near in fol. 60r | an interruptive conscience. They desire to be brought into slackness and they leave abstinence. For they draw near to the lazy in gluttony, and when they inflame the belly with foods, they deliver them up to the demons of adultery, and overwhelm them in filthiness. They draw near with pride to those who have a conscience and are skilled in speaking, for their teaching to be the destruction of their substance, as those teachers who perished and caused many to perish.

See, lest you are emptied from the wealth you gained, and others are nourished from it. First, nourish your soul and then give to others. A man ought not to clothe others and remain naked. He who knows how to engage in business is rich, and he who does not know remains in loss.

I wrote to you in this manner that you may not go out from there until you give the last coin – which is [very] little. If the reward of the rightouess is the inheritance of angels, therefore the reward of the unrightoues is the inheritence of demons.

Blessed is he whose profession is with eagles and oxen, and is free from fol. 60v | vultures and hawks. For there is no one wiser than he who keeps God's commandments. Unto Him be glory forever. Amen. My brother, remember me in your prayers.

[Chapter Twenty-Three]: ʿAḇed-Mšīḥā On The Monastic Life

O my beloved, the solitary life is high and exalted. Those who rightly journey in it will be numbered in the haven of life. For many commence in it well but are not able to perfect it rightly. It is very easy for a man to become a hermit by name, but it is not for everyone to become a hermit by deeds. Many journey in the name of the solitary life, yet they are far away from its deeds, for they cannot persevere the trials and oppressions. Just as the Paradise of Eden was surrounded by a river [and] ocean – so that humans would not be able to enter it – thus, oppressions and harassments surround the Kingdom of Heaven, and [very] few can enter it. Many flee and let go of it because of the difficulty of the afflictions.

If you desire to know its difficulty, look at the afflictions, tortures, and various
fol. 61r slaughters the martyrs endured. | There are those who were crowned by a sword, those who were cooked in a cauldron, those who were delivered up and accused, and those who were tormented in fire. They persevered all these oppressions for Christ.

O my beloved, see therefore how difficult the journey of the Kingdom of Heaven is! O my beloved, if you desire to enter it you shall persevere oppressions such as these. If you take refuge in rest, you are outside of [the solitary life]. For our Lord openly made known and said, 'It is fitting to enter the Kingdom of Heaven through many oppressions.'[1]

O my beloved, henceforth be firm in your deed and do not become weak. Pray and beseech your Lord, that your oil may not decrease. If it decreases, your lamp will be extinguished. If your lamp is extinguished, you will walk in darkness, and you will stumble and fall. Our Lord openly said to His disciples, 'Walk in the day while you have light, lest night comes, and you will stumble.'[2] Jesus is the day [while] the son of perdition is the night. Resemble Christ if you desire to be His disciple. Gain His humility and love as He showed you.
fol. 61v If you become rich here [on earth], | you will become poor there [in heaven], if you seek honour

[1] Cf. Matthew 7:13-14.
[2] Cf. John 12:35b.

here, you will become worthless there, and if you seek pleasure here, you will be tormented there. For the true disciples of Christ resemble Him in all things.

For Christ to honour you, despise honour that is from men. Christ was rich, and on our behalf, He was made poor. As He is the Lord of angels and men, He took the image of a servant, and He came to save you. Even though heaven and earth are His, there was no place for Him to lay His head, [and] after everything, they mocked and crucified Him. He bore all these for us. What do you show you bear on His behalf? [For] nothing decreases from your needs. [And if nothing decreases], what do you show [to prove] you are His disciple? He went from riches to poverty on your behalf; however, you went from poverty to riches. He prayed for His enemies, and you curse your beloved [ones]. If this is the case, in what [then] are you in Christ's fol. 62r likeness, that you desire to take pleasure with Him? You are His disciple | if you keep His commandments in truth. If you do not keep [His commandments], you are a stranger to Him. For a man cannot become of Christ if he does not keep His commandments. If you desire to be taken up to heaven, you ought not to be glad in pleasures – if you deny the world and its desires because of Christ (not for your [sake] nor [the sake] of those on the earth). For Christ's love is a fire that burns, and whoever is fervent in spirit [for His love], will persevere all tortures. [For] Christ's words are sweeter than honey and honeycomb, whoever tastes them will [always be hungry for more].

Christ's armour [is] humility [and] love – and he who is armoured in them will never sin. Unto Him be glory forever. Amen. Our Lord, look upon the scribe in your mercies. Amen.

[Chapter Twenty-Four]: ʿAḇed-Mšīḥā On The Subject [Of The Solitary Life]

There are battles and harassments in the journey of the solitary life, and there is rising and falling. He who journeys in it well gains and rejoices and he who journeys badly, his trade becomes loss. It would have been better for him to not commence something without finishing
fol. 62v it, and it would have been better for him to enter as a weak [man] from | the beginning rather than entering and not being strong.

For he who desires to journey in the way of the solitary life ought to persevere oppressions and harassments. Thus, He said, 'He who perseveres until the end will live.'[1] If you desire to proceed in the journey of solitary life, you ought not to walk in the way of the worldly. He who travels on the journey of Jerusalem, let him not draw near to the journey of Jericho. He who desires to become rich does not like to become poor, and he who desires to be humble does not draw near to complete pride. He who is consumed in Christ's love does not hate anyone, for a man cannot walk in both ways. It is not good for a man to do good and to mix them with evils, not even for a man to desire to enter the kingdom and do deeds of hell, [and] not even for him to love Christ yet to listen to Satan.

If you desire to become a hermit, you [must] walk well in the journey of the solitary life. If [you] do not, then why do you leave the world? For the solitary life, O my beloved, is gained by work[s] and not in words. Words without deeds are the soul of falsehood. Christ will
fol. 63r show you His riches if | you love Him. You will have pleasure in His kingdom if you keep His commandments. For there is he who believes that he will live a long life and is negligent and hopeful because of this, [then] suddenly death comes and takes him by force, and he goes empty. He who considers these things is wise.

If you desire to become a hermit, study the books of the hermits, and read the histories of holy men. Those [books] will show you the way of truth. Choose for yourself oppressions

[1] Cf. Matthew 24:13.

that in their hands crowns are plaited. Depart from pleasures, that you may not feel remorse in your end. Work in your body without moderation, that you may acquire health. For if you indulge in foods, diseases will make you weak.

O my beloved, for we have sustained all these in experiences. We [must] be how we desire for you to be. Blessed is he who stocks up many foods on his journey lest they decrease on the way, and he may die. Do you see a man who is evil in his deeds and proud? For he does not have the sustenance of life. Do you see the other who is rich, humble, and pleasant, and glorifies God and says, 'Blessed is he who is rich and thinks he is poor [and] woe to him who
fol. 63v is poor | and thinks he is rich'? Blessed is he when his Ruler comes to this world and does not find in him [vices]. A man ought not to build a beautiful house and then return and demolish it, not even to mix gold with iron nor silver with lead, and not even for him to be humble and angry. Righteousness without perfection is not righteousness. Just as a furnace of gold tests [a man], similarly harassments and oppressions test a hermit. Just as gold is worthless when it enters the furnace – but when it comes out from the fire it is washed, radiates, and shines like light – likewise [is] the perseverance of oppressions to a hermit. For [perseverance] allows him to come out and radiate like the sun. Believe in Christ and keep His commandments, and do not be lead astray from His way to perfection.

Christ is named the Son of David, He was born from Mary in the latter days, and He was in His everlastingness with His Father from everlasting and from everlasting. His divinity was not from His mother and His humanity was not from His Father. The natures and *qnōmē*
fol. 64r (Syriac: ܩܢܘܡܐ) are protected in one Son. With two wills in one Person. Christ bore passions | to indicate that He wore the body. He worked signs and miracles to show that He is God. As He said, 'The Father and I are one, and the deeds of My Father I do also.'[2] He resurrected from the dead [and] made known our resurrection. He ascended into heaven to show that all saints will ascend on high, and whoever therefore confesses, will not perish.

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[2] Cf. John 10:32, 10:38, and 14:10-11.

May we all supplicate and beseech, may we be made worthy to be taken up with Him, to be merry in His kingdom, unto Him be glory. O He who raises the dead, have pity on the miserable scribe, in the hour that every man needs mercies.

[Chapter Twenty-Five]: ʿAḇed-Mšīḥā On The Subject [Of The Solitary Life]

O my beloved, concerning that which you sent me I desired to write [you] words of consolation, that you study them. I do not know what I should write to you! Because you read and do not do. He who departs from the world to become a hermit ought not to wear the clothing of hermits and become a deceiver. It is easy for a man to become a hermit, but it is not [made] for everyone to become a hermit. O my beloved, if you desire to become a hermit, be diligent in everything fol. 64v that controls the belly. He who controls | the belly becomes a free man of all passions. For all passions control the belly, and all battles and slaughters that were in the world were because of the belly. Just as the sea is not filled from the rivers that flow from it, likewise the belly is not satisfied from everything that is placed it in.

All the forefathers were careful about this. [When] they would control the belly, they were humbled of all passions, and Satan would be conquered. Man lives when passions die: adultery is annulled and purity is strengthened, love is inflamed and jealousy is nullified, anger is extinguished and humility is exalted, and pride is destroyed and Christ conquers. The legions of demons are scattered, and man arises in the haven of peace.

O my beloved, henceforth endeavour that you may fulfil all these in yourself. Do not be like [the man] who wears the clothing of lambs, and from within he is a ravenous wolf. Possess for yourself humility and love and be obedient and merciful to your brothers. Be diligent in fol. 65r reading, service, and constant fasting. Let your concerns always be with holy men: | ask and learn from them. That your life may not be destroyed, do not mingle with lazy and worthless [men], [and if you do], your enthusiasm will go cold, for they do not please God. Do not dwell with those like this for they will not even remain with you.

O my beloved, the solitary life is a great and excellent deed, for Christ was a hermit to His Father. He who goes out from the world to be a hermit ought not to be bound to anything from the world; not a wife, children, friends, nor other various affairs, but only Christ. Many

that depart [as] poor [men] gain riches when they come to this custom, and they fall in many [things] that do not suit this custom. Because of this the solitary life is corrupt in all the world.

O my beloved, direct your thoughts in your departure and read the books of the Egyptian Fathers. They will teach you the power of this custom. Protect yourself that you may not be rebuked by anyone. A troublesome hermit hates his brothers, [and] is not a hermit of God, but
fol. 65v of Satan. O my beloved, love everyone | because God made us in His image. Do you not know, you who are close to God yet hate [your brothers], that you ought to consider all of humanity better than yourself? You are not a Christian [if you compare yourself with others]. If you possess these, [you will have] readiness and good [things] for yourself, [thus], you ought to possess this more than anything.

If a man wrongs you, and comes and says to you, 'Forgive me,' joyfully and lovingly forgive him as God has forgiven you. For there are many who offend, and when they seek forgiveness, they do not forgive. Those who are like this are not of God but of Satan. Thus, our Lord said, 'If you forgive a man his foolishness, even your Father in heaven will forgive you.'[1] Therefore, see how great it is for a man to forgive the foolishness of his brother! Henceforth, hold fast in your deed, O my beloved, and do not become weak. May sleep not come to your eyes and not even light sleep to your brows, until you comprehend that which you seek. As God
fol. 66r sees you endeavouring like this and being careful of these | that are His, He will send you His grace, it will strengthen you in all things, and will purify your heart from all evil thoughts. Christ's love will make you fervent like fire. Oppressions and harassments will become easy for you compared to all those who lodge in pleasures. Where grace dwells, that place is full of tranquillity, peace, joy, and gladness. Blessed is he who is worthy of these, for these are not given except [through] oppressions and harassments.

Behold, my soul was compelled, and I wrote these [things] to you, that you may read and do [them]. May God be your helper in everything. Unto Him be glory, honour, confession,

[1] Cf. Matthew 6:14.

and worship, now and at all times, and forever and ever. Amen. O reader, remember me in your prayers.

[Chapter Twenty-Six]: ʿAḇed-Mšīḥā On The Subject [Of The Solitary Life]

O my beloved, concerning that which you wrote to me that I may make known to you the customs of the solitary life: may your will be perfected in everything you know. The customs of true hermits are these: humility, love, fasting, prayer, constant reading, and glorifying God; that they may be calm, merry, and obedient in everything. The customs of those who go out
fol. 66v [from the world], not for God | but for the evils of the world are: to make haste night and day to satisfy their bellies, drink wine for drunkenness, to be very angry and jealous, to destroy, to create trouble, to deceive and be deceived, and to not have a calm counsel.

Behold, I have made these known to you, [thus], what do you desire to choose for yourself? O my beloved, the true solitary life frees you from all evils. The perfect solitary life is this: that a man goes from riches to poverty, from honour to contemptibility, and from rests to oppressions – these are the customs of the solitary life. May you not be deceived by those who wear linen garments and receive the monastic tonsure, for this journey of the solitary life is not travelled in linen garments and tonsures, but rather in a plain coat.

It is very difficult to remain in the deeds of hermits. Do not think to yourself and say, 'There is the hermit who eats and drinks outside of what is required of him.' That is, many
fol. 67r preparations, various foods, drinking of wine in | drunkenness, going about in the houses of the rich to eat and drink with them, and being occupied with women. Do not think you are modest and the virgin of Christ! These and the like are outside the customs of the solitary life.

The forefathers worked and were nourished by their hands, and from the surplus gave to the needy. Now, in this time, we desire fields, vineyards, oxen, sheep, palm trees, and olives, yet they do not suffice us. Our forefathers prospered because dry bread, salt, and water sufficed them, and because this grace dwelt in them, and strengthened them in everything. If only we would also endeavour and toil like them, then [grace] will be given to us. We have been deprived from gifts like these because we gave ourselves to laxity, and we hated and were jealous of our brothers.

O writer, strengthen yourself, toil in this custom, and do not become weak. It is not good for you to go out from the world to become a hermit and to be found negligent and weak. He fol. 67v who goes out from the world to become a hermit and is not guided according to the will | of God, his departure becomes laughter and mockery to demons and is worthless. He is deprived of this world and does not comprehend the world that is to come. Who will not mourn concerning these [things]?

Woe to you miserable men! Until when will you not return to God? And [until when will you not] leave your evil and do good? Do not remember your departure from this world and the unhappy miseries, [rather ponder on] the oppressions that are in the world to come. Did you not learn from the holy books, how harsh the torment of hell is and how pleasant the pleasure of the kingdom is? O miserable [ones], return to God that He may have mercy on you, that you may not die in your sins.

O miserable writer, remember your departure from the world, and increase labour upon labour that your soul may go out in joy and not in distress. Gladden the angels that they may be with you in your groaning. You will be an heir in God's kingdom because of your good conduct for Him.

The true hermit is he who is deprived of the desires of the world, and only considers fol. 68r Christ. O my beloved, we ought not | to be great in your eyes. The two customs of observance and silence are greater than all customs. I tell you the truth, and I am not lying, I desire earnestly to see at least one who fully journeys for God in this road of the solitary life, and I do not find [such]. Then I remember the words of the blessed Evagrius,[1] who said, 'I desire to meet even one poor in spirit, and I did not find [him].' This makes known the laxity and negligence that rule over this generation and the lack of God-fearing men. By the sweat of your face, you shall eat bread and you will enjoy it more and more. He who eats and does not work, his body is destroyed in disease; he who borrows and does not repay, his portion is in Sheol. [Yet] he who

[1] D. 399 CE.

loves, lends, and gives, establishes his throne in heaven. Just as the angels were helpers of good [things], similarly demons were helpers of evil [things].

O my beloved, because of this wear humility, wear love like a cloak, and place the helmet of faith on your head and as you place your confidence in God go out courageously to
fol. 68v battle | Satan. Unto Him be glory, and upon us His mercies forever. Amen. O reader, remember me in your prayers.

[Chapter Twenty-Seven]: ʿAḇed-Mšīḥā On The Keeping Of Commandments

Wisdom said, 'I was before everything,[1] and everything was made through me.[2] Everyone who comes to me and keeps my commandments will be filled with intelligence, knowledge, understanding, and discernment.' Wisdom [also] said, 'Whoever draws near to me, and walks in my way, I will make him great, exalted, and honoured. I will place him on a great throne and will give him authority concerning everything he does.'

Because of this we say there is nothing greater and more exalted than wisdom. God created all creations in wisdom, and afterwards, He made man in His image and likeness, and made everything subject to him. He gave him intelligence, knowledge, understanding, and discernment. He established for him a law, and commanded Him and said, 'These you may do, and these you shall not.'[3] He gave him free will to choose [between] good and evil. Many that fol. 69r [fulfil] the will of God walk in His ways, | [and] they do not have anything strange in them. But those who do not do His will [possess foreign things].

True hermits ought to be as such: just as the angels who are in love and agreement with one another, likewise it is proper for true hermits to be in like manner. Anyone outside of these is not of God but rather of Satan. O my beloved, many are glad in leaves, yet they are deprvied of desirous fruits. Just as Christ was a hermit to His Father, similarly a true hermit ought to be [like Him]. He must be a hermit concerning all the gossips of the world. May he be tied only to Christ and nothing else, as he is careful to do His will night and day, and Christ will also care for him in everything. May your conscience not be distracted by earthly things, that you may not be deprived from these heavenly things. He who desires to ascend to heaven should not inquire concerning those earthly things. Even he who learns wisdom should not inquire concerning foolishness, for every deed that is not perfect is nothing, and every righteousness that is not perfect is not righteousness.

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[1] Cf. Proverbs 8:22-24.
[2] Cf. Proverbs 3:19.
[3] Cf. Genesis 2:16-17.

fol. 69v Because of this the blessed David said, | 'Whatever he does is perfect.'[4] Perseverance is necessary for him who desires to learn the skill well, until he excellently learns it. The sustenance of oppressions are fitting for him who desires to be made worthy of the kingdom, and he will gain life. It is better for a man to not go out, than to go out and not do, and it is better for a man to not begin, than to begin and not complete.

O my brother, the deed of the solitary life is an excellent deed for [the man] who rightly journeys in it. Because there are those who commence in it well yet end wickedly [and] there are those who commence wickedly and end well. For the former it is the cause for interruption and weakness, yet for the latter [it is] the working of grace. Thus, you will see the conscience returning to God that you may commence in His work. As God sees a man return to Him, and commences to journey in His way, He sends His grace to dwell in him. It will teach him to do everything, for where grace dwells, there there is complete tranquillity, peace, joy, and
fol. 70r gladness. | [Worldly possessions] will not accompany a hermit in the world to come.

Blessed is the hermit who is absorbed in the love of Christ, and condemns everything that is from the earth. Blessed is he who reflects on the day of his death, and the will of God will be fulfilled in him. O miserable writer, awaken your soul and do not sleep, and do not be lazy in your deeds, that you may not perish from life. Keep holiness and modesty until death. Retain humility and despise pride. Acquire love unto everyone, that Christ may love you. Obtain mercifulness that mercies may be upon you. Retain purity, that you may see God. Be diligent in your work, that the Lord's grace may lodge in you.

Behold, my soul was compelled to write you these [things], that you may read and do [them]. I make known to you the thing that is suitable to you, and henceforth, it is yours either to live or die. May God be a helper to you in everything. For I say, a man cannot become a disciple of Christ if he is not in hunger and thirst, humble and poor, abstinent and wretched,

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[4] Cf. Psalm 1:3b.

fol. 70v calm and kind, wise | and gentle, and pure and modest. Unto Him be glory forever. Amen. O reader, remember me in your prayers.

[Chapter Twenty-Eight]: ʿAḇed-Mšīḥā On The Fear Of God

The fear of God surpasses everything, and he who fears God does His will – and that fear of God makes him to be the friend of God. Do not think that you are of God if you do not do His will, [for] you will not escape punishment if you do not walk in His way. For the fear of God makes a man to turn from evils and to do good [things].

O man, love God and keep His commandments. O my beloved, do not think that a man enters the kingdom by a linen garment and tonsure, but only through good deeds. If our Lord said, 'By oppressions it is proper [for a man] to enter the kingdom,'[1] how then do we say that it is proper to enter it by pleasures? O my beloved, the solitary life is great and exalted above all customs, for it is the clothing of angels. For [hermits] ought to be like angels. As in the case
fol. 71r of the angels (who did His will) | and Satan: do you see how these chose good [things] by their will, and those evils? Because of this a man ought not to complain when he sins, neither about Adam nor Satan, for Satan cannot bring a man to him without his will. Therefore, I say to you, it is better for a man to be blind in his eyes and see in his heart, than to see in his eyes and be blind in his heart. There are many that see in their eyes and leave God and worship idols, and there are those who are blind in their eyes yet worship God, each according to their will. Do you see how man by his own will can become immortal or mortal?

For again I say, everything is in the custom [of the solitary life], for we practise good and the unrighteous practise evils. If a man practises falsity, he cannot speak truth, and if a man practises speaking truth, he cannot lie. Because of this our Lord [God] said, 'Let not lies come forth from your mouth.'[2] While you do not practise falsity you are found only speaking truth,
fol. 71v for just as | Satan fears truth, likewise a righteous man fears lies.

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[1] Cf. Matthew 7:13-14.
[2] Cf. Leviticus 19:11.

For everything has an opposite. Demons are the opposite of good [things], and disease is the opposite of health. Foolishness is the opposite of wisdom, and pride is the opposite of humility. Death is the opposite of life.

Righteousness annuls death, the health of the soul annuls the disease of the body, wisdom annuls foolishness, and humility [annuls] pride. Each one of these has an ambassador, as it is affirmed, lightning is the ambassador of thunder. [Thus], empty glory is the ambassador of pride, lies are the ambassador of sin, and foolishness is the ambassador of contention. Therefore, God gave us understanding and discernment, that we may separate good [things] from evils, and those of the household from strangers. O man of God, keep His commandments, confess, glorify, and honour Him, for He made and established you, and has prepared for you all good [things]. He has promised His kingdom to you, and has made you worthy of everlasting life, thus you ought to confess and glorify even more.

fol. 72r He who is filled with love is the second Christ, | and he who hates the Image of God is a rebellious demon. It is better for a man to be tormented here and to rest there than to rest here and to be tormented there. If you become strong you will conquer, and if you become weak you will perish.

[O] Man, Whom did you see born, and that by His birth [all of] creation rejoiced? And [Who] by His death overcame death, and in His resurrection, life and resurrection ruled! And [Who] by His ascension gave the kingdom and pleasure! For this is Jesus Christ! He was born in the latter days from the Virgin Mary, and in His everlastingness with His Father, He is from everlasting and from everlasting. He died, resurrected, and ascended into heaven and is at the Right Hand of His Father, [for] He is the master of angels and men. The Man that was born from Mary died and resurrected, [but] the divinity in Him did not die, as the blasphemers suppose. It was the divinity in Him that resurrected His humanity. As He said, 'Destroy this temple, and [in three days] I will rebuild it.'[3] Do you now understand this word? Namely, that

[3] Cf. John 2:19.

if you kill this body, the divinity in Him will resurrect Him. This makes it known that He is fol. 72v [both] God and Man, and if this is true, how | then do the blasphemers say that God died? For we confess, that on the cross and in the grave the divinity did not depart from Him. However, His divinity did not suffer, far be it! O foolish and blind of heart, if the angels that He made do not die, how can the Maker of these die? And if the soul that is created does not die, how can the Maker of it die? Those who say such think they are from above, for they see with their eyes yet are blind in their hearts.

O blind [ones] who guide the blind, how do you dare say that you take the body of God – as you inflict suffering to the divinity and blaspheme the humanity. For we confess that we take the body of Christ, and the salvific word testifies and clearly affirms to us when He took bread, blessed, and broke [it], and gave to His disciples, and thus said to them, 'This is My body and this is My blood, take, eat and drink.'[4]

Can His body [be] His title rather than of His Father? Can there be a testimony that is greater than this? Therefore, the blasphemers are put to shame when they say, 'God died, and fol. 73r we receive God's body.' We say, 'Christ | is God and man; God in His divinity and man in His humanity.' O deceivers, tell me, if a man draws near to a wall that is destroyed because the sun was shining upon it, did the sun suffer? Thus, Christ's divinity did not suffer (far be it) when His body did. He bore passions to indicate that He was wearing the body, and He performed signs and miracles to indicate He is God. Unto Him, His Father, and His Holy Spirit, glory, honour, confession, and worship, now and always. [Amen]. O reader, remember me in your prayers.

[4] Cf. Matthew 26:26-27.

[Chapter Twenty-Nine]: ʿAḇed-Mšīḥā The Hermit And Ascetic

Woe to me, woe to me that I go out from the world to be reconciled with God, and I anger Him even more. Woe to me, woe to me that I wear the clothing of angels whilst I am a rebellious demon. Woe to me, woe to me that I wear the clothing of sheep, and inwardly am a ravenous wolf. Woe to me, woe to me that I am seen outwardly to be glad in leaves, yet I am deprived from desirous fruits. Woe to me, woe to me that I leave to draw near to pure repentance to God, yet see that I roll around in filthy sin. Woe to me, woe to me that men suppose I am righteous, fol. 73v and I am defiled in sins without limit. | Woe to me, woe to me that I went out from the world that I may be a penitent, and now I greatly flourish more and more [in sin]. Woe to me, woe to me that I went out to gain purity, and behold I drown up to my neck in impurity. Woe to me, woe to me that I thought I would ascend to heaven, and I discovered that I remain upon the earth. Woe to me, woe to me that I thought that I would be merry in the kingdom, yet I discovered that later I will be tormented in hell. Woe to me, woe to me that I thought I denied the world and its desirous things, but I see that I am still drowning in them. Woe to me, woe to me that I said I have decreased my sins, [yet] I have increased them with others. Woe to me, woe to me that I said I have drawn near to God, [yet] I see that I have drawn closer to Satan. Woe to me, woe to me that I say I have advanced forward, [yet] I see that I have turned backwards. Woe to me, woe to me that I think that I have been purified from my sins, [yet] I see that I am buried in the mud of sin. Woe to me, woe to me that this world has enslaved me in its desires!

I am also like a calf prepared for slaughter; I am prepared for torment there. As I think fol. 74r I am set free from Satan, at the end I am found to be taken in chains with him. Until | when will I serve him [in] slavery? I do not know. Deliver me from him, [O] Christ, and take me up to Your mighty sheepfold! A place where the lion cannot seize me, nor a wolf or dragon, that I may labour for You in service, and may be a rewarder for Your good [things]. My Lord, do not lead us into Your judgement, for I am guilty, [and also] do not chastise me in Your anger,

because I am clothed in weakness. Woe to me, woe to me for still there is no evidence for me that God has accepted me. Woe to me, woe to me that I cannot bind my tongue so that the spirit that leads to judgement can depart from me. Woe to me, woe to me that I stained the garment of the bridal chamber and have been taken out in shame from the wedding of the King. Woe to me, woe to me when the Bridegroom enters with all His guests, and the door of mercies is closed, and I call Him and there is no one to answer me. Have pity on me, Christ, and have mercy on me. Save me that I do not perish and grant me that I may change my evils for good [things]. Instead of pride, humility, instead of hatred, love, instead of evil, good, instead of impurity, purity, instead of jealousy, mercy, instead of licentiousness and drunkenness, fasting and prayer, and instead of heresy, catholicity.

fol. 74v My Lord, I beseech You to give me these, | for I know You have accepted me in joy, that more and more I rejoice in You that You may rejoice in me. I confess and glorify You and do Your will. Grant me, my Lord, in Your grace that I am not enslaved to Satan again. Again, that I may not journey in his ways and may not do his will again. Only in You I may confess and unto You I may glorify. I may please You in my repentance, that which the angels rejoice in, and the demons arise in distress. Grant me, my Lord, that I may accept You in joy and I may enter with You in your bridal chamber, and have pleasure in Your kingdom. Make me worthy to raise to You, and to Your Father, and to Your Holy Spirit, glory, honour, confession, and worship, forever. Amen. O reader, remember me in your prayers.

[Chapter Thirty]: ʿAḇed-Mšīḥā's Epistle To Simon The Elder

O my brother and beloved, my lord Simon the Elder, concerning that which you wrote to me, I dwell in the second Alexandria, where all the demons of the creations are gathered. As you urged me to make known to you how you ought to lead; you ought to offer pure repentance to God, behold I write and make it known to you. O my beloved, who [is the man] who completely goes out from the world to be a hermit, and offers pure repentance to God? Thus, he ought to
fol. 75r begin and place his foundation upon the rock, that is the fear of God | and true faith, and that he may gain for himself love and humility.

For Christ was caused to suffer by these in the world, and our Lord taught His disciples to keep them. As He said to them, 'By this, men will know that you are My disciples, if you love one another.'[1] And again, 'Learn from Me for I am gentle and humble in My heart, and you will find pleasure for yourselves.'[2]

O my beloved, grace will be permitted to build you spiritual buildings as you gain these; humility, love, fasting, prayer, purity, mercifulness, kindness, and constant reading and service. For humility takes [one] up to heaven; love is Christ; a pure prayer appeases God; purity gains assurance with God; and service [is to have] riches with Him.

O my beloved, always be consumed in the love of Christ like a drunkard who lives off wine. As day by day, He comes before you, as [you fulfil] God's will in excellence, until you reach perfection. O my beloved, be careful lest you have [high] expectations of yourself, that you are great and virtuous, and you fall [away] from God and your end becomes evil from the
fol. 75v beginning. Thus, | a true hermit ought to be; that every time he toils and endeavours, he should think to himself that he is lost.

Let the enslavement of the desire of the belly be unprofitable to you, O my beloved, and place a bridle on the tongue, that nothing improper comes out. When a man conquers the belly,

[1] Cf. John 13:35.
[2] Cf. Matthew 11:29.

then all passions will be annulled, and [he] will arise in the haven of peace. But he who is enflamed in anger is an evil demon. Eat your bread in moderation, [drink] your water in balance, and [choose] a little [sleep rather than] a lot and seize [your] sleep in knowledge. Everything you do shall be in reason and knowledge. May your conduct not be disordered. Be careful, O my beloved, lest negligence has authority over you, and you perish from life. Be careful that you do not hold a grudge in your heart [against] anyone lest your labour be useless. Be in love with everyone, that you may be loved by God. Let your mercy be spread out upon many for upon the merciful there will be mercies. Gain for yourself humility, gentleness, and purity, that
fol. 76r you may see God. Despise this world and everything in it, that you may be worthy | of the pleasure that is to come. Remember the torment of hell, that you may depart from evil deeds, and remember the pleasure of the kingdom, that you may add toils upon toils.

Do not let the world deceive you in its desires, for they do not remain. For fools are deceived by impure desires and they separate them from everlasting life, but they cannot deceive the wise and friends of God. Be devoured in the love of Christ, and endure this world and everything in it, and desire to be with Christ. For we know His promises are true, and we are not lying.

O my beloved, let Christ be placed before your eyes night and day and do not let His memory depart from your heart. That you may be worthy of mercies, and His grace will dwell upon you, and it will teach you everything. Do not dwell amongst the lazy and those who completely run after their bellies, and do not go with them for a meal, that looseness may not come upon you and your purity may be defiled.

May your riches be with holy men who have grown old in the solitary life, and may you
fol. 76v learn everything from them. May you question the riches of youth, and if they draw near | to you, know that your craftsmanship is at a loss. Be careful from the riches of women, and especially from the Daughters of the Covenant, for you will not benefit from their riches, but rather you will lose. Rejoice in Christ, that your riches will increase even more. Do not hold back from doing good [things], as much as your hands are able you will accept their reward.

Do not bind your conscience to transgressions, because they do not have a foundation. Thus, He said, 'The world and its desires will pass away.'[3] Why then do we look for and expect [the world]? For if it passes away, we ought not to expect it but rather [expect] that which is unseen. There were many that saw Christ and did not believe in Him, and they perished from life, and others that did not see Him and believed in Him, and they lived. Thus, our Lord said, 'Blessed are those who did not see and believe.'[4] O my beloved, let us also believe in Christ and keep His commandments, that we may be made worthy of that blessing that reigns.

There are many provisions that we require on this journey that we go on, lest we fail along the way and die. When we arrive to our Lord, we will accept from Him chief gifts and fol. 77r will hear His utterance that says, 'Well done good and faithful servants, | enter the joy of your Lord.'[5]

Henceforth, my beloved, ask and it will be given to you, seek and you shall find, knock and it shall be opened unto you. If you sin again and fall, get up! For behold Christ has risen and has preached to you repentance. Only do not cut off your hope, [for] the cutting off of hope is greater than all falls. He who believes in Christ will be forgiven all his sins. Behold, may your cautions not be deceived. Be awake and do not sleep, until you comprehend that thing that caused you to depart [from the world].

When Christ comes back at the resurrection, He will place a crown upon your head, and you will be taken up with Him to heaven. You will be merry in His kingdom, in that pleasure that does not pass away nor is loosened, for that pleasure is Christ. Unto Him, and His Father and His Holy Spirit, glory, honour, confession, and worship, now and always and forever [and] ever. Amen. O reader, remember me in your prayers.

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[3] Cf. Matthew 24:35.
[4] Cf. John 20:29.
[5] Cf. Matthew 25:23.

[Chapter Thirty-One]: ʿAḇed-Mšīḥā's Teaching [On The Solitary Life]

To the honoured and beloved brother, my master and lord Abel the Elder, the foreigner servant of Jesus Christ, [from] your brother in our Lord our hope, many greetings. Regarding that which fol. 77v you wrote | to me, that you might make known your health and how you are: I received the message you sent to my inferiority with great joy, as it was sweeter to my taste than honey and honeycomb. Especially as I learnt of the great love and exceeding rapport you have, [thus], concerning all these I glorify God.

Relating to that which you wrote me, I may make known to you how you ought to lead. Behold, I write to make it known to you, there are many variations in the departures of men: there is he who goes out from poverty, he from oppressions of the king, and he who leaves riches and fathers, and goes out completely for Christ and God.

Those who fully go out for God ought to lead thus, first they place in their hearts that they have already died to the world. Then they will begin in customs that please God, as they place their foundation upon the rock, that is true faith, hope, and love. They are constantly in fol. 78r fasting, prayer, and reading books, so that they enlighten their heart and may know God. | O my beloved, those who go out, not for God, but for the evils of the world, their custom is this: eating and drinking, and going around the houses of the rich to mock. They hate fasting and prayer, and they do not draw near to perfect service. These and the like only wear the clothing of the solitary life yet are very far from the correct customs of the solitary life.

O my beloved, examine yourself and not others, so you may become humble and obedient in everything. You shall not become like those who went out not for God. Place the word of the blessed Mark upon your heart, when he said, 'It is not proper for those who were in the luxuries of the world to lead in many twofolds when they come to this custom of the solitary life, instead of the luxuries they had in the world.' Be careful of those who are deceived and deceive, do not mingle with them. Let your riches be with aged men that labour and who

uphold a good reputation. You should ask and learn everything from them, and even if you are

fol. 78v wise, you should not be ashamed if you learn | from others.

O my beloved, do not place for yourself a law nor bind your custom in oaths, lest you have an unnecessary battle. Start with customs that are fitting to you, namely: love, purity, poverty, abstinence, unity, goodness, perseverance, and patience. As you obtain these, do not provoke God's spirit that it may come and dwell in you, and make you strong in everything. Oppressions and harassments will be easy for you, more than he who lodges in pleasures. As the grace of God dwells in a man, it makes him wise in everything, and teaches him to do the will of God. This grace is given in toils and oppressions, as there are few who seek it. But negligence does not leave the lazy who [wish to] gain it.

O my beloved, reflect on Christ night and day, and may His memory not depart from your heart. To enlighten your soul, let mercifulness be great in your eyes, more than sacrifices and oblations, and more than everything that enslaves your belly. Hold fast in your deeds and do not become weak. Let not sleep come to your eyes, and not even light sleep to your brows,

fol. 79r that you may be delivered like a deer from a trap, and | a bird from a snare.

When you gain all these virtues, be careful that you may not be cast out. For pride destroys all virtues that a man obtains from his youth until his old age. Just as humility [allows one to] ascend to heaven, similarly pride brings [one] down to earth. The hate of a kinsman departs a man from God. He who loves God will be like Christ to everyone, for Christ is love.

O my beloved, if a man wrongs you and comes and says to you, 'Forgive me.' Joyfully forgive him. If you do not forgive him, you are not a true hermit. You ought to be like Christ in everything. Blessed is he who desires to ascend to Jerusalem, and to offer a prayer at the tomb of our Lord. Blessed is he who desires to be in the East, and to not utterly draw near to the West. Blessed is he who does not drink from the Gihon River, that he may drink from the great fountain that supplies life and pleasures abundantly. Blessed is he who uproots tares from

fol. 79v his land, and sows approved wheat. Blessed is he who ascends to Mount | Sinai and sees the fire in the thornbush and does not burn. Blessed is he who is glad within us and has himself

rest. Blessed is he who knows how to separate pure gold from the rough, and silver from lead. Blessed is the hermit that is liberated from the lowly and [elevated] to the intermediaries. Blessed is he who walks on dry lands and does not draw near to slightly wet[lands].

Blessed more and more is he who loves Christ and keeps His commandments, for he inherits life that has no end. [If] a building is not right from the beginning, who can restore it in its end? [If] an old man does not obtain wisdom in his youth, how can he obtain it in his old age? He who does not obtain excellence by his own strength, how can he obtain it in his weakness? The careless prepare for torment and the diligent for pleasure.

As Christ comes at the resurrection, the righteous will ascend to heaven and the unrighteous will remain in the depths. My brothers, we should endeavour, labour, and not be negligent, that we may be delivered from the woes prepared to come and made worthy of those blessings [to come]. O my beloved, I write to you these words that you may read and do [them].

fol. 80r May God be unto you a helper in everything, | Who strengthens the weak, and comforts those who are in oppressions. Unto Him be glory and upon us His mercies forever [and] ever. Amen. O my brother, I beseech you not to forget me from your heart.

[Chapter Thirty-Two]: ʿAḇed-Mšīḥā's Teaching [On Wisdom]

Wisdom builds a house, and foolishness comes and destroys it. Mercifulness obtains riches, and jealousy comes and scatters them. Humility builds a high tower, and pride comes and demolishes it. Purity obtains great light, and impurity comes and defiles it. Perseverance plants vineyards and olive [trees], and interruption comes and uproots them. Love sows much tranquillity, and hatred comes and uproots it. Who can annul these opposites? He who listens to wisdom can nullify them.

For the beginning of wisdom is the fear of the Lord, and good discernment [is given] to the one who has it. As the blessed David said, 'O my beloved, never place your foot in a place until you know where it is you place it, lest you slip and fall.'[1] Your fall will be unto ruin, fol. 80v demons will rejoice in you, and angels will have | sadness. Beseech and supplicate God that He may deliver you from these falls.

Never do anything except if God is pleased with it. Do not let the world deceive you in its desires, for they do not remain. Love the world that is to come, as its pleasures are unspeakable. Death in righteousness is better than life in sin, and poverty in purity is better than riches in impurity. Obtain love that you may increase your good days. Love everyone that God may love you. Do not speak in the council of old men, rather sit and pay attention to their words. Speak only if they ask you and you know, but if not, place your hand on your mouth. Silence is the fruit of wisdom, and increased speech indicates a deficiency of intelligence. There are those who think they are not deceived but they are deceived, and there are those who are deceived and suddenly they fall away.

There is nothing that helps like perseverance, for every time you do a good thing, it is established through the assistance of God. If something wrong happens, [then] it is established

[1] Cf. Psalm 73:2.

fol. 81r through the person of Satan. For God helps in good [things], but Satan desires to | destroy everything a man builds.

O wise [one], place your riches above. For men who suppose that honey and pleasant honeycomb are like vinegar have not tasted the words of God. Nevertheless, those who have tasted God's words despise all those that are of the earth.

When trials befall you, confess and glorify God as you see your victory, for He will magnify you even more. God tries those who love Him to make it known that He is their helper. He examines those who love Him in trails, that He might make them experienced in battles. When you conquer and are strengthened, know that He is your helper. Words without lies are good stones, and the souls of the righteous are precious pearls. If you confess do not turn back, if you love, do not hate, and if you give, do not regret. It is better to eat bitterness in love than to eat honey and honeycomb in hate.

If a man treats you unjustly, do not avenge him because God will avenge for you. If you forgive a man his foolishness, God will also forgive your foolishness, yet your virtues will be
fol. 81v destroyed if you avenge. Faith is great when it is in fellowship with deeds. | Love is exalted and liberates you from hate, for hatred destroys, but love builds. Did you never hear that there are wise gentiles that see revelations, do powers, and know the heavenly mysteries? As long as [they are] spiritually wise.

Let us be foolish to the world and wise to God. Unto Him be glory, honour, confession, and worship from our mouths, now and always. [Amen]. O reader, remember me in your prayers.

[Chapter Thirty-Three]: ʿAḇed-Mšīḥā On The Subject [Of Discernment]

God caused the sun to shine upon the earth, and the Rich One was made poor to make many rich. The lamb was sacrificed for the flock to live, He was given a body to make many alive, [and His] blood was shed to absolve sinners. Those who were near were removed, and those who were far away drew near. The luminaries were darkened, and the dark [ones] were enlightened. The ones above were brought down that the lower ones were taken up. The Master became a servant, that He may save many, and came to make them live, [yet] they loved death more than life. He annulled the authority of death for those who believe in Christ.

For the godless philosophers study earthly [things], but the spiritual philosophers, fol. 82r [though] they are beaten, glorify God. Thus, our Lord said, 'What will a man profit | if he obtains all the world and loses himself?'[1] What profit does the wisdom of the godless have for them? For they are deprived of the kingdom of God and tormented in hell. Blessed is he who knows Christ, enters His mysteries, and does His will, for he is truly a wise philosopher.

O my beloved, I wrote to you these words that you may read and discern their power and do [them]. We ought not to build the houses of others and destroy and demolish our [own] foundations, [nor] clothe others, and remain in nakedness. He who teaches and does not do is least in the kingdom, thus he who teaches and does is great in the Kingdom of Heaven. Therefore, we ought to endeavour and toil, [as] these gifts will not be given to us until all these [virtues] are perfected in us through toils and oppressions. Grace will only be given to a man if he is purified from all evil thoughts, and his conscience constantly dwells in heaven with God.

When Christ comes in His glory with His holy angels, He will make us worthy to take fol. 82v the crown of victory, that we may ascend to heaven with Him. | May we have pleasure in His kingdom, in that glory that is not removed nor loosened – but [eternal] glory, who is Christ. Unto Him, His Father, and His Holy Spirit, glory, honour, confession, worship, and

[1] Cf. Mark 8:36.

thanksgiving, now and always and forever [and] ever. Amen. Remember me, O excellent reader, when I am vile mud in the bosom of Sheol, that perhaps there there may be drops of mercies upon me. Amen.

[Chapter Thirty-Four]: ʿAḇed-Mšīḥā's Letter To Būḳzīd

I command you, my son, Būḳzīd, be diligent in your work and you will journey well in this way of the solitary life, that will lead you to life that has no end. Be encouraged to be a good example unto all people, namely, in your humility and obedience, as you become a friend to everyone whether they are good or evil. May you attend to reading and service, for when I hear you are like this, I am filled with joy and gladness, and refreshed from these oppressions I dwell in. I was continually writing to see how you were, and if I was strengthened a bit, I would [have] immediately come to you, and joy would reign.

fol. 83r O my beloved, be careful that listlessness does not reign | in you and you leave your place and depart, so that it will not be able to destroy you. Remain in your monastery, until you see the writing from us, and it will inform you what you ought to do. Do not be a hermit by words, but rather in work[s] that are worthy of the solitary life. O my beloved, be urged to obey the customs of excellent people, that you may emulate them. Do not praise them for you are far away from their customs, [instead] let their customs flourish in you, for you are wise. He who obeys the customs of virtuous men should be encouraged to emulate them. For I am persuaded by this, that they will be made worthy of the pleasure of the kingdom, [thus], be encouraged that you are made worthy of that pleasure also.

He who lacks toils is deprived from everlasting life. O my beloved, tell me, how do we give blessings to virtuous men, when we are far away from their good deeds, and we do not emulate them? Behold, we say, 'Blessed are the saints that pleased Christ, for they will inherit the Kingdom of Heaven.' Yet we do not imitate them, so that we may also have pleasure with them in the kingdom. Though we desire to be like them, we [continue to] eat, drink, and sleep,
fol. 83v | however this is false and cannot be.

Perhaps the Kingdom of Heaven was only prepared for Peter and Paul? But I say, [it is] for many who please God in their deeds! O my beloved ones, if we too do the will of God like them, we will be made worthy of the pleasure of the kingdom. Listen to the blessed Paul as he

said, ‘I have endeavoured the good struggle, finished my course, and kept my faith. Henceforth, the crown of victory has been guarded for me, and my Lord, the righteous judge, will give [it to] me on that day.’[1] But as he does not desire to cut off the hope of mankind, that they may not say, ‘This crown is only given to him.’ He cries out and says, ‘The kingdom is not only given to me, but to everyone who does the will of Christ.’ If this is so, why then do we not endeavour and toil to be made worthy to be like them? Nevertheless, we take refuge in pleasures and despise oppressions that allow us to ascend to the kingdom. As the word of our Lord says,
fol. 84r ‘O my beloved ones, we ought not to take refuge in pleasures and flee | from oppressions, that crowns may be given to us through their hands.’[2]

O my beloved ones, let this world and everything in it be despised in your eyes, because it is false and there is no truth in it. For this reason the saints hated it and loved the world that is to come. We too should bind our conscience in it. For the riches of the world to come cannot be seen, its joy does not change, its light cannot be comprehended, and it has no end. Death has no authority over it and life does not mature there, and its knowledge is great and exalted. We beseech God that we are not deprived of Him.

When Christ appears, he will ascend with Him to heaven, and in His kingdom he will be merry, in that pleasure that is not removed nor loosened. He accepts Christ in joy for there is nothing that compares to Him. Unto Him, His Father, and His Holy Spirit, glory, honour, confession, worship, and thanksgiving from those above to those below concerning all His graces on behalf of the whole world and me, now and always. [Amen]. O reader, remember me in your prayers.

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[1] Cf. 2 Timothy 4:7-8.
[2] Cf. Matthew 7:13-14.

[Chapter Thirty-Five]: ʿAḇed-Mšīḥā Against Those Who Say And Do Not Do

fol. 84v | O reader, tell me, whilst you merely read, do you take pride in your reading? However, you boast well if you make known your reading in work[s]. If you only show your reading, and do not do deeds, you read without cause. Elegant words do not profit a thing, for good deeds are truer than words. There is he who reads to teach and boast, and he who reads to teach others. There is he who reads and desires to learn the use of words, and he who reads to do [deeds], and says, 'In my heart I fasten everything that I read in work[s].' Thus, God accepts the one who reads and does, and has no need [for he who] merely reads.

Thus, the Apostle said, 'Readers of the law are not righteous before God, rather the doers [are].'[1] And in another place, he said, 'The Kingdom of Heaven is not food and drink, and not even words, but deeds.'[2] Do you see that everything that came to be through deeds is true. Therefore, O miserable readers, as you boast, show your reading in deed and not in empty words.

fol. 85r Why do you leave God's commandments | and go after Satan? How do you love the desires of this world and despise the pleasures of the [world] to come? O miserable [ones], look and see how pleasant the pleasures of the world to come are, and [how] hard the torment of hell is! If you desire to know its torment, stretch out your hands into a fire and see how severe it is. Thus, if perishable fire is harsh, how much harsher is that which is imperishable! The fire here is for the moment, but the fire of the world to come remains forever.

Woe to you, O dissolute [ones], until when will you not return to God? For behold God calls you, and you flee from Him. Until when will you run in emptiness? For behold God calls you and says, 'Come to Me, and I will forgive you.' Maybe you are confident concerning forgiveness? He who is confident in forgiveness does not have deeds, [but] he increases sins upon sins.

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[1] Cf. Romans 2:13.
[2] Cf. Romans 14:17-18.

A man ought to endeavour and toil as much as he can. If there is [universal] forgiveness, then he is [equal with] the whole world, and if there is no forgiveness, perhaps he will be made fol. 85v worthy | of mercies through his toils and endeavours. For there is nothing [more] evil than neglecting and despising.

O man, tell me, if there is a rich man who has two servants, and one of them is obedient to his master and honours him, and the other rebels and despises him, does not the one who loves and is obedient to him rest, and is more honoured than he who rebels against him? If man does such, how much more will God give rest and honour to him who listens and does His will? We should also do the will of God that we become His and children of His household. He who is outside from Him becomes a part of Satan. Now, draw near to God and do His will, and deny Satan and deviate from his way.

Behold, Paul the Apostle cried aloud and said, 'Do not be deceived! No adulterers, nor fornicators, nor homosexuals, nor drunks, nor singers, nor idolaters will inherit the Kingdom of God.'[3] The blessed Paul revealed that which is true; for we know he is true, yet we are liars. fol. 86r Listen to our Lord if you desire to be made true of these [teachings], as He said, 'These | will go to everlasting life, and those to everlasting torment.'[4] Perhaps there are greater testimonies than these? And if these are true, what [else] shall we be persuaded by?

The desires of this world separate a man from God. If a man overcomes them, henceforth he is of God. If a man desires to overcome the desires of this world, he should bind before his eyes the blessings of the world to come, namely, assurance with God, His holy angels, and the pleasure of the kingdom. [If] he turns his sight to evils, [he finds] the torment of hell, the fire that does not go out, the worm that does not die, the outer darkness, and the gnashing of teeth – and he is terrified from the fear of these, as he draws near to God, and does His will. When God sees that His will is thus [observed], He will send His grace and it will dwell in him, and it will strengthen him in everything. It will teach him to do His will, and it

[3] Cf. 1 Corinthians 6:9-10.
[4] Cf. Matthew 25:46.

will fight Satan on his behalf. Henceforth, there is nothing that can overcome him. But grace is taken away from he who is negligent and follows Satan. He becomes like a boat in the middle

fol. 86v of the sea, and storms encircle it | and it is beaten here and there. Suddenly, grace comes and supports him, and leads him to the haven of peace.

Hereafter, man will understand that God is his helper, and so he will work for God all the days of his life, for there is no one that honours God like the penitent. Thus, the gospel says, 'He leaves the ninety-nine on the mountain, and goes after the one that was lost, and as he finds him, he comes joyfully; and again, the angels rejoice concerning a sinner who repents.'[5]

O my brothers, as this is so, why are we not repenting that we may be heirs of God and coheirs with Christ? The heirs of Christ are the doers of His will. Henceforth, now is the time for you to read and do so to be praised by Christ and become heirs of His kingdom. As He said, 'He who teaches and does will be called great in the Kingdom of Heaven.'[6] Behold, our Lord taught us everything that is fitting to His will, and so we should not place our minds in our [own] will. Rather, we should arise valiantly, and work for God with all our hearts, [and] with all our minds to accept heavenly gifts from Him, that we may become children of His mysteries

fol. 87r | and heirs in His kingdom. As we heard from our Lord, 'Come and enter, the blessed [ones] of My Father, and inherit the Kingdom of Heaven, which was prepared for you before the foundations of the world.'[7]

I will give you rest because you listened to Me and came after Me, and you will be merry with Me in My kingdom, in that pleasure that does not pass away nor is loosened, [and] does not change and is incomparable. I will deliver up those who do not listen to Me and go after Satan to everlasting torment where there is weeping and the gnashing of teeth in the external darkness, to the underworld of death, the depth of depths.

Behold, I make known to you these of the kingdom and those of hell. Which one do you desire to walk in? God has given me to do His will all the days of my life, and a thing from

[5] Cf. Luke 15:4-7.
[6] Cf. Matthew 5:19.
[7] Cf. Matthew 25:34.

Satan is not found in me. As there is no infirmity in me, I accepted Christ in joy. Blessed is he who reads and does, and woe to him who is negligent and despises. O excellent reader, remember me and pray for me in love.

fol. 87v **[Chapter Thirty-Six]: ʿAḇed-Mšīḥā's | Admonition To The Brothers**

O beloved brothers, we ought not to speak the words of God falsely. Thus, Christ said, 'Heaven and earth will pass away, but My words will not pass away.'[1] Christ said these not because He did not know heaven and earth will not pass away, however, He said concerning the truth of His words, 'If [heaven and earth] can pass away, they are much closer to passing away than My words.' Henceforth, if Christ's words are true, we ought not to lie [concerning] them. Thus, Christ said, 'Learn from Me, for I am gentle and humble in My heart, and you will find tranquillity for yourselves.'[2] Behold, we are proud and boastful, why are we neglecting Christ's words? Again, He said, 'Love one another as I have loved you.'[3] Behold, I see that we hate each other, how do we believe in Christ's words? We should keep His commandments if we believe in His words. But now, I see that we rise against Him, [and] we are vanquished and ashamed.

Beloved brothers, keep Christ's commandments and love one another, and we will be
fol. 88r made humble | in His likeness. He who loves Christ keeps His commandments and he who does not keep them is not His lover. Henceforth, we ought not to be called His disciples if we do not keep His commandments, otherwise we become liars, [and] if we are found to be liars, He will cast us out of His kingdom. The fear is great for the one who falls into God's hands. Who is wise and does not endeavour night and day to do God's will? For all books teach to do God's will. If only men knew what God has made ready for them in the world to come, perhaps they would not have given themselves to pleasures. Satan has blinded them in the desires of this world. Even if there is no pleasure, they know that as long as a man toils in his body and soul in oppressions, hunger, and thirst, he will persevere all trials that come upon him, [and] the grace of Christ will not find fault in him. [He who does not have grace] will not see the light of the world to come.

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[1] Cf. Matthew 24:35.
[2] Cf. Matthew 11:29.
[3] Cf. John 13:34.

Beloved brothers, we should endeavour in this small period, that Christ's grace may come and dwell in us, | and strengthen us concerning everything that is of His will. May laziness not conquer and cause us to be deprived from the life to come. He who asks will receive, and he who knocks it will be opened unto him. He who does not ask and does not knock is deprived of mercies. The righteous [man] asks and says, 'God, may Your will be perfected in me.' And God will give him that thing which will help him. For He will give you if you ask and are not frightened. May it not dishearten you, for He knows when to give you.

fol. 88v

Beloved brothers, it is required of you to be patient, for a man seeks many chances and they are not given to him, but God knows when to give. God will give you perseverance in everything, that you may walk in His way in purity all the days of your life. You will be luminaries in the world and the cause of profit to all men. You will keep Christ's commandments, and cause others to return from the deception of demons, [back] to the worship of God.

If a man does not keep the commandments, he is deprived of life, [and] he is prepared to be tormented if he chooses pleasures. Thus, Christ said, | 'It is fitting to enter the Kingdom of Heaven in many oppressions.'[4] But we say, 'It is fitting to enter it in pleasures.' [Who] then is true, us or Christ? We know that Christ is correct, and we are liars. O man, Christ's words do not lie.

fol. 89r

Blessed is he with whom God is pleased, and He reveals to him all His mysteries. For this happened [to] the bondslave, He placed him above in the banquet, and placed the crown of victory upon his head, and He will make him merry with Him in the kingdom. Woe to the lazy and impure, that when the righteous receive pleasure, they will be clothed in shame and be delivered up to torment.

Beloved brothers, we are encouraged that from these we escape woes, and we will be joined to these blessings. May we lift up glory, honour, confession, and worship, to the Father,

[4] Cf. Matthew 7:13-14.

Son, and Holy Spirit, forever. Amen. O merciful master, in your grace, have mercy upon the miserable writer, even though I am unworthy.

[Chapter Thirty-Seven]: ʿAḇed-Mšīḥā's Admonition To The Brothers

Beloved brothers, until when will we walk in this negligence and journey in the way of Satan? fol. 89v Do we not read in the histories of the forefathers, | how we should conduct ourselves? We ought to look upon the customs of Father Anthony, who was first, and the guide of this way of the solitary life. Thus, he wrote in his account, 'His food became this: from dry bread and water against his nourishment.'

For the perfecting of his body, oil did not draw near to him. Some others did not eat bread and others were pleased with [only] green herbs. [But] all these toils are above nature, [and] they laboured freely. For we know that God rewards them because of these labours, since they listened to our Lord, as He said, 'It is fitting to enter the Kingdom of Heaven through many oppressions.'[1] They gave themselves to great labours above nature. [Thus], we do not go out from the world like them and wear their clothes, since we are not like them. We expect the kingdom like them, but we do not carry in ourselves the desire to labour like them. We dwell in pleasures and expect to be rewarded like them.

God is not a hypocrite, far be it! For every man will be rewarded according to his deeds. fol. 90r Henceforth, may Satan not deceive you. If you do not endeavour and toil | you make haste in emptiness. But when a man endeavours and toils in harassments and oppressions, the grace of God will dwell in him. When the grace of God dwells in a man, it descends upon him night and day. Whether he eats or drinks, or in the night when he sleeps, his conscience is with God, and it causes him to read, serve, and narrate books from his mouth. Grace builds these buildings in those who endeavour and toil. The spirit of Satan dwells in those who are empty and run after their bellies, and they turn to empty things in the night and day.

My brothers, we should return to God and do His will, that we may be in the likeness of our forefathers. May we cast out laziness from us and choose for ourselves oppressions. For

[1] Cf. Matthew 7:13-14.

a fat belly cannot give birth to a sharp mind, and he who overcomes the belly conquers all passions. Thereafter, he stands in the haven of peace.

Beloved brothers, remember the oppressions our Lord walked in in the world. He fol. 90v suffered [at the hands of] the Jews, [for] they beat His head with a reed, spat on His face, | clothed Him in a scarlet garment, and mocked Him. He bore all these on our behalf to teach us to persevere in oppressions and all adversities that come upon us. If He who is God and the Son of God bore all these on our behalf, how much more are we ought to bear all adversities that come upon us on His account? Thus, we ought to be like Him in everything, namely, in His humility, mercifulness, and love. It was agreeable for Him to have disciples to overcome the world and everything in it. For our Lord said, 'The ruler of this world is coming, and he has nothing in Me.'[2] Thus, as we receive Christ when He comes, infirmity ought not be found in us and nothing from Satan, for true disciples are likened to their master.

Beloved brothers, henceforth let us change our customs, journey in the way of Christ, enter through the narrow gate, and deviate from the one that is wide. Let us choose oppressions instead of pleasures and contempt instead of honours. As we do these, we are made worthy of fol. 91r mercies, and the grace of God | will dwell in us.

Be careful of the various preparations of foods and drunkenness from wine, for they separate us from God. Drunkenness is the mother of adultery and licentiousness is the mother of filthiness. Abstinence is the mother of virtuousness, poverty flies in the air, and humility ascends into heaven. Mercifulness destroys demons and purity sees God. Pride causes one to descend from heaven to earth, and anger blocks all virtues.

The friends of Christ do good [things] and turn away from evils. They desire to earnestly bring wandering men from unintelligence to the knowledge of truth. They teach them the true faith and the glories of God. When Christ their Lord is revealed, they fly into heaven in the clouds to His encounter, and they are merry with Him in His kingdom.

[2] Cf. John 14:30b.

Blessed are the diligent servants that are made worthy of these blessings, and woe to the negligent and gluttons like me, who are deprived of the pleasure of Christ, and are delivered to fol. 91v torment. For those who are enslaved to the belly | are the portion of Satan, and those who are always [drunk] in wine are the partakers of adulterers.

For those who are far away from these toil in modesty and walk in holiness. God has given me to journey in dry land and to flee from wetlands, and to walk in excellency. O Lord full of mercies, may You not look upon the multitude of my sins, but rather sprinkle upon me drops of mercies at the hour [when] every man needs mercies. Amen.

[Chapter Thirty-Eight]: ʿAḇed-Mšīḥā On Love

Beloved brothers, there is nothing greater and more exalted than love, for Christ is love. Thus, our Lord said, 'There is no love greater than this, that a man gives himself on behalf of his friend.'[1] There is love that is gained from things and there is Christly love where one loves for the sake of Christ. Love that is gained from things is not love and does not remain, for when things end, love ends with them, [however], love that is because of Christ cannot be loosened.

fol. 92r As Christ suffered all evils from the Jews, His love did not change towards | His abusers. Rather, He prayed for them and said, 'My Father, forgive them for they do not know what they do.'[2] Do you see true love that does not have infirmity in it? For he who loves because of Christ bears all evils and [though] all who curse surround him, his love does not change towards the one who abuses him, since the love of Christ is fastened to his heart. Thus, a man ought to love everyone, as Christ loved everyone, and gave Himself up to death on their behalf.

Christly love is not in the one who has in excess yet does not give his brother when he sees him in need. You do not have Christly love in you if your brother wrongs you and comes and says to you, 'Forgive me' and you do not forgive him his transgression. For Christ thus said, 'Forgive, and it will be forgiven you.'[3]

He who has the love of Christ fastened to him does not hate anyone from mankind. If he hates, he is not of Christ. For he who is of Christ perseveres in everything for Christ. The love of Christ is not in you when you desire to have vengeance on your brother who wrongs
fol. 93r you. | Christ was not recompensed from those who wronged Him.

He who loves Christ is likened to Him in everything. As Christ was rich, He was made poor on our account. Though everything was His, He did not have a place to lay His head. For those who loved Him with all their heart were delivered up to death on His behalf. He who dwells in pleasures and flees from oppressions is not of Christ. Thus, Christ said, 'A man will

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[1] Cf. John 15:13.
[2] Cf. Luke 23:34a.
[3] Cf. Matthew 6:14.

enter the kingdom in many oppressions.'[4] If a man does not believe in these, he is not of Christ. If you do not love Christ, how can you love others? If a man [supposes] he loves Christ yet does not love [the one] made in His image – who is a son of his flesh and his neighbour – how can he love Christ whom he cannot see who is far away from him?

If a man says, 'I love Christ' and does not keep His commandments, he does not love Christ. Thus, Christ said, 'He who loves Me keeps My commandments.'[5] Do you see that he who does not keep His commandments is not His lover?

Beloved brothers, love Christ, and journey in His footsteps, that you may be children of
fol. 95r His household, and heirs in His kingdom. | [And] Satan and those who love him may be put to shame. O Lord of lords, have pity on the miserable writer at the hour when everyone needs mercies. Amen.

[4] Cf. Matthew 7:13-14.
[5] Cf. John 14:21.

[Chapter Thirty-Nine]: ʿAḇed-Mšīḥā Concerning Anger

Do not draw near to an angry man, and if you do, you will lose yourself. An angry man is a second Satan, he gnashes his teeth to everyone, [and] does not have fellowship with angels. Do not believe an angry man even if he resurrects the dead. God does not hear the prayer of an angry man, and does not even accept his rogation, because he does everything in his anger. May you not have fellowship with an angry [man], and do not go with him for a meal, lest he destroys you in his anger. There is no one [more] evil than an angry [man]. The prayer of an angry [man] angers God, [for] all his deeds are of Satan. An angry [man] is filled with anger though he is alone, he always angers God, and commits murder as he becomes angry. An angry [man] becomes insane as he is angry. There is no [one more] evil than an angry [man]. As Mār
fol. 95v ʿAḇdīšoʿ Catholicos[1] said, | 'An angry drunk and a demoniac are equal.'

This custom of the solitary life is the custom of angels. Just as angels are far away from anger, similarly hermits ought to be far away from anger. Anger disperses the riches that a man gathers from his youth to his old age. For anger is a burning fire that easily devours anything that falls in it. As the blessed David desired to show the evil of anger, he said, 'Clearly anger doubles their anger, and is the beginning of an evil discord.'[2] And again he said, 'Anger is a serpent under their tongues.'[3]

Do you see that there is nothing [more] evil than anger? Therefore, we are greatly required to depart from anger. Just as fire rejoices as it easily devours dry wood, likewise anger, destroys all virtues when it is stirred. An angry man does not possess virtues, yet if he does, he immediately destroys them. An angry man is a lion that roars and snatches. Just as a wise [man] desires wisdom, similarly an angry [man] desires anger. Just as a man quivers and becomes
fol. 96r weak when Satan enters him, similarly | when anger troubles a man it shakes him from his feet to his head. Just as water extinguishes fire, likewise humility extinguishes anger. Just as anger

[1] Mār ʿAḇdīšoʿ I was Patriarch of the Church of the East from 963 to 986 CE.
[2] Cf. Psalm 37:8.
[3] Cf. Psalm 140:3.

is evil, similarly humility is great and exalted. In all customs, there is nothing great and more exalted than humility. A humble man is the likeness of Christ, and an angry man is the second antichrist. For humility lifts up to heaven [while] pride descends to Sheol.

Our Lord showed humility in all His actions He conducted on earth. He who is held in humility will never fall, for there is no greater and more exalted weapon than humility. God loves the humble, [yet] the proud are despised in His eyes. [Thus], wear humility like a coat and be clothed in compassion like a cloak.

He who desires for God to dwell in him [must] depart from anger, and take refuge in humility and gain compassion, purity, and gentleness. Then he will see God face to face, for
fol. 96v purity sees God. But those who do not show mercies | cry out, and He does not answer them, for those who are angry and proud are despised by God. He gives grace to the humble, for humility arms all the saints, and they overcome Satan. Our Lord placed the Beatitudes[4] in the gospel for this reason, therefore, he who fulfils them is perfect. Yet he who cannot fulfil them, even if he fulfils one of them by any means, mercies will be upon him.

Man cannot become perfect like God. Thus, our Lord also said, 'Be perfect as your Father in heaven is perfect.'[5] For [when] our Lord said this He knew that man cannot be perfect
End of C * like God, but rather the word is cast in them, so that they endeavour and are not negligent. For there is nothing [more] evil than negligence.

Many impure [men] who came to this custom were purified, and others who came pure went [back] emptyhanded. The former in their steadfastness and the latter in their laxity.
fol. 97r Blessed is he who benefits and is profitable, [but] woe to him who fails | and causes loss. He who goes out to Christ and journeys in His traces, is likened to Him [and] is exceedingly blessed – for he overcomes the world and everything in it. My brothers, let us also endeavour to be merry with Christ in His kingdom.

[4] Cf. Matthew 5:1-12.
[5] Cf. Matthew 5:48.

In this little time, let us toil to be made worthy of mercies, and be of Christ, [and] overcome Satan and mock him. My brothers, we ought not to forget our Lord's word, as He said, 'If you love Me, keep my commandments.'[6] If we do not keep [them], we are not His lovers, and if we are not His lovers, we have become strangers to His kingdom. O He who absolves tax collectors and adulterers, absolve the sins of this miserable writer. By the prayers of everyone who pleased You, and those who are pleasing You [now]. Amen.

[6] Cf. John 14:15.

[Chapter Forty]: ʿAḇed-Mšīḥā Concerning Jealousy

Beloved brothers, there is nothing [more] evil than jealousy, for jealousy cast Satan down from heaven and descended him to earth. As Satan saw man being honoured by God, in that very hour he was jealous of him and God cast him out from heaven, and from light he became
fol. 97v darkness. Do you see how | evil jealousy is? O man, for this reason you ought not to be jealous of your friend, if you see him firmly conducting himself. You destroy yourself if you are jealous. If you desire to be jealous, be jealous of beautiful [things]. Thus, even the Apostle said, 'Be jealous of one another in beautiful [things].'[1] He did not say in displeasing things.

You lose yourself if you are jealous of your brother because you see he is good. You cannot injure your brother, but if you desire to be jealous of him, labour like him and you will be calm. If you cannot be like him, confess your weakness and do not be jealous. Jealousy torments your body and soul, [and] a man cannot take the gifts God gives to [another] man that loves Him. The Jews [who] were jealous of Christ did not profit a thing but rather they destroyed themselves, for Christ ascended to heaven and sat at the Right [Hand] of His Father.

fol. 98r Do you see that he who is jealous does not profit a thing? Rather he destroys himself. | For holy men are jealous of each other in beautiful [things]. The unrighteous are jealous of the righteous as they see they journey well, and because of this they are numbered with Satan. He who is jealous of beautiful things, let him endeavour to do them. [Those who are] numbered with Christ become [a cause] of jealousy, for the evil [one] is jealous of holy men. As he sees them being given heavenly gifts, he says, 'Gifts such as these are not given in this time as they were given to the forefathers.'

O evil jealousy, why is it not given in this time? Maybe God was only for the fore[fathers] and not for the latter? This came to be to make known that God of the fore[fathers]

[1] Cf. 2 Corinthians 11:2.

and the latter is one and does not change. He who labours and endeavours will be given everything that he asks for from God. Whether he is from the [fore]fathers or from the latter.

O jealousy, He did not give you because you do not endeavour nor labour. For God is not a hypocrite, far be it! He gives a good reward to those who endeavour and labour as the answer to their petitions. If you are jealous | of them, O evil jealousy, you fall away from God! fol. 98v

O man, do you see how evil jealousy is, for Satan fell because he was jealous of Adam. Beloved brothers, God gave you that you may not be jealous but only of beautiful [things]. As you envy one another in beautiful customs that please Christ you become His and the sheep of His pasture. That with Him we may be merry in His kingdom, in that pleasure that does not pass by nor is loosened, and there is nothing that compares to it. And I, a miserable writer, may be made worthy by your prayers, from the river of mercies, yes and Amen.

[Chapter Forty-One]: ʿAḇed-Mšīḥā's Warnings To The Brothers

I write to you, sons of my counsel and the poor like me, until when will the world in its
fol. 99r destructive desires deceive you, and separate you from everlasting life? | Or do you not know that he who works with Satan will be tormented with him in hell, and he who works with Christ will be merry with Him in the kingdom? Until when will you not be wise and separate these of God from those of Satan? Look and see, this world is passing away and it will not remain. If it is not permanent and is perishable, why do we expect and look for it? For we ought not to expect it, but rather [expect] the [world] that does not pass away nor is loosened.

For who is wise and replaces Christ with Satan? Or the kingdom with hell? Or desires death more than life? Or light instead of darkness? Or who keeps modesty yet considers impurity? Or who is wise yet is likened to a fool? Or who is humble yet draws near to pride? Or who desires forgiveness yet despises repentance? For we ought not to desire earthly [things] and leave heavenly [things], and not even walk in the way of the spirit yet leave the narrow and afflicted [way].

fol. 99v The desires of this world are pleasing to men, [thus], an evil death is accomplished | in them, [while] oppressions and harassments because of Christ grant eternal life. My brothers, be awake and do not sleep, and prepare provisions for the road that we journey on. Hastily go to our Lord and do not linger.

Acquire mercies and love unto everyone, that in joy He will accept us. May oil not fail our lamps, that we are not cast out in shame. Let us be an eagle in our deeds, that we may fly to our Lord in the heights. Oppressions grant everlasting life and pleasures allow us to depart from the kingdom. We cannot be of Christ if we do not keep His commandments. We cannot be heavenly when we are bound to earthly [things].

Christ openly said, 'A man cannot serve both God and mammon.'[1] We ought not to place our treasures on the earth where decay and worms eat and destroy, but rather [we ought to] place our treasures in heaven, where they are not devoured nor destroyed. As our Lord said, 'Where your treasure is, there your heart will also be.'[2]

fol. 105r Be careful of licentiousness and drunkenness, and acquire watchfulness and holiness, | that you may be heirs of the kingdom, and you will see Christ face to face. The torment of hell is harsh, yet the pleasure of the kingdom is desirous. For this reason, we ought to do good and depart from evils, live in modesty and justice, and deviate from unrighteousness. Wear the armour of the spirit and come out courageously to war. Strike and weaken [Satan] and go in joy, confessing and glorifying God who gave us victory. Beloved brothers, may our conscience not be distracted by transgression, that we are not deprived from those [things] that do not pass away. For various foods and the drinking of wine in drunkenness deprive a man of everlasting life, but fasting, prayer, humility, and love unite a man with the kingdom. For polished vessels and perfumes signify adultery, yet abstinence and poverty preach modesty.

When a man is set free from evil thoughts, he enters the mysteries of God. And when
fol. 105v grace dwells in him, he will narrate concerning the divinity. | We ought to enter the kingdom through oppressions, [for] without oppressions and harassments, a man does not enter. The virtue that exists because of pleasures is despised.

Sons of my counsel, despise the world and everything in it, because it is false, and it does not remain. Its riches cause poverty, and its joy is useless and changes. Thus, if this is so, why do we desire it? Sons of my flock, love the world that is to come, for its riches remain forever, and its joy does not change. Its beauty is not destroyed, its blessedness is unspeakable, and its pleasure remains forever. Do not rejoice in riches that pass away and are perishable but rejoice in riches that remain forever.

[1] Cf. Matthew 6:24.
[2] Cf. Matthew 6:21.

My brothers, listen to these words and keep them. Remember the oppressions the righteous bore, and [through them they] inherited everlasting life. Even us, beloved brothers, be encouraged to be like them, that when Christ comes in His glory, and His holy angels with Him, may we be made worthy to be taken up to heaven with Him, and we will be merry in His
fol. 106r kingdom. Unto Him, and His Father, and His Holy Spirit, | glory and honour forever. Amen. O reader, remember the miserable writer in your prayers in love.

fol. 98v

| [Chapter Forty-Two: ʿAḇed-Mšīḥā] Concerning Dreams

[Whoever] sees a man coming to him in white garments in his dream, it is a sign of purity. And [when he sees] red [garments], it is a sign of holiness. However, [if he sees] black [garments], it is a sign of grief and sadness. Whoever sees men coming to him in white garments in his dream, and a pleasant aroma comes forth from them, they are angels. Whoever sees divided camels coming to him in his dream, they are demons without division. Whoever sees a lion coming to him, it is a sign of strength. Whoever sees an elephant | coming to him, it is a sign of might. Whoever sees men carrying swords coming to him, it is a sign of many conflicts. Whoever sees snakes and scorpions, it is a sign of a mighty battle, and that he has enemies. Whoever sees demons coming and falling upon him, it is a sign of much perseverance. Whoever sees a fire coming upon a city and burning it, it is a sign of a mighty death.

Extended chapters in BF commence here

Whoever sees himself reading and serving in his dream, it is a sign of the constancy of reading and service. Whoever sees [himself] occupied with saints, it is a sign of a great anointing. Whoever sees a man from the saints who has fallen asleep come to others that are alive, and whilst holding a chalice in his hand saying, ‘I invite you to me’ it is a sign of death. Whoever sees men eating, drinking, and laughing, it is a sign of emptiness and ensnarement. Whoever sees decorum, it is a sign of a banquet, and if he sees a banquet, it is a sign of decorum. Whoever sees sadness, it is a sign of joy, and whoever sees joy, it is a sign of sadness. Whoever sees himself dead, it is a sign of a long life, and whoever sees himself sleeping in the house of the dead, it is a sign of death. Whoever sees doves flying, it is a sign of purity and innocence. Whoever sees himself journeying calmly in a boat, it is a sign that he will be numbered in the haven of peace. Whoever sees naked children, it is a sign of debauchery. Whoever sees a man come to him and give him a golden ring, it is a sign of the pledge of adoption. Whoever sees a man come in white clothing, and places upon his head a crown of jasmine, it is a sign that henceforth he will receive the crown of victory. Whoever sees oxen, it is a sign that he will be

busy with priests. Whoever sees himself walking openly, it is a sign that he will overcome all human glory and vanity.

Whoever sees himself flying to the heights, it is a sign that his soul will be exalted to the heights. Whoever sees [things] in the likeness of adulterers coming out of his mouth, it is a sign that the first sins have departed, and he is purified. Whoever sees demons coming above him as he sleeps, it is a sign of the laxity of demons and their weakness in battle. For if they are strong, they openly draw near to a man, but if they are weak, they draw to him as he sleeps. Whoever sees a quarrel with his brother in the night, and they despise each other, it is a sign that henceforth tranquillity and love will be between them.

When demons see a man wake up and his heart rejoices and is glad in Christ, they pour upon him sadness to change his joy to sadness. If he is strong and grace dwells in him, they profit nothing. If he is weak and grace does not dwell in him, they easily fill him with a great sadness. They cause his joy to disappear, and the man wakes up in great danger.

Whoever sees eagles flying, it is a sign that the mind will be exalted to the heights. Whoever sees a chasm filled with the dead, it is a sign of the passions of old. Whoever sees an assembly of brothers as they keep watch and serve, it is a sign that one of them will die. Whoever sees sheep, it is a sign of purity and humility. Whoever sees a young goat, it is a sign of impurity and sin. Whoever sees a dragon coming and falling upon him, it is a sign of a grievous battle. Whoever sees demons in the likeness of men holding flutes and singing, it is a sign of the envy of demons, because they know they cannot conquer him in battle. When the ascetic sees himself eating fish and drinking wine in his dream, sadness falls upon him until vigilance overtakes him, and he will understand that it was [just] a dream and he will be relieved.

Thus, [those] who run after eating and drinking wine, their ways are always loosened. In the hour that they go out from this world, before they are separated from the body, the sadness that consumed their lives overtakes them, and they go emptyhandedly.

You will bear all these in experience, for they have [also] passed through me. I confess God, the Father of our Lord Jesus Christ, He who strengthens and protects us, and gave me victory in everything. Unto Him, and His Father, and His Holy Spirit, glory, honour, confession, and worship, now and always and forever [and] ever. Amen. Remember me in your prayers.

[Chapter Forty-Three]: ʿAḇed-Mšīḥā's Admonition To The Brothers Concerning Wine

Beloved brothers, I urge you to keep modesty as you desire to journey in this way of the solitary life. Be careful of the abundance of wine, for the drinking of wine corrupts this custom of the solitary life since the abundance of wine is not for hermits. Thus, as the blessed Paul wrote to Timothy and said, 'Henceforth, do not drink water, but drink a little wine, because of your stomach and your continual illnesses.'[1] Do you see that amid the exalted ascetic life, [Paul] saw [Timothy] beginning to perish in illness, [and] he commanded him and said, 'Do not drink water, but drink a little wine.' Do you see that even in his illness he commanded him to drink a little and not a lot? For wine in its abundance destroys many. For I do not know of an evil [thing] that can affect [someone], that did not begin with wine.

Those who steal become drunk before they go to steal, and those who fornicate first get drunk in wine, and then they fornicate. For this reason, all the saints flee from it. [However], wine is required for the sick and old-aged, but those who are beginners and strong youth are not even required to draw near to it. All the forefathers warn us not to draw near to wine. It is inappropriate for me also, the miserable [one], to be in the abundance of wine.

Perhaps you will not sin all the sins I committed as you are in the world. Because of this I am transparent and give warning, that anyone who desires to offer pure repentance to God, [must] depart from the abundance of wine. Thus, the Wise [One] says, 'Wine is strong, and drunkenness is disgraceful, anyone who flourishes greatly in them is not wise.' Again, he said, 'Do not desire wine so that your eyes [do not turn] red like the wine in the cup, because the end of wine is [like] the wound of a serpent and like a basilisk that flies.' And again he said, 'He who desires the house of drinking will see corruption in his loins.'

[1] Cf. 1 Timothy 5:23.

Do you see that all the fathers took extra care concerning wine? Even the holy apostles, after the ascension of our Lord to heaven were not familiar with wine. I also, the miserable writer, warn you. O reader, do not wander from your heart.

fol. 106r

| [Chapter Forty-Four]: ʿAḇed-Mšīḥā's Epistle To Lord Sargīs

My brother and beloved, I write to you, my master and lord Sargīs, and say, do not walk in the lower way. Since you see many that journey and commit to perdition. As you walk in all the land and desire wisdom, yet do not find [it] – listen to the blessed David as he said, 'The beginning of wisdom is the fear of the Lord and good discernment for its doers.'[1]

Do you see how they are glad in many leaves, yet are deprived from fruits? Others consider themselves to be rich, yet they are poorer than everyone. Others strive [in] words in the spirit yet they completely do not draw near to what they teach. Instead of becoming eagles, they desire to be vultures.

O my beloved, be awake and do not sleep. As love is more excellent than hate, thus humility is [more] excellent than pride. I wrote to you in love without deceit, O my beloved,
fol. 106v that you may journey to the way | of Jerusalem. Do not draw near to Jericho. Pray for me, O my beloved, that I may perfect the journey I began. May I not be a tare, lest I burn in the fire. Let me be wheat, that I am exalted to the storehouse of the King, and I ascend to Jerusalem, and may be merry with Christ. [Let] God be the helper in everything, as you journey in His way without blemish. Unto Him glory and upon us His mercies forever. Amen. O reader, remember me in your prayers.

[1] Cf. Psalm 111:10.

[Chapter Forty-Five]: ʿAḇed-Mšīḥā On The Fear Of God

Beloved brothers, there is nothing greater than the fear of God, for it makes a man the friend of God. When a man does the will of God the grace of God dwells in him completely. Gain compassion with everyone. My brothers, we become heirs in God's kingdom if we keep His commandments. Gain humility and love, for they will allow us to ascend to heaven. Gain modesty and purity, for they will take us into Christ's bridal chamber. Journey in the narrow and afflicted way, as Christ commanded us in His mercies. Gain compassion unto everyone, fol. 107r that Christ's mercies may deliver us. Hate | this world and its desires, that we may be heirs of the [world] that is to come. Wear the clothing of angels, for we ought to be like angels, [and] we ought not to wear the clothing of angels yet be servants of demons.

Beloved brothers, do not be hermits in words [alone], rather in deeds that are worthy of the solitary life. A man can deceive his friend, yet he cannot deceive God. Let everything be open and clear in front of the one who speaks to us. For this reason, may a man not do anything in secret, and say that God does not see us. He who is wise keeps the words of God, and he who deviates from the way of God becomes the food of wolves.

My brothers, be firm in Christ and your hearts will be joyful. Keep His commandments that His grace may rest upon you. May he who falls into sin not cut off his hope but let him offer repentance and He will accept it. Constant fasting enlightens the mind, and prayer rejoices fol. 107v the heart, [and] service is riches with God. Negligence destroys all virtues, yet | diligence gathers them from wherever they are. Those who say, 'We will eat and drink in the kingdom, and will receive women,' will be ashamed. As a man cannot see his face clearly in agitated waters, thus he who is bound to the matters of this world is unable to clearly see those who are of heaven. Only through oppressions and harassments can a man come to perfection. Let go of this world's mammon that you may be rich in those that are in heaven. Be correct in your words, that God's grace may rest in you. Unto Him be glory forever. Amen. O reader, remember me in your prayers.

[Chapter Forty-Six]: ʿAḇed-Mšīḥā On The Subject [Of The Solitary Life]

Those whose conscience is continually seeking heavenly things [ought] not to take it down and bind it to those of the earth. They taste the sweetness of His divinity, for it cannot be swapped with those that are corruptible. It comes down and feeds them [and] their souls are constantly [sustained] with the nourishment from above. Therefore, demons cannot deceive them and separate them from the divine sweetness they have been grafted in. Hence, my brother, O decorated in beautiful things, concerning [what] you sent me, that you have cast yourself from
fol. 94r all the matters of this world, | and you have chosen poverty because of Christ, you have done well! You have been made fit of these like a wise and intelligent [man], as you convinced me to be your interpreter of the words of the solitary life. For fear that I [might] become disobedient and receive punishment, I asked from the flowing [waters] of this mysterious sea.

Now I beseech you to pray for me, that it may be granted for me to open my mouth and fulfil your will. O my beloved, life as a foreigner is great and exalted from all conflicts, especially if a man is made fit in poverty, as he places his foundation on the rock, that is faith, hope, and love. As a man is armed in these he arises valiantly and will not become weak to face thoughts that demons plant in him. As they rule him and say, 'If you fall in these, what will you do? For you cannot stand against demons!' If he is strong and his hope hangs upon Christ,
fol. 94v demons will not be able to confuse him and cut off his hope from | God.

If he is careless and his thoughts are far away from God, they will easily bring him to their madness, and deprive him from all virtues. When demons see a man desiring to journey in the way of Christ, they press upon him curses, and set out before him battles, as they desire to hinder him from the way of truth. Demons cannot conquer him whom grace dwells in and who tastes the sweetness of divinity. In anything, they cannot even hinder him from the way of Christ.

O my brother, be adorned in all virtue. Concerning that I became divine providence to you, that you may journey in the narrow way of Christ, stand courageously against the demons

and do not be scared. For Christ endeavoured on your behalf that you may not be shaken, [thus], be humble in His likeness, and demons will not be able to conquer you.

Love prayer and fasting that you may enter the kingdom. Meditate on the words of God and demons will not be able to draw near to you. Think about Christ night and day, that
fol. 100r whenever you call, He will answer you. If demons show you a vision | in your cell, do not be shaken. For it is accustomed for them to do this, as they cause a man to leave his cell and depart. He who comes in knowledge and discernment, is not shaken by battles and disgraceful images that agitate him. He continues and is not shaken as he believes, and it is true to him, that Christ fought on his behalf.

As demons see a man take refuge in God, they speedily flee from him. Humility allows demons to flee, a pure heart sees God, and compassion gains mercies. He who lacks mercies will completely perish. His heart is enlightened truly in reading. He who labours in service has his riches with God. There is no rain without a cloud, and the kingdom is not given without deeds that are fitting to it. A seed does not grow without irrigation, and righteousness is not gained without the help of grace. Just as the nourishment of the body is food and drink, similarly the nourishment of the soul are the words of God. Just as the light of the day is the sun, likewise
fol. 100v the light of the heart is in the reading of books. If we do not take off | the old, we [cannot] wear the new.

My beloved, I say to you, journey well in this way of the solitary life, for it is a virtuous gain to the one who desires to be rich. He who acquires well, lives, and he who acquires wickedly, gains loss. Keep your mouth from lies and flee from empty talk. Do not be drunk on wine, and even not a glutton with foods. [See] that an impure desire does not become strong in you, lest the demon of adultery may mock you.

O my beloved, you ought not to love this evil world, and throw away the one that is to come – that is filled with life and pleasures. This world is the world of oppressions, and all evils are in it. Adultery, fornication, pride, empty glory, slander, drunkenness, extortion, oppression, [and] hypocrisy. As all these are in it, why are we bound to it? My brothers, love the world that

is to come, for it remains forever. Death has no authority in it, its beauty is not destroyed, its fol. 101r riches are not made poor, and its joy does not change. We gain all these from this world, | [thus], if we are in this world, we should keep Christ's commandments. When we are numbered in the world to come, all these that I narrated to you will be given to us, namely, boldness with God, and with the angels and archangels.

My brothers, henceforth toil and endeavour, that Christ may make us worthy of all these gifts. Be humble before every man as He showed us. Love each other as He loves us. Persevere [in] oppressions and adversity as He persevered on our behalf. Forgive the foolishness of those near to you as He commanded us.

My brothers, behold I narrated before you these of the kingdom and those of hell. That which you desire to choose from them for yourself, God will be the helper in everything that you do. When Christ comes in His glory, we may receive Him with revealed faces, and may we all equally confess, worship, and glorify, to the Father, Son, and Holy Spirit, now and always. [Amen]. O reader, remember me in your prayers.

[Chapter Forty-Seven]: ʿAḇed-Mšīḥā Concerning The Sick And That You Should Visit Them

My beloved brothers, come and gather roses, lilies, and flowers that blossom in April, that is, fol. 101v exalted virtues and precious [gifts] – to visit the sick and have fellowship | with their oppressions, and to help them in everything that is capable in our hands. The hypocrite does not lift up his thoughts to his head and his portion shall be in hell.

Henceforth, anyone who reads these words, be careful of hypocrites, and the false testimony of their witnesses. Do not eat and drink with them, and do not sit where they sit lest God sends a fire that will devour them, and [you] will also burn with them.

Behold, I warn, and again I warn, all those who work for God, do not transgress my words, that when Christ comes in His glory, we will receive Him with revealed faces, and we will go up to heaven with Him. We will be merry in His kingdom, in that pleasure that does not pass away nor is loosened, for the pleasure is Christ. Unto Him, and His Father, and His Holy Spirit, glory, honour, confession, and worship, from the heavenly to those below. And for all His grace unto the whole world, and unto me, the miserable and poor [writer], now and always, and forever [and] ever. Amen. Read and pray for me in love.

[Chapter Forty-Eight]: [ʿAḇed-Mšīḥā] Against The Rulers Of Our Nation And The Hermits Of Our Time

fol. 102r A false name is [like] a lawsuit, for there is no benefit in it, | as it does not perfect and complete the conscience in true faith. What did Judas benefit from the name of apostleship and discipleship? He became a murderer in his evil will. Or what advantage did Simon the sorcerer have from the holy baptism he received from the apostles? Or Marcion from the priesthood? Or Arius from seniority? Names cannot make one to be righteous or wicked, only works cause one to draw near or to depart. Behold, we saw many that had fellowship in the mysteries of the church, [yet] they were strangers to her true administration.

There are clearly many that confess God, [yet] the blessed Paul said, 'They deny Him in their deeds.'[1] Therefore, do not take pride in empty names without deeds. It is right to fear the rulers among us, [as] the Prophet said concerning the leaders of the people, 'They namely eat young goats from the flock and calves from the herds.'[2] And again, 'They drink pure wine and anoint the best oil, and they do not care for the affliction of Joseph.'[3] Jeremiah the prophet was also the first [to experience] this negligence, and said, 'The priests did not ask clearly, fol. 102v "Where is the Lord?" Those who hold | the law did not know me, and those who govern lied to me.'[4] Come Jeremiah, cause me to awaken with these echoes, and even the priests of the church who drown in sin similar to sleep, [and if we awaken], our riches will increase greatly.

Let us weep and mourn concerning ourselves in this world, that in the world to come we may be filled with joy. Let us rejoice in the oppressions of this world, that in the one that is to come we will dwell in pleasures. We do not become servants of Christ if we please men. For this, I see that we flee from oppressions and take refuge in pleasures. We do not rejoice as we glorify, and we harass as we despise. We eat, drink, and sleep and look for and expect the

[1] Cf. Titus 1:16.
[2] Cf. Deuteronomy 28:51.
[3] Cf. Amos 6:6.
[4] Cf. Jeremiah 2:8a.

kingdom, [yet] we lie to Christ. Let us take refuge in humility in front of those who are higher than us, [lest] we are cast out and set off [with] those that are inferior to us. We love those who glorify us, [yet] we hate those who hate us. We glorify ourselves before those who are inferior to us in knowledge, [yet] we quietly take refuge in those who are wiser than us. We hunt for fol. 103r vainglory from all sides. We do not desire to journey | uprightly in the way of Christ, [yet] we desire to be heirs of the kingdom.

My brothers, I desire for you to not be deceived. For we do not become of Christ if we do not do His will, and we will not inherit the kingdom if we do not journey uprightly in His way. For what do we have that hinders us from the will of God? We do not have women nor children to hinder us, nor the tax of the king, nor the creditor that seeks us. Only our negligence hinders and deprives us from life. For those who have women and children and are bound to the world and its matters, are hindered to work for God. But those who are not bound to this world, and nothing in it, they ought to be bound only to God, as they endeavour night and day to do His will in everything.

We do not have women nor children, [yet] we do not desire to rightly work for God. Perhaps we suppose that we are heirs of the kingdom, [yet] we are found to be tormented in hell. The oppressions that [allow one] to enter the kingdom are good compared to the pleasures that [cause one] to enter hell. May we place God's judgement before our eyes, for His fear fol. 103v makes us wise, | that our conscience may not be distracted by empty things, to allow His grace to help us.

If sufferings and sicknesses come upon us know that crowns are woven for us [through them]. When we accept them in thanksgiving, we will not be discouraged in our work, for a heavenly power will help us. Speak to one another in purity of heart, and may we be humbled at the inferior feast, that they may say to us, 'Enter above.'[5]

[5] Cf. Luke 14:10.

My brothers, be awake and do not sleep, the time has come, and it is not far away. He who is coming will come and will not delay. Let us be prepared to go out to the encounter of the Bridegroom. When He comes, we may confess, worship, and glorify His Father and His Holy Spirit, forever. Amen. O beloved reader, remember me in your prayers.

[Chapter Forty-Nine]: ʿAḇed-Mšīḥā's [Response To A] Question That A Confessor Asked Him And Said: I Desire To Be A Hermit

[Question]: I seek to learn what the customs of the solitary life are, and how I ought to please God in my deeds.

Answer: O wise [one], he who completely departs the world for the custom of the solitary life ought to commence [like this]: He should place his foundation upon the rock, that fol. 104r is true faith, hope, | and love. Then he will commence in the customs that are suitable for the solitary life. These are: humility, poverty, abstinence, fasting, prayer, vigil, reading, obedience, the love of God, and love for everyone.

O my beloved, the solitary life is expressed by our Lord, for Christ was a hermit to His Father. Thus, he who departs from the world ought to be a hermit, a hermit concerning all matters of this world. He should not be bound to anything but only Christ, for these are the customs of those who completely depart from the world to work. They should offer pure repentance because of their sins.

The customs of those who do not depart for God are the stopping of reading, vigil, and service. They are distracted by ladies and cities, and are constantly in the nourishment of their belly. O my brother, the custom of the solitary life is not of laxity and negligence, [rather] of fol. 104v excellency and holiness. It is not of shame and impurity, | it is the custom of angels, for we ought to be like angels. One of the elderly saints said, 'God requires of us the fulfilment of the solitary life, and if we desire its fulfilment, then why are we lazy?' We ought not to enter into battle without armour, [as] a man [ought not to] place his hand on the ploughshare of a plough and look back. He who enters a battle without armour will be easily killed, and he who places his hand on the ploughshare of a plough and looks back is not worthy of the kingdom.

O my brother, the way of the kingdom is called the way that is poured out in blood. Our Lord demonstrated its difficulty in Himself, namely, all that He bore from the Jews, they spat in His face and mocked Him, they struck a reed on His head, they dressed Him in a scarlet robe,

and mocked Him. What [else] can I say? He bore [all these things] until death on the cross. All these happened on our behalf so as to teach us. Thus, we ought to journey in His footsteps and be like Him in everything. He taught us as He fought | the accuser, in that when He was taken into the wilderness, [Satan] drew near to Him, [yet] He conquered and weakened him, and gave us victory and said, 'I saw Satan fall like a light from heaven.'[1] Behold, He gave you a mighty power that you may mock him.

fol. 108r

O my brother, all these [things] that our Lord demonstrated to us are the way of the solitary life. For this reason, [a man] ought not to enter battle in weariness, as he does not have a mighty armour. Many run in the stadium, but only one gains victory, thus is this way of the solitary life, many run but only one from a thousand gains victory. Therefore, the holy gospel says, 'They said to our Lord, "Behold, Your mother and brothers are standing outside and are looking for You." Our Lord replied and said, "Who is My mother? And who are My brothers? My brothers are those who do the will of My Father in heaven."'[2]

Do you see that whoever departs for our Lord but does not deny everything including himself is not worthy to be His disciple? If a man only wears the clothing of the solitary life and is far from the deeds that are fitting to it, his separation [from the world] becomes empty, and he is deprived from everlasting life. | Moreover, our Lord said, 'Go into your room, lock your door, and pray to your Father in secret, and your Father who sees in secret will reward you openly.'[3] Thus, this [teaching] is also for the solitary life. We ought to be fastened to hermits because of all the virtues there are in this world [of the solitary life].

fol. 108v

The custom of hermits is the custom of angels, for it causes [one] to ascend to heaven. He who wickedly journeys in it will descend to Sheol. [But if he journeys righteously in it], he will have victory over jealousy, [which is] most extreme [of all vices], for there is nothing worse than jealousy. Jealousy caused Adam to be taken out of Paradise, and jealousy caused Satan to fall from heaven and to be thrown to the earth. Cain killed Abel in jealousy and was rejected

[1] Cf. Luke 10:18.
[2] Cf. Mark 12:47-48, 50.
[3] Cf. Matthew 6:6.

by God. The Jews were shaken in jealousy, and they crucified our Lord. Judas sold Christ in jealousy and became a lost vessel. He who is free from jealousy overcomes everything.

O my brother, I made everything known to you that is fitting for this way of the solitary life. Henceforth, it is yours to leave and yours to stay. I say, a man cannot be a complete hermit
fol. 109r if he does not become mute to not speak, and deaf | to not hear (like a sculpture made of stone). If he is despised, he does not anger, and if he is glorified, he is not exalted [and does not boast].

O my beloved, look at yourself that you do not do anything external to the will of God. Destroy evil thoughts in your heart and build new [thoughts]. Put up a guard over your lips, that you may not speak lies. Be careful in the vision of your eyes, that you may not see licentiousness. Let your mouth be speaking glories, and your conscience contemplating good. Always trample on the desires of the body, that an impure desire does not have authority over you. Glorify God for taking you out of the evil of the world and bringing you to this custom of angels. Do not look upon those who have no real value, as they journey in the way of Satan. Rather, look at those who are upright as they journey in the way of Christ. Change your evils to good [things], your pride to humility, and your jealousy to love. Close the door of your tongue and open the door of the tree[4] [who is Christ] to those who desire help.

Behold, I made known to you everything that is fitting to this custom of the solitary life.
fol. 109v May God grant you to work | according to His will all the days of your life. And upon me, the poor [man], may there be His mercies. Unto Him be glory for every[thing] created and made, forever. Amen.

[4] Cf. Galatians 3:13.

[Chapter Fifty]: ʿAḇed-Mšīḥā's [Epistle] To Lord Abraham The Hermit

To the beloved and honoured brother, my master lord Abraham the Hermit, I, ʿAḇed-Mšīḥā, truly a sinner and defiled in shameful [things], offer inclined worship to the footstool of your feet. You sent to us an epistle out of your love, I received it with great joy, and was pleased by its report. For there is nothing more kind and pleasant than an epistle sent from a distant place, filled with life and pleasures.

Concerning the praise that you commended me with, it is unnecessary to give you an answer, for we are not like what you suppose. Christ will be made known in the man who glorifies others and finds fault in himself. Christ has granted me to be like what you suppose of me, for you still have not seen me [to assume] I journey well in Christ's way. Regarding that
fol. 110r which you were convinced of me that I may come and be [your] corrector and builder, but | a man ought not to build the homes of others whilst he destroys and corrupts the foundations of his [own] home. In like manner, a man ought not to perform healings for others whilst he has pain in his [own] illnesses. [O] wise physician, decipher sicknesses and offer medicines that counter [illnesses], [as] you can easily receive [a patient] and kill [him].

I was thrown into exile, and I could not [find] a moment to depart from there. I have confidence that the One who raised the paralytic will [also] raise me up in His grace. Many are seen to be white from the outside, yet from within are clothed in darkness.

O my beloved, I desire for you not to change the orders and canons that our holy father lord Abraham established, may they be kept as they are. Guide your brothers in the same way the holy father administered. Instruct them with the fear of God as much as you can, do not cease from perfect service, and constantly be in the reading of books. I am confident about your
fol. 110v love, that you can lead many. I am confident in the One who forgave the tax collector | and prostitute, that He may also accept me in mercies.

The shame of a man who takes pride in something he does not have is doubled, for I am not like those who hope in men. Grace be with you. Amen. O beloved reader, remember me in your prayers.

[Chapter Fifty-One]: ʿAḇed-Mšīḥā [On] The Contemplation Of Prayer

Life was from the Jews, yet they tasted death more than anyone. They saw light more than anyone, yet they walked in darkness more than anyone. They were the children of God, yet they became strangers to God. They were heirs in the kingdom, yet afterwards they became heirs of hell.

Glory to You, Christ, glory to You! You gave mankind all good [things], and they repaid You [with] evils on their behalf. Glory to You, Christ, glory to You! The whole world is Yours, [yet] You did not have a place to lay Your head. Glory to You, Christ, glory to You! How great is Your love for mankind, that as they hung You on the cross, You prayed for them and said, fol. 111r 'My Father, forgive them for they do not know | what they are doing.'[1] Glory to You, Christ, glory to You! Anyone who sins comes to You, and You joyfully forgive him. Glory to You, Christ, glory to You! As You saw the evil and unrighteousness of mankind, You, in Your grace and abundant mercies were patient with them.

My Lord, we know we have sinned. We beg in our weakness, do not repay us according to our deeds, but according to Your mercies, have mercy on us. My Lord, we sinned like men, and You spared and forgave us like God. My Lord, do not leave us in the hands of the evil [one], that Your flock may not perish and be destroyed. Keep Your church that was purchased with Your precious Blood in Your mercies, [and] may Your tranquillity and peace rest in it all the days of the world. Amen. O reader, pray for me.

[1] Cf. Luke 23:34.

[Chapter Fifty-Two]: ʿAḇed-Mšīḥā's [Epistle] To Ksōsṭāros

I write to you, Ksōsṭāros, [concerning] what I heard [about] the mad and miserable serpent, the offspring of vipers, that in every hour he is ready to put down all men, because the fear of God is not before his eyes as He is prepared for all evils. We ought to completely be careful of him, fol. 111v [since] he did not fulfil | his custom like ours and did not even share his conscience with ours. [Those like him] lie when they speak, and they do not keep their promise. There is no love in them, but if they love, [it is] of deceit. They are seen to be white, [yet] from within they are black. For this reason, I am careful, and I warn [you], do not utterly dwell with these and those like [them]. Every kind [of man] follows his own kind, and he becomes like him. For nothing that comes forth from his hands is from God. [Nonetheless], He will reward every man according to his deeds. When we see God being patient with the unrighteous, they hope there is no judgement nor punishment [for them], then suddenly an unexpected happening comes upon them, while they are [still] alive their souls depart from them.

God is patient and His punishment is sharp. Just as He is patient, similarly His punishment is harsh. He who fears God's judgement does not neglect His commandments. He who neglects, fulfils his days in empty [things], and is made worthy of everlasting torment. fol. 112r Hypocrites, until when will you please men and reject God? | O children of hell, do you not know that as you harass you will be harassed? And as you make trouble, again, you will be troubled? And as you do, it will be done to you? May [Satan] not bind us in these, but [let us] purify them from our hands, lest we always do them.

My brothers, great are the gifts for those who love Christ and desire to journey in His footsteps. My brothers, come [and] love the One who loved us. Come honour the One who honoured us. Come and visit the One who visited us. Come die for the One who died on our account. Come be poor on behalf of the One who became poor for us. Come love one another as He loved us. Come be humble with one another as He taught us. Be merciful to each other that He may have mercy upon us. Do not favour nor exalt one another, not a master to the

servant nor a rich [man] to the poor [man], for in Christ there is no servant nor freeman. We are all children of one nature, and our Master is One. He who does the will of His Master is a
fol. 112v freeman and he who provokes sin is an evil servant. For in the world to come, | masters and servants, and rich and poor will be considered by [their] deed[s].

For this reason, do not despise nor exalt anyone. Do not condemn those who [have] tents in areas [for] they will have torment in the cold weather [in the night], [whilst] we sleep in the houses of icons. [When] we return to [our] beds we have soft mattresses, and we fulfil our desires in various foods and pleasant wine. What now, did these occur because of their sins, and we were given [more] because of our righteousness? We are lost and mad if we think this! For we have not found a man among the righteous that is glorified, but only through oppressions, various tortures, and all kinds of genocides [can one be glorified]. The blessed Paul persuasively narrates the different kinds of oppressions he suffered in the world. Again, I instruct you the word of our Lord, as He said, 'Through many oppressions humanity can enter the kingdom.'[1] And again, as the Apostle said, 'Many journey in this way of righteousness in
fol. 113r hunger, thirst, cold, and heat.'[2] They wear the leathers | of lambs and goats, they hold together in the caves of the earth and in the mountains. The world is not worthy of [these] people. Do you see how they all departed for Christ? For they cannot be His disciples without oppressions. As we know this, may we let go of pleasures and acquire for ourselves oppressions. May we persevere in the work of righteousness, and not grow weary. Do not turn your faces away from the poor, [for the helping of the poor] is greater than purifying sleep. Even the Prophet Isaiah reproved the negligence of his people because of this laziness. He said, 'They surely sleep and are calm, they love thing[s], and in sleep like this, their souls have the sickness of greed.'[3]

The priests of the people are drowning, and they do not desire to deliver themselves from the burden of evils. The priests of the church that come to us have become the reason for

[1] Cf. Matthew 7:13-14.
[2] Cf. 2 Corinthians 11:27.
[3] Cf. Isaiah 56:9-12.

slackness, and as the people saw the looseness of the deeds of their leaders, they began to loosely lead like them. My brother, pray for me.

[Chapter Fifty-Three]: [ʿAḇed-Mšīḥā's] Rebuke To The Hermits Of Our Time

I came to rebuke the orders of the hermits of our time to see if they are like the original [ones], fol. 113v and to accurately examine if their intention is to prosper like the first [hermits]. | I accepted and numbered them as those of the household, nevertheless I despised them as foreigners if they did not accept the sign of the fear of God, and I fled from them as I would from the impure. Behold, all people speak about their greed and the greatness of their belly. Just as a cage is filled with birds, similarly their monastery is filled with foolishness, stupidity, deceit, and falsehood.

They do not know [that when] the partridge skilfully calls his own kind, their hunting is prevented. Thus, they seek these [vices] to call the simple-minded, [for] their belly is concerned with the fulfilling of our distress, as they live for the world more than people. And if mankind is proven [to be living] in their habits, they are found to be strangers more than foreigners, as they are [members] of the household only by name, yet in actions they are outsiders, isolated, and [more] evil than all. They are wounded in the affliction of pride and boasting that is incurable. The miserable only lack one [thing], they take up swords like workers of the king, and they arrange a battle greater than all. They annul the teaching of the prophets fol. 114r and apostles, as they defend | the instruction of their consciences, [and] even the foolish assembly of people, with the class of contemptable women.

How are they not the helper of demons? They forget their custom, [namely], modesty, holiness, and the fear of God, and they wear a false armour of clothing to draw near to the true sons of the faith. They make the gospel a shop of brass and constellations, as the people who lack common sense think about the receiving of provisions. The thing that makes wizards known in their sorcery also makes known the gospel in the receiving of their dispositions, while in every clothing they drag humanity [back] to the former habits of paganism, and their monasteries become evil stores. They desire to have every type and size with them like buyers and sellers, and [they] especially [desire] the class of foolish women. They are accustomed to

selling damages and losses in the clothing of modesty, and Satan rejoices in everything evil from the hands of those who wear the leather of lambs, whilst inwardly are ravenous wolves. They labour in the actions of wolves, they proudly take, they are blind in jealousy, they are
fol. 114v inflamed in anger | and desire, they choke in the love of glory, they are bound to the desire of money, they are overcome by deceit with Satan, they are defiled in all shameful [things], and they drag young people after their false clothing, that many may not [stand] tall.

There is to be no laxity in the ecclesiastical custom, [especially] not from those whom we received [from] the beginning. Whoever speaks in parables and composes parables in the clothing of the monastic life begins and finishes his story. [They] are made to be a speech and story for the world, and instead of continuing in silence in their cells, they are filled with errors in empty ways. My brother, pray for me in love.

[Chapter Fifty-Four]: A Sign Concerning Some Of The Recluses Of Our Time

Perhaps they do not know that through tranquillity a man can be calm from all uproars and exertions of this world. In [tranquillity], all the virtues of the custom of the solitary life can be laboured, and the soul sees its sins, and every man understands how God's compassion and patience are upon us. [Nonetheless, when] a man is outside of tranquillity, he will not even know where he is. He does not know as he sins, that he is not made fitting, [yet] considers fol. 115r himself to be righteous. This | will happen to him because he does not see his sins, and does not discern since he does not want to understand, [thus], in his worldly knowledge he thinks he knows [everything].

For this reason, demons injure those who dwell in tranquillity, that they may cause a brother to depart from his cell in all cunning trends. But when they cannot have victory over him in these clashes, they provoke him to depart from his tranquillity through different virtuous facades. Like the visitation of the sick, listening to brothers, gathering those who are broken, relieving the tired, helping the sad, feeding the hungry, giving drink to those who are thirsty, assisting the poor and guests, and many things such as these. Thus, they cause suffering to the brother and say, 'Blessed are you when you offer help to the needy, for you cannot profit from your seat in the chamber which is like a prison. You cannot help [anyone] but only yourself from it.' They even cast fear in him, as they say, 'Blessed is the man who does not commence in this way of tranquillity.' In that he commences [in the journey] and does not complete [it]. fol. 115v Demons draw near to him with the cutting off of hope, blasphemy, pride, and they even | promise him that he is immediately perfect, and that he may be a guide for laymen, so that men and women may reign over him. The riches of this cause suffering, [for] in great control [demons] prepare him as they occasionally show him revelations and from the small healing [people] receive in faith. Those who come to him run [across] the towns of men and women [to] enter his doors. And he slips many [times] and falls because of the discourse with fools and divorcées, the daughters of Eve. They reign over him to even cause him to exit his chamber, as

to renew desolate monasteries or they show him [how] to build monasteries in upright thinking. He ought to give himself to God in order to serve his brothers, the laymen, and the hardest of all, the poor of mankind. O my brother, read and be careful.

[Chapter Fifty-Five]: From The History Of Moses d'Beṭ Sayādē[1] The Monk

Moses was humble from all men on earth. As he would be accused many times by virtuous men and aged saints, they would say to him, 'Why do you not reprove those who are worthy of
fol. 116r rebuke?' Nonetheless, in humility and gentleness | he would reply to them, 'For these of mine did not leave me. That I see the transgressions of others, far be it! I do not see foolishness in a man apart from my own self. For the duration of fifteen years, in toil and sweat I laboured and desired from Christ to grant me to see my [own] sins and not [those] of others. But I once had asked the disciple of Joseph the Monk and said to him, "What position did Saint Moses the Monk acquire?" And he responded to me, "The position of lord John the Daylam.[2] Amen."'

[1] D. 947 CE.
[2] D. 738 CE.

[Chapter Fifty-Six]: From The History Of Lord Abraham The Great[1]

Monk Jacob of Beth Abe[2] was the neighbour of those hermits that were sons of the monastery, namely, of Beth Abe, of lord Abraham the Great. He covered up for sinners and left them to the divine trial. For apart [from those] of his [own] essence, he did not make for them a leader and director. He was already the judge, and he purified his heart from seeing the evils of others.

What do you have to show us from the books that command [us] to forgive the pondering of our sins and to judge the sins of others? As is the custom of the external judges
fol. 116v who strain out the gnats | and devour camels, we are commanded the opposite of this – to pray
End of E for our enemies, to love the one who hates us, * and to not judge, that we are not judged on the Last Day.

[1] D. 586/588 CE.
[2] Syriac: ܒܝܬ ܥܒܐ; lit. 'House of Wood.'

[Chapter Fifty-Seven]: [ʿAḇed-Mšīḥā's] Warnings To Children To Not Dwell With Hermits That Have Grace

What can we say regarding the hermit who sits alone in a cell, and a child grows up with him in the way of discipleship, or joins with him in affection and a secret friendship? Here a word remains from what is said concerning this subject, because as much as someone says, 'In what will a preacher be made worthy?' My brothers, I truly say, a love with a woman is more fitting than a love with a child.

O hermit, flee from the child and may you not remain [with him], and if [you do], you will torment your soul. I cannot speak of those wrongs that happened here, but I say the truth, the remembrance of God, which is likened [to] the remembrance of a child, does not remain with the one who falls in [this] trial. When the [hermit] comes to the assembly, before he enters the nave, his eyes look at every side [as] he desires to meet [the child]. If there are a thousand
fol. 117r men in the nave | [and] he does not see his child [there], he feels [as if] there is no one there. His vision does not rest in all these as it does in [the child's] viewing. He looks here and there, [and] everywhere that he may meet him. [The child] does not depart from his memory, neither night [nor] day. He speaks of him amongst his friends, and everywhere he walks, he desires to meet him. He loves meeting and seeing him more than anyone. Even though he is vulgar and contemptible in his [own] sight, his heart burns like fire prior to his meeting.

How will he meet him? Through conversation, laughter, and other [things] that are suitable for children. Trouble and adversity reign over him because of all these, for the whole friendship is of Satan. The work of Satan is fully disturbed, because even through the mediation of a child he desires to capture the mind of the hermit.

The demon of distress always torments anyone who has a secret friendship with a child. Anyone who persuades any child is vulgar, and [when] he sits with the one who rejoices in this
fol. 117v evil | lust amongst the brothers, he weeps without his will because he is an evil demon, on

account of the child. Satan finds a reason to enter the heart of the hermit, and even [through] the coming again of the child, he prepares his approach to the hermit.

For when he entices and brings this upon him by every means, it is not every day that those are brought upon him through the mediation of a child. Ah! Amid a troubled friendship, this is not love but corruption! First, the cursed demon brings upon the hermit a child in a virtuous purpose, and at first, the discourse with the child is like without battle. Then little by little he begins to cause the heart of the hermit to love the child. His conscience is not awake, and he is insecure of himself. He joyfully accepts those [words] that are whispered in his heart from the demon. Then, he also enslaves the child, that he constantly goes to the cell [of the monk] with affairs the demon has prepared for him, and [in this] the cursed demon knows that his seed has been accepted by him.

fol. 118r [O] demon, I have to say trustfully, | when you closely examine [the hermit whilst] in prayer, he does not see the radiances of the Holy Spirit in himself. [Rather], he should shine in the beams of His light, be glad in the appearance of His glory, and be changed to be in His likeness. There is no work [other than] the purpose that is of God that can destroy the habitations of impure demons.

One of the brothers said to me, 'Once, as I was sitting, I was taken captive in my mind with the sight of God, [and] since I was released, I strongly sobbed. As the demon was standing there, he heard, and become fearful, [and] he was devoured as the one who is [struck] by lighting. He cried out from his oppressions, and he was overthrown and was vanished.' Blessed is he who remembers his passing in you, [O] world, in exchange, he enjoys rumours and spares his friendship [and] desire from your good [things]. He does not have [anything] to confirm His blessings. The Holy Spirit is the adoptive mother of the one born of the Lord, and he tastes life from her bosom. Its fragrance is smelled for his pleasure. Concerning the one who keeps the world and its pleasures, [though] his society loves him, I have nothing to say [to him] but a mournful lamentation, for he who hears it is deprived of life, [and] the heart[s] of its hearers are

fol. 118v watered abundantly. |

O [you] dead in blindness, lift up your heads, that the light may shine upon your faces. Depart from the passions of the world, [for] Sheol causes the careless to rot. May the light from the Father come out to meet you, and may you serve His hiddenness. He has commanded you to loosen your shackles that you may walk in His footsteps to His Father.

Woe! We will not see His glory in what we hold and with whom we stand. Oh, let us cut off our chains that we may find our God. If you desire to know the hidden things of a man, you do not have [anything] to learn from [except] the spirit. If you are wise, you will learn the internal [things] of every man through discourse and behaviour. He whose soul is clean, and his custom is pure prudently speaks the words of the spirit at every hour. He speaks [only] concerning his position in his place, and regarding those in him. He who oppresses his heart with passions, causes his [own] tongue to tremble in them. If he speaks mournfully concerning spiritual [things], he will be overcome by injustice. A wise [man] even separates this [sort] from his encounter, and the pure [man] becomes aware of the aroma of his emptiness. Truly he commits adultery in his body and soul in the words of nonsense. Whoever is occupied with him
fol. 119r | is a fornicator, and if he adheres to him in intimacy, he is a partaker in idols.

The distinct friendship with children is a loathed adultery to the Lord, for there is no bandage for this breaking. He who remains in one agreement causes his love to be strong at every measure without distinction, [and] this will cause him to reach perfection. Noble [men] weep [when] a child adheres to a child. Know that, even an old man who loves the proximity of children, his thoughts are repulsive because of a defiled child. Even concerning admirable [things] his heart is submerged and won over in the filth of passions.

A child that is humble and calm, whose heart is clear from jealousy and anger, and is cut off from every man and keeps to himself, swiftly sees and understands the passions of a careless old man. As much as you can, be far away from the encounter of an old man that does not [consider] infancy and old age as one without a difference.

Woe to the lazy that plot in pure clothing to scatter their passions. Arrive at old age in the purity of thoughts and behaviours, and the observance of the tongue, that you may have

pleasure here in the sweetness of words of knowledge, and at the exit from the body you will

fol. 119v accept the glory of God. | Erring and intimacy are like a fire blown from the wind that cannot be calmed amid the hallowing of the soul. Other than the one who is with the people of the mysteries of God, lead him and be for the increase of his knowledge. This arouses the soul to life, and passions, and displeasing thoughts disappear more than all virtues. Apart from the one who is like this, may he not be to you a friend and son of the mysteries, that he may not cause you to be a thorn, [lest] you are led astray from the way of God. May the love that unites you with God be great in your heart, that the love whose purpose is perishable may not rob you. The companionship of diligent [men] is for the enriching of one another in the mysteries of God, and the friendship of the lazy and interruptive [men] is for the filling of the belly in exceeding pleasure with one another. Old age is insignificant to everyone [who is] alone. It is difficult for him to eat more without his companion and say, 'Woe to him who eats alone, for he is not pleased, and they do good to one another and reward the workers together.'

Oh! This defiled love and polluted work! My brother, flee from those who are

fol. 120r accustomed in these, and do not eat with them, even by accident. Their table is filthy, | and its preparation is assisted by demons. The guests of the heavenly Bridegroom do not taste from it, [for] its meal is to advocate the worker of the demon of adultery through foods. It defiles the soul of the innocent, and the breaking of dry bread from his table with the purpose of cooking meals. It disgusts the conscience of the pure [man], yet an infant is drawn to it, like a dog with the butcher. The aroma of the table of the one who is occupied in prayer at every hour does not resemble musk. He who is the friend of God desires to find it like a treasure. Raise to life your dead self, and go take for yourself the medicine of life from the table where watchful ones, labourers, and those who fast, recline.

Beloved, sit amongst them and hallow their table, that the bitterness of their wretchedness may change to sweetness without explanation. Its spiritual servants hover [and] dwell upon them, and upon their holy nourishment – I know a man from the brothers that would openly see this. Blessed is he who refrains his mouth from good [foods] that lead him astray

from his Creator, [and] only eats One good [food] from the table of the Exalted One, in that the hosts of high are hidden in it. | Blessed is he whose nourishment is the Bread that comes down from heaven, that people will be nourished from it in the new world. Blessed is he who is seen to mix the living Drink that satisfies us, [that] from its sea of mercies [and] outpouring it quenches sojourners. The shedding of the heart before God [is] through the reduction of food and drink, and [it is] a shrill cry to [the One] in the secret place.

fol. 120v

The tricks of this evil spirit are great in number compared to all impure demons. Sometimes he paralyses the members, and after a while he crushes the heart and chokes the soul. He torments [the soul] from all consolation, and causes it to be cold from prayer, chants, and reading. He fills a man with laziness, and there are times when he severely seizes an evil leader.

Perseverance and the glory of the heart are made worthy in these. Because you have no strength to get up, you either sit or fall. Do not be weakened by them, and do not make yourself comfortable in external pleasures lest you leave swiftly. There are times when [the demon] puts on the flesh, yet he quickly and severely hurts, and there is he whom he troubles in the ear. A man supposes there is a spirit in him if he does not train for wars.

[O] Brother, be careful now and guard [yourself] from adulterous thoughts that [Satan] sows. [For] he approaches and enters the left ear, that in the right ear he deeply listens and directs thoughts. If you block [your ears], you will not be able to name them in your thoughts. [For] your members will grow weak from trials that divide and annul all your virtues. Henceforth, he will be at rest from battle against him, as he delivers up the child that is liable to be punished by the hermit. For the cursed demon knows, that as a child is present, he speaks in his place. I say the truth, that from the day love with a child is seen amid a hermit, he is to be more careful with the remembrance of God in his mind.

When the cursed demon frightens the heart of a hermit with a child, he torments him with [the child] every time he desires, as at times he makes the child to be continually occupied with the hermit. When the child is with him by means of discourse, laughter, eating, and

drinking, and all those that annul a man from his work, [then these] are easily done there. The demon prepares words for the hermit to speak with the child, as again to be loved by him. When the child is constantly with the hermit for an evident time – as the cursed demon induces him as one who visits him out of love, [and] those of the like – then the child will return to him. The hermit will be hated, in his eyes, for having a friendship with [the child]. As the miserable [hermit] is unaware, yet he is fixed to him in his conscience, he burns in his desire, and constantly talks about him.

If [there is] a thing to eat in his cell, he will keep it for [the child], [as] he continually expects his coming. Anyone who meets him asks about him. The demon constantly causes him to hear the sound of footsteps in the nights. Behold, when the child comes to him, [as] he is inflamed in his love, he prompts him as though he is speaking with [the child]. As he is tormented all night in expectation, lo, at once he knocks, then he turns all his love to harm, and he torments him all night. Sleep does not please him and he does not have rest. The cursed demon causes this hermit to pass by bitter nights in those torments that befall him. As a child is not aware of all these, the demon allows [the hermit] to suffer more violent internal excitement, in the friendship of the child.

One brother reported to me, and said, 'This cursed demon makes me foolish in many trials.' In that the child's battle is much worse than the demon's [battle] with the hermit. He [further] said to me, 'New laws were set for me every day, namely, that I may not speak with a child, and to not even meet him. I became mighty in my thoughts against the battle, and [became] like the one who thinks he is victorious over a passion. The battle ceased from me, thus, [I thought] I prevailed all my commandments and laws until the encounter with the child. When he drew near to me, I forgot all my commandments.' And again, he said to me, 'I sit and weep in many nights concerning the thing that occurred.'

This cursed demon did these [things], and many [other things], to the hermit through a child. There is no passion that is strong upon a hermit like this, a man can hardly escape from it. Since in the beginning a man thinks he does not have a battle, and little by little the demon

increases it, until the child enters and sits in the heart of the hermit. When he enters there, the demon accomplishes those interests that were not there through the child. [For instance], if by a journey, [when] the child journeys with [the hermit], the hermit journeys in his thoughts.

He counts the days and thinks of his coming. He is afraid lest a man is polluted with him. If he learns that there is a man that does this, he becomes a complete enemy to him. For this reason, the fathers commanded us to be careful of children.

As Abba Isaiah deliberated on the subject of the woman, and said, 'Do not eat with a woman and may you not have a friendship with a child.' Do you see how this saint placed the trial of a child with a woman? Our Lord testified to me, that not even half of those [things] that a hermit bears from the demon through a child can be expressed in words. It is written in the book of the elderly concerning a child, that when the cursed demon sees a child in the monastery of the hermits, he says, 'As [he] is here, he [is] the consolation in my place, hence [why] I do not have a servant.' The cursed demon said these [things] because he knew accurately that a child is a second demon to a hermit, and I say, even worse than a demon!

Another one of the fathers said, 'A man that dwells with a child, even if he is strong, if he turns back, [the child] will not even come in front of him.' These destroy the prudent if one
fol. 121r child | has a testimony like this about him, he fills the place of the demon. What will happen where there are many children? Since his face is stuck because of a child and all his actions unto women. Because Satan cannot allow a woman to enter the chamber of a hermit, he causes a child to enter to fill the place of a woman.

Again, the holy Abba Isaiah said, 'If a man looks at someone in pleasure, he commits fornication.' And again, he said, 'Do not look at a woman nor a boy [that have] beautiful faces.' See, that in everything, this saint numbered a child with a woman. I testify concerning his words, that whoever departs from the encounter of women, even if they are elderly and foul, be careful of children!

[Chapter Fifty-Eight]: [ʿAḇed-Mšīḥā's] Warnings For Hermits

How is a hermit who was cast out from the world and sits alone different from the people of the world if he does what they do? [If] a hermit is brought near to the people of the world in nothing, and accepts a bath from them, that is, a neighbour, and thinks to himself that he is a
fol. 121v hermit, [I say], he is completely not! | Nonetheless, as he is brought near to them, likewise he is far away from God. However, I say this, it is better for the hermit who accepts it upon himself to receive a bath from the people of the world, to take a lawful wife than to openly be tormented in adultery.

Behold, I say before you a thing that I heard: one of the brothers said in front of me, 'I am thirty years old, behold, since I took this holy clothing, I had very little when I departed from the house of my parents. From the day I left and until this [very] day, my eyes were not complete, and [I] did not look in the face of a woman. Demons would constantly bring and portray before my eyes the thing I saw when I was a little child in the house [of my father], and I arose from it in great struggle.' The poor brother said these [things] before me. Demons draw near to him since he has not seen the face of a woman in such a [long] time. [However], as one
fol. 122r who daily [desires] meeting, seeing, eating, drinking, discourse, laughter, pleasure, honour, | and many others, it is unessential for him to speak of [these] to everyone.

I, the miserable [one], wrote these from the book of Rabān Īšoʿ, leader of the monastery of Rabān Joseph in Balad.[1] In its time, there were one hundred and thirty hermits in it, [then] they transferred to the monastery of Kamoul,[2] and rested there. May his prayer help the readers, hearers, and the writer. Amen.

O readers, I desire from you in a Christly love not to condemn my wretchedness like my dignity. Even though I wrote these as an insult to myself, as I never succeeded in this work

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[1] 'Balad, Assyrian Balaṭ, Syriac and Arabic Balad or Balaṭ, and modern Aski Mosul (Turkish for 'Old Mosul') are names referring to a town located some 40 km. northwest of Mosul, on the west bank of the Tigris.' See Amir Harrak, "Balad," in *The Gorgias Encyclopedic Dictionary of the Syriac Heritage*, ed. Sebastian Brock (Piscataway: Gorgias Press, 2011), 52-3.
[2] Kamoul (Syriac: ܟܡܘܠ), a monastery in Qardu, now Akmûn, in Bohtan.

of the solitary life. To others I am bitter and I provoke [them]. I show the way that does not end, where my feet are relieved in it. I make known concerning that place, for I did not even see its roads, even from a distance. I ought to be ashamed from those who were persuaded by me, and even from my conscience, for I am a tax collector. [The word] of the blessed Apostle says to me, 'O miserable [one], you teach others, but you do not teach yourself!'[3] O reader, pray for me in Christly love.

[3] Cf. Romans 2:21.

fol. 122v **[Chapter Fifty-Nine]: | From The Book Of The Pearl: Concerning The Two Brothers That Dwelt On Mount Šīʿrān[1]**

When God created the first man, He gave him dominion and authority over everything, and subdued the heavenly and those of the earth to the authority of his leadership. He knew the authority of his dominion [and] freedom, [and] by it God his Maker honoured him. He placed the law for him, and [permitted him to eat] from all food except only one tree. He controlled the animals, birds of the sky, creeping things of the earth, and the fish of the sea, to be obedient and honourers to him. But he despised the law that was placed for him and ate from the fruit that he was commanded not to. The honour of leadership was taken away from him and the servant reverted to his friends.

Then our Lord Christ came, and by His perfect obedience, became the payer of the trespasses of the first man. By His mediation, He gave us all the former honour and authority. As the Apostle said, 'He came and preached peace to the [those] far and near.'[2] He reconciled us with His Father in the one-time offering of His body. By His hands [and] through the blood fol. 123r of His cross He comforted | what is in heaven and on earth. He took the barrier of His enemies out of the way; He united [together] those belonging to the people [of] the gentiles and those belonging to the creations [of] the Creator. Through the actions of our virtuousness, He reconciled us with the animals. That which was said by the Prophet is fulfilled, 'The lion will eat hay like the ox.'[3] [And again], 'A child shall play on the hole of the asp, and the weaned [child] shall stretch out his hand in the hole of the adder.'[4]

All these were given to our nature through the coming of our Lord Christ. He granted His saints to be served by animals like the authority of our former leadership. I say these few [things] to show how much honour Christ gave us through His coming.

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[1] This chapter strongly shares similarities with the tradition of St Jerome and the Lion.
[2] Cf. Ephesians 2:17.
[3] Cf. Isaiah 65:25b.
[4] Cf. Isaiah 11:8.

They say there were two brothers on the mountain of Šīʿrān, and they dwelt there for a long time, for a duration of thirty years, [and] they perfected the customs [in] all precision. They had a donkey that would bring them the need[s] of their necessities when it would be forced by one brother to carry their mat.

fol. 123v A wonder like this was performed to them: when the donkey they had, came | from a journey, they would take him out to the mountain to eat grass. [And] one lion that would constantly be there came, and would tend to him up until evening time, then he would bring him to the fathers, and he would go in the night seeking food from God, like the word of the Prophet. He would rise [early] in the morning and come to lead the donkey, and he would go and feed him all day. And thus, he did every day for a period of ten years.

But on one of the days, as he went to lead the donkey and to feed him, the lion found him captured [and not there], and behold he sat to eat, and as he ate and was satisfied, he ceased from guarding the donkey. There was a journey in his vicinity that led to drunkenness on wine, and the donkey went and was escorted onto the caravan that would go there. But as those men [of the caravan] saw the donkey without a master, they rejoiced, and took him with them. As it was evening, the lion came [to the brothers] without the donkey. As the aged men saw the lion without the donkey, and that he had eaten [in an] abundance of hunting, they thought he ate him. They began to strike him and say, 'Why did you eat the donkey?' But he would get up
fol. 124r because he could not speak. | He was silent like the man who committed foolishness. After they expelled him from them, he went and stood on that road and gazed at the caravans that passed by.

After five days, the caravan that had escorted the donkey of the blessed [ones] came. As the lion saw the donkey carrying a load, and coming amongst many cattle, he armed himself, stood in the middle of the road, and began to roar. As people saw what happened, they left their cattle and fled to a shelter. The lion went to the caravan and took the donkey and directed [him] on the journey to the mountain to the blessed [ones]. The donkey knew that [the lion] was taking him there, and he directed the way to go, as the blessed [ones] saw the donkey coming and

carrying a load of wine, they rejoiced in him. Then they called the lion, and they took out bread and gave to him, and he ate. This is known to all the dwellers of that land from those men that went with the donkey. For they preach this word before every man, since they saw the lion before their eyes, as he led the donkey and took him to the blessed [ones].

fol. 124v He who gives | authority to our kind to govern the fish of the sea and the birds of the sky, He controls animals to the service of His saints. He who enslaved lions before Daniel controlled this lion to the service of these blessed [ones], and He did many [things] like this for His saints. Like those lions that dug up the grave of Father Paul with the blessed Anthony, and like the hyena of Saint Macarius that went and brought him sheepskin instead of healing her cub.

We have many like these in the divine books. Our Lord worked many powers through the hands of these blessed [ones]. For in our time, there came to them a Kurdish man from Kartaw[5] that was afflicted [in] distress by Satan, and his face was turned behind him. Since he tended sheep on that mountain, he knew where the blessed [ones] dwelt. He came to them, and fell before their feet and said to them, 'Have pity on me, and beseech God on my behalf that He may have mercy on me.' They anointed him with the oil of prayer [for the sick] and in two days he gained health.

fol. 125r Again, a man [and] his wife came to them from the land of Šaharzūr, | [for] her eyes were decaying from the rule of Satan. Since he gave her the rod of the cross, she was healed from her sickness.

Our Lord worked many [things] like these through their hands, and they even raised the dead. They perfected their lives in the customs of holiness. They departed from the world in excellent old age, [and] the fight of them both ended in the first month. For on the day of their deaths, the angels of light escorted them up to the Paradise of Eden. May their prayers be upon us. Amen.

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[5] Budge, *The Book of Governors*, 524.

[Chapter Sixty]: From The Book Of The Pearl:

Concerning A Hermit That Dwelt Around The Euphrates River

They say there was a hermit that dwelt alone in the desert surrounding the Euphrates, and water was one mile away from him. It happened that he was sick with a grievous illness, and he could not stand up nor sit down. As he was challenged for ten days, the water that he had, finished. As he was without water for two days, the illness vehemently troubled him, [and] he stretched out his hand to God and said, 'God, good and merciful, they killed the prophets and stoned the fol. 125v martyrs, and persecuted | the fathers on your account. Likewise, my Lord, I know You, [and] I die here for You.' Then he turned behind him and saw a man carrying a narrow-necked jug of water, and he came and gave it to him. For he was an angel of the Lord that was sent to the saint. They say that the water was kept for him for a period of three months when he was ill, and he was nourished from them instead of anything else. For when he was cured and arose from [his] illness the water finished. These [things] were narrated before me by a man End of B concerning that hermit. May his prayer be upon us. Amen. *

[Chapter Sixty-One]: Again ʿAḇed-Mšīḥā On The Guarding And Separation [Of Oneself] From The Negligent, For Efforts With Them Allow Covetousness And Laxity To Control A Man, [As] He Is Filled With All Impure Passions

He who restrains his mouth from talk, [also] guards his heart from passions. He who purifies his heart from passions sees God every hour. He who contemplates every hour on God expels demons that are next to him and destructs the seed of their evil. The one who always gazes upon
fol. 126r Him, his heart will be glad in revelations. He who gathers the goal[s] of his inner mind | sees the radiance of the Father. He who is deceived by pleasures will see his Lord in his heart [in conviction]. O he who desires purity, in it he will see the Lord of all! May you not speak, [and] not even listen [to] words that ruin your brothers. If there is a quarrel amongst you, or if you hear words of anger, shut your ears that you may not hear, and flee from there, lest your soul may not die from life.

The heart of the angry deserts the mysteries of God, [while] the innocent and peaceful heart seeks the mysteries of the new world. Behold, if you purify the heaven that is within you, you will see angels radiating in it, and their Lord amongst them, where He is glorified righteously without fail. If he does not take pleasure [in] glorifying [God], he is a labourer without pay.

The treasure of the humble is within him, for he is cautious in his tongue, [and] it can never be stolen from him. Even the mouth of the silent interprets the mysteries of God, but he who frequently speaks, his Creator is driven away from him. The soul of the excellent shines brighter than the sun, and it rejoices every hour at the appearance of divine revelations. He who
fol. 126v adheres to love God is enriched in His mysteries. | He who follows a foolish and prideful [man] departs from the Lord and will even be hated by his friends.

He whose tongue is silent – even to everyone [of] his [own] attire – will acquire a humble and modest order, thus, he will have authority over his passions without toil. Those that betray and stop constant contemplation with God, this sword is their murderer. As dolphins

float in the calm and peace of the sea, thus [he is at peace] from anger and wrath in the calm of the sea of the heart. [For] secret mysteries and divine revelations are hidden in him [at] every hour for his pleasure.

He who desires to see God devises the cleansing of his heart in the constant contemplation of God. Henceforth, he signifies the purifying of his eyes [and] he sees the Lord [at] every hour. When a fish happens to be tested on dry land, the same [happens] to the mind in its departure from the knowledge of God, to wander in the remembrance of the world. For how much can a man decrease from mingling and the business of men? Thus, in his mind he is made worthy of communication and boldness with God since worldly consolations are cut off and cast from him. [Nonetheless], in this manner [a man ought] to be made worthy to see God
fol. 127r in the Holy Spirit: as | dolphins float in the calm and peace of the sea, thus [he is at peace] from anger and wrath in the calm of the sea of the heart. [For] secret mysteries and divine revelations are hidden in him [at] every hour for his pleasure.

As fish are destroyed and die from the lack of water, consequently, fiery motions that come from God disappear from the heart of the one who loves riches and worldly conversations. A layman that suffers hardship in worldly exertions is better than the hermit whose heart is wearied in the burden and dismissal of the laymen, for he [simultaneously] strengthens demons and loves the Lord and His angels. He who looks in zealousness and fervently slaughters from his heart seeds that sprout from evil, his place that purifies the soul [is] within him, and the sun that shines on him [is] the light of the Holy Trinity. The air breathed by his guests [is] the Holy Spirit, the Comforter. The monasteries of his people [have] holy and spiritual natures, and their cares, joys, and gladness [are in] Christ, the radiance of the Father. Even this, in the sight of himself, he is glad at every hour, [as] his beauty is a type that is exalted a hundredfold compared to the sphere of the sun.

fol. 127v This is the Jerusalem and kingdom of God that is hidden within us, | as the word of our Lord [said], ‘This is the place where the mist of God’s glory [is], [and] only the pure in heart

enter it to see the face of their Lord, to purify their mind in the rays of His light.'[1] The angry and wrathful [man] loves glory, and the greedy [man] loves his belly. [He who] mingles with laymen, who strengthens his [carnal] will, who is overconfident and weak, and who is filled with passions, those [of this sort] grope in the dark, outside the place of life and light. Because of the inheritance of the humble and kind, and those who are pure in their heart, a man cannot show the beauty from within, [rather] he prefers to despise and reject all external beauties. No one can fix his eyes on God unless he completely diminishes the world, that he may despise it, and reject that he is wiser than God. Whoever thinks he is wise, [let him know that] the wisdom of the Creator is more exalted than him. [For] as long as the tongue is silent from speech, thus the mind is enlightened to separate the fool. A talkative mind speaks nonsense from the abundance of speech. For the poor [man] in the world is rich in God, and the friend of rich [men] is made poor in the Lord. [Godly] security is sufficient for the modest and humble, and

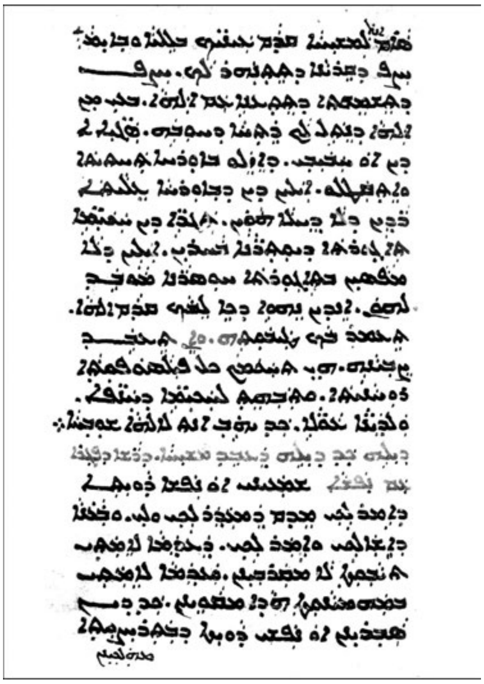
End of ADF anger departs from his heart. [Amen]. *

[1] Cf. Matthew 5:8.

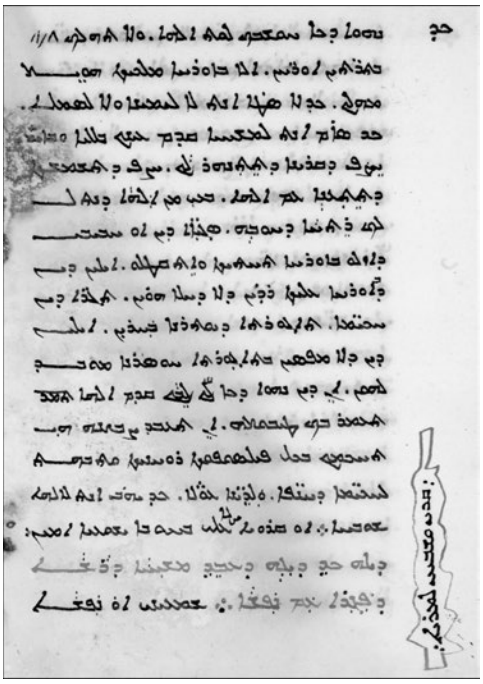
VIII. Appendices

VIII.I. Samples of Manuscript Folios

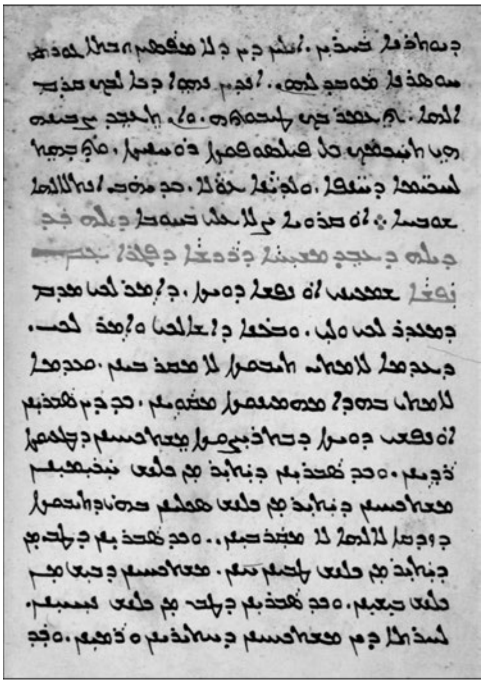
VIII.I.I. Mingana 30 (A)



VIII.I.III. Mardin CCM 00497 (C)



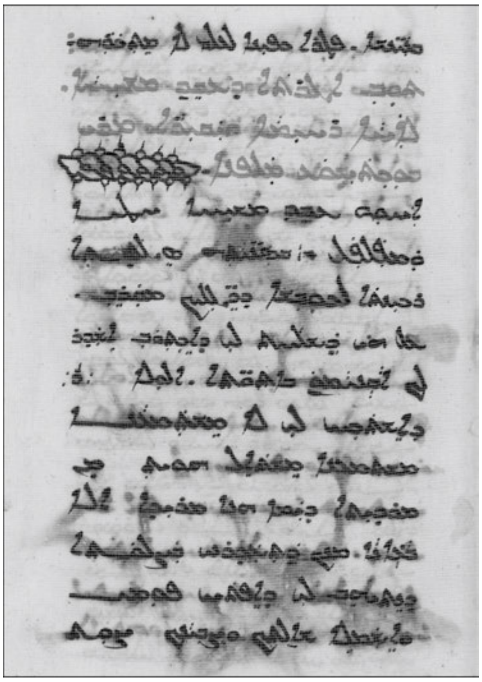
VIII.I.II. Mardin CCM 00447 (B)



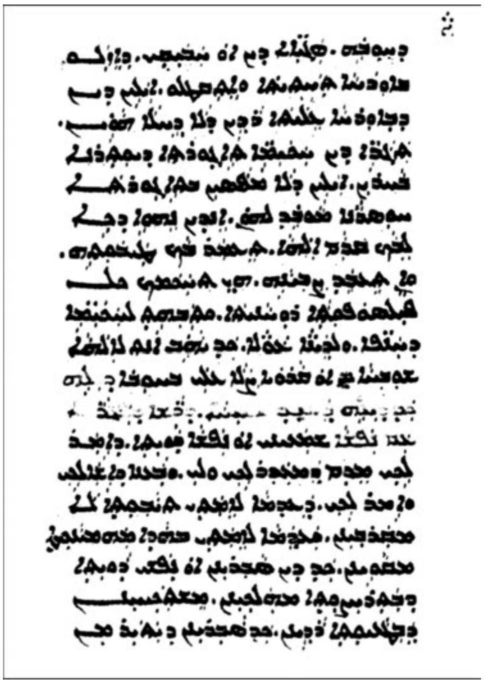
VIII.I.IV. Vatican Syriac 595 (D)

VIII.I.V. MS Orient 9378 (E)

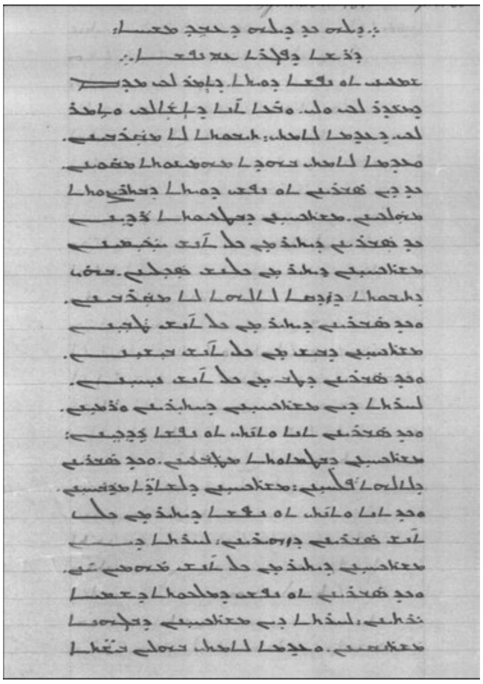
VIII.I.VII. Vatican Syriac 150 (G)



VIII.I.VI. Vatican Syriac 185 (F)



VIII.I.VIII. Vatican Syriac 122 (H)



VIII.II. Manuscript Colophons

VIII.II.I. Colophon in B

By the help of our Lord and hydration of His grace, [here] ends this book of ʿAḇed-Mšīḥā, the hermit, ascetic, anchorite, and leading abbot.

VIII.II.II. Colophon in D

[Here] ends this book of the epistles of ʿAḇed-Mšīḥā the renowned hermit. In the month of November, [day] 13, in the year 1917 of our Lord Christ. This book, full of advantages, is written in the blessed village Alqosh, the village of Nahum the Prophet, adjacent to the monastery of Rabān Hurmizd the Persian. May our Lord establish it in His right [hand], yes and Amen. This book was written by the hands of the frail Deacon Paul son of Hurmizd son of Matthew the Elder. Pray for his fathers. To the merited father, Elder Mārūṭā Ḥākīm, the honourable Chaldean. By the care of the excellent brother Rabān Gabriel Jamīl the monk. Blessed be God forever [and] ever, and glorified is His holy name unto all generations. [Amen].

VIII.II.III. Colophon in F

Intelligent readers, be filled with life and safety, in the church of Saint Cyriacus the young child, and may his prayers be a high wall for all the believers, yes and Amen. The writing, steering, and labour of this book was [accomplished by] Deacon Saḇrīšoʿ Tel Kepnāyā, son of ʿEjmāyā the believer, the nephew of Elder ʿOdīšoʿ from the blessed village of Tel Keppe in the land of Mosul, may our Lord establish it by His powerful right hand, yes and Amen […] April, 6, on Wednesday in the year 2014 (1703 CE) of the blessed Greeks.

VIII.II.IV. Colophon in G

[Here] ends [this book], by my hands, ʿAḇed-Aloḥād, son of Kādār Qīnāyā the student, who studied in the school of Elder Kādār in the year 2020 of the Greeks (1709 CE).

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